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THE
PREFACE,
 BEING A
 SUMMARY ACCOUNT
 Of the DIVERS

Dispensations of God

TO

M E N

FROM

The Beginning of the World to
 That of our present Age, by the Ministry
 and Testimony of his Faithful Servant
George Burdett an Introduction to the en-
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DIVERS
 the Creation
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 God on Earth and the G.
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the Dispensation of God since
 the World unto the Son of Man
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 one in the Creation and R
 the Emblem of himself, as a
 works. The World began
 the good God had made:
 their Nature and Har-
 morning Stars Sing to-

THE PREFACE.

gether with *Joy*, and all parts of his Works said *Amen* to his *Law*. Not only in the whole Frame, but Man in *Paradise*, the *Beasts* in the *Forest*, the *Fowl* in the *Air*, the *Fish* in the *Sea*, the *Lights* in the *Heavens*, the *Fruits* of the *Earth*, yea the *Air*, the *Earth*, the *Heavens* and *Fire* worshipped, praised and exalted his Power, Wisdom and Goodness. O *Holy Sabbath*, O *Holy Day* to the *Lord*!

But this Happy State lasted not long. For Man, the Crown and Glory of the World, being tempted to aspire above his place, he only yielded against *Command* and *Duty*, as well as *Interest* and *Felicity*; and so fell below it, lost the Divine Image, the Wisdom, Power and Purity he was made in. By which, being no longer fit for *Paradise*, he was expelled that Garden of God, his proper Dwelling and Residence, and was driven out, as a poor *Vagabond*, from the presence of the Lord, to wander in the Earth, the Habitation of *Beasts*.

Yet God, that made him had pity on him, for He seeing he was deceived, and that it was not of *Malice*, or an *Original Presumption* in him, but through the Subtilty of the *Serpent*, (that had first fallen from his own State, and by the Mediation of the *Woman*, man's own Natural Companion, whom the *Serpent* had first deluded) in his infinite Goodness and Wisdom found out a way to *Repair* the *Breach*, *Recover* the *Loss*, and *Restore* fallen Man again by a *Nobler and more Excellent* Adam, promised to be born of a *Woman*; that as by means of a *Woman* the evil one had prevail'd upon Man, by a *Woman* also He should come into the World, who would prevail against him and bruise his Head, and deliver Man from his Power. And which, in a signal manner, by the Dispensation of the Son of God in the Flesh, in the fullness of Time, was personally and fully accomplished by him, and in him, as Man's *Secour* and *Redeemer*.

But his Power was not limited, in that time; for both before and since his *Incarnation*, He has been the *Light* and *Life* to all that ever feared God: Present with them, followed them in their Travels, supported and carried them through all the Difficulties that have attended them in their Journey. *Abel's* heart excelled *Cain's*, and *Enoch* walked with God. *Old World*, and which they were instructed *Noah* to

Manifestation of it, to the *World*, and *Strength* of their *Temptations*, and support of the *Difficulties* of their *Journey*. By this *Manifestation*, the preheinance, that strove with the *World*, and which sanctified

But the outward *Difficulties* of *Man*, after his *Fall*, generally that of *Angels* do in many places

followed the benighted among the *Patriarchs*, was *Jesus* of the *Old Testament*, *Isaac*, &c. I

The PREFACE.

VIII. It may not be unfit to say something here of their *Births* and *Burials*, which make up so much of the *Pomp* and *Solemnity* of too many called *Christians*. For *Births*, the *Parents* Name their own Children, which is usually some days after they are *Born*, in the presence of the *Midwife* (if she can be there) and those that were at the *Birth*, &c. who afterward sign a *Certificate*, for that purpose prepared, of the *Birth* and *Name* of the Child, or Children, which is Recorded in a proper *Book*, in the *Monthly Meeting*, to which the *Parents* belong; avoiding the accustomed Cerimonies and Feastivals.

IX. Their *Burials* are performed with the same *Simplicity*. If the *Corps* of the Deceased be near any publick *Meeting Place*, it is usually carried thither, for the more convenient *Reception* of those that Accompany it to the *Ground* they *Bury* in, and it so falls out sometimes, that while the *Meeting* is gathering for the *Burial*, some or other have a *Word of Exhortation*, for the sike of the People there met together: After which, the *Body* is borne away by the Young Men, or those that are of their *Neighbourhood*, or that were most of the Intimacy of the *Deceased Party*: The *Corps* being in a plain *Coffin*, without any *Covering* or *Fineriture* upon it. At the *Ground*, they pause some time before they put the *Body* into its *Grave*, that if any one there should have any thing upon them to exhort the *People*, they may not be disappointed; and that the *Relations* may the more *Respectfully* and *Solemnly* take their last leave of the *Corps* of their departed *Kindred*, and the *Spectators* have a Sense of *Mortality*, by the occasion then given them to reflect upon their own *Lasting End*. Otherways, they have no set *Rites* or *Ceremonies* on those Occasions; neither do the *Kindred* of the *Deceased* ever wear *Mourning*; they looking upon it as a *Wordly Ceremony* and piece of *Pomp*, and that what *Mourning* is fit for a *Christian* to have at the Departure of a beloved *Relation* or *Friend*, should be worn in the *Mind* which is only sensible of the *Loss*, and the *Love* they had to them, and Remembrance of them, to be outwardly express'd by a respect to their Advice, and care of those they have left behind them, and their *Love* of that they Loved. Which *Conduct* of theirs, though unmodish or unfashionable, leaves nothing of the *Substance* of things neglected or undone; and as they aim at no more, so that simplicity of *Life* is what they observe with great Satisfaction, though it sometimes happens not to be without the *Mockeries* of the vain World they live in.

These things gave them a *Rough* and *Disagreeable* Appearance with the *Worldlings*, who thought them *Turners of the World upside down*, as indeed, in some Sense they were; but in no other than that wherein *Paul* was so charged, viz: To bring things that were *not* so, and right *Order* upside down. For these and such like things were not the *Reign of Honour*, as the *Worldlings* thought, but the *Fruit of inward Sorrow*, which God, through

The PREFACE

through his *Fear*, had begotten in them. They did not consider how to contradict the *World*, or distinguish themselves; being none of their Business, as it was not their *Interest*, no, it was not the Result of *Consultation*, or a framed design to declare or recommend *Schism* or *Novelty*. But God having given them a sight of themselves, they saw the whole *World* in the same *Glass* of *Truth*; and sensibly discerned the *Affections* and *Passions* of Men, and the *Rise* and *Tendency* of *Things*. What gratified the *Lust* of the *Flesh*, the *Lust* of the *Eye* and the *Pride* of *Life* which are not of the *Father*, but of the *World*; and from thence sprang in that *Night* of *Darkness* and *Apostacy*, which hath been over People, through their Degeneration from the *Light* and *Spirit* of God, these and many other vain Customs; which are seen by the Heavenly day of Christ which dawns in the Soul, to be either wrong in their *Original*, or, by *Time* and *Abuse*, Hurtful in their *Practice*. And though these things seemed *Trivial* to some, and rendered this People *Stingy* and conceited in such *Persons Opinions*; there was and is more in them than they were aware of. It was not very easie to our *Primitive Friends*, to make themselves *Sights* and *Spectacles*, and the *Scorn* and *Derision* of the *World*; which they easily foresaw must be the Consequence of so *Unassailable*, a *Conversation* in it. But herein was the *Wisdom* of God seen in the *Foolishness* of these things; First, That they discovered the *Satisfaction* and *Concern* that People had in and for the *Fashions* of this *World*, notwithstanding their *Preferences* to another; in that any disappointment about them came so very near them; that the greatest *Honesty*, *Virtue*, *Wisdom* and *Ability*, were unwelcome without them. Secondly, It seasonably and profitably divided *Conversation*; for making their Society *unease* to their *Relations* and *Acquaintance*, it gave them the opportunity of more *Retirement* and *Solitude*, wherein they met with better *Company*, even the Lord, God their *Redeemer*, and grew strong in his *Love*, *Power* and *Wisdom*, and were thereby better qualified for his *Service*; and the success abundantly shew'd it: Blessed be the Name of the Lord.

And though they were not *Great* and *Learned* in the *Estem* of this *World* (for then they had not wanted *Followers* upon their own *Credit* and *Authority*); yet they were generally of the *most* *Sober* of the several *Persuasions* they were in, and of the *most* *Repute* for *Religion*; and many of them of good *Capacity*, *Substance* and *Account* among Men.

And also some among them neither wanted the *Risks*, *Journeys* nor *Expense*; though then, as of Old, not many *Wise*, nor *Noble*, &c. were called, or at least received the *Frequent* *Call*; because of the *Cross* that attended the *Profession* of it in *Sincerity*. But neither do *Parts* or *Learning* make Men *more* *zealous*, though the better *Orators* and *Disputers* have more *knowledge* of People about the *Divine* *Gifts*, &c.

The PREFACE

and mischievous mistake. *Theory and Practice, Expression and Enjoyment; Words, and Life;* are two things. Oh! this the *Precious*, the *Reformed*, the *Lowly*, the *Watchful*, the *Self-denying* and *Holy Soul* that is the Christian; and that Frame is the *Fruit and Work of the Spirit*, which is the *Life of Jesus*; whose Life, though hid in God the Father, is shed abroad in the Hearts of them that truly Believe. Oh! that People did but know this to cleanse them, to *circumcise* them, to *quicken* them, and to make them *New Creatures* indeed; *Re-created or Regenerated* after Christ Jesus unto good Works. That they might live to God and not to themselves; and offer up living *Prayers* and living *Praises*, to the living God, through his own living *Spirit*, in which he is only to be Worshipped in this *Gospel Day*. Oh! that they that read me could but feel me; for my Heart is affected with this *Merciful Visitation* of the Father of *Lights and Spirits*, to this poor *Nation*, and the whole World through the same *Testimony*. Why should the *Inhabitants* thereof reject it? Why should they lose the *Blessed Benefit* of it? Why should they not turn to the Lord with all their *Hearts*, and say from the Heart, *Speak Lord, for now thy poor Servants hear*. Oh! that thy will may be done, thy *Great*, thy *Good and Holy will* in Earth as it is in Heaven: Do it in us, do it upon us, do what thou wilt with us; for we are thine and desire to glorify thee our *Creator*, both for that, and because thou art our *Redeemer*; for thou art redeeming us from the Earth; from the *Vanities and Pollution* of it, to be a *Peculiar People* unto thee. Oh! this were a *Bright Day* for England, if so she could say in Truth. But alas, the Case is otherwise, for which some of thine *Inhabitants*, O Land of my *Nativity*, have mourned over thee with bitter *Wailing and Lamentation*. Their *Heads* have been indeed as *Waters*, and their *Eyes* as *Fountains of Tears*, because of thy *Transgression and Stiffneckedness*; because thou wilt not *Hear*, and *Fear and Return to the Rock*, even thy *Rock*, O *England*! from whence thou wert *Heaven*. But be thou warned, O Land of great *Profession*, to receive him into thy Heart; Behold at that *Door* it is, he hath stood so long *Knocking*, but thou wilt yet have none of him. Oh! be thou awakened, lest *Jerusalem's Judgments* do swiftly overtake thee, because of *Jerusalem's Sins* that abound in thee. For she *abounded in Formality*, but made void the *Weighty things of God's Law* as thou daily dost.

She withstood the Son of God in the *Flesh*, and thou resisteth the Son of God in the *Spirit*. He would have gathered her as an *Hen* gathereth her *Chickens under her Wings*, and she would not; so would he have gathered thee out of thy *Lifeless Profession*, and have brought thee to inherit *Substance*, to have known his *Power and Kingdom*, for which he often knockt within, by his *Grace and Spirit*, and without by his *Servants and Witnesses*; but thou wouldest not be gathered. But on the Contrary, as *Jerusalem* of old persecuted the *Manifestation of the Son of God in the Flesh*,

The PREFACE.

Flesh, and Crucified him and Whipt and Imprisoned his Servants; so hast thou, O Land, Crucified to thy self afresh the Lord of Life and Glory, and done despite to his Spirit of Grace; slighting the Fatherly Visitation, and persecuting the blessed Dispensers of it by thy Laws and Magistrates; though they have Early and Late pleaded with thee in the Power and Spirit of the Lord; in Love and Meekness, that thou mightest know the Lord and serve him, and become the Glory of all Lands.

But thou hast Evilly entreated and requited them. Thou hast set at naught all their Counsel, and would have none of their Reproof, as thou shouldest have done. Their appearance was too Straight, and their qualifications were to Mean for thee to receive them; who like the Jews of Old, that cryed, *Is not this the Carpenters Son, and ate not his Brethren among us; which of the Scribes, of the Learned (the Orthodox) believe in him?* Propheying their fall in a year or two, and making and executing of severe Laws to bring it to pass; by endeavouring to terrifie them out of their Holy way, or destroying them for abiding Faithful to it. But thou hast seen how many Governments that rise against them, and determined their Downfal, have been overturned and extinguished, and that they are still preserved, and become a great and a considerable People, among the Middle sort of thy numerous Inhabitants. And notwithstanding the many difficulties without and within, which they have Laboured under, since the Lord God Eternal first gathered them, they are an encreasing People, the Lord still adding unto them, in divers Parts, such as shall be saved, if they persevere to the End. And to thee; were they and are they lifted up as a Standard, and as a City set upon a Hill; and to the Nations round about thee, that in their Light, thou may'st come to see Light, even in Christ Jesus, the Light of the World; and therefore thy Light, and Life too, if thou wouldst but turn from thy many evil ways, and receive and obey it. For in the Light of the Lamb, must the Nations of them that are saved walk, as the Scriptures Testify.

Remember, O Nation of great Profession! How the Lord has waited upon thee since the Days of Reformation, and the many Mercies and Judgements with which he has pleaded with Thee; and awake and arise out of thy deep Sleep, and yet hear (his Word in thy Heart) that thou may'st live.

Let not this thy day of Visitation pass over thy Head, nor neglect thou so great Salvation as is this which is come to thy House, Oh England! For why should'st thou die, Oh Land that God desires to Bless? Be assured it is he that has been in the mid'st of this People, in the mid'st of thee; and no Delusion, as thy mistaken Teachers have made thee believe. And this thou shalt find by their Marks and Fruits, if thou wilt consider them in the Spirit of Moderation. For,

I. They

The PREFACE.

I. They were *changed Men* themselves before they went about to *change* others. Their *Hearts* were rent, as well as their *Consciences*; and they knew the *Power* and *Work* of *God* upon them. And this was seen by the great *Alteration* it made, and their *stricter Course* of *Life*, and more *Godly Conversation*, that immediately followed upon it.

II. They went not forth or *Preached* in *their own Time* or *Will*, but in the *Will* of *God*, and *Spoke* not their own *staggered Matter*, but as they were opened and moved of his *Spirit*, with which they were well acquainted in their own *Conversion*; which cannot be exprest to *Carnal Men* so as to give them any intelligible account; for to such it is as *Christ* said, *like the blowing of the Wind, which no Man knows whence it cometh, or whether it goeth*: Yet this *Proof* and *Seal* went along with their *Ministry*, that many were turned from their *Lifeless Professions*, and the *Evil of their Ways*, to the knowledge of *God*, and an *Holy Life*, as thousands can witness. And as they *Freely* received what they had to say from the *Lord*, so they *Freely* administered it to others.

III. The *Bent* and *Stress* of their *Ministry* was *Conversion* to *God*, *Regeneration* and *Holiness*; not *Schemes* of *Doctrines*, and *Verbal Creeds*, or new *Forms of Worship*; but a leaving off in *Religion* the *Superfluous*, and reducing the *Ceremonious* and *Formal* part, and pressing earnestly the *Substantial*, the *Necessary* and *Profitable* part; as all upon a serious *Reflection* must and do acknowledge.

IV. They directed *People* to a *Principle*, by which all that they asserted, *Preached* and *Exhorted* others to, might be wrought in them and known, through *Experience*, to them to be true; which is a high and distinguishing *Mark* of the *Truth* of their *Ministry*; both that they *knew* what they said, and were not afraid of coming to the *Test*. For as they were held from *Certainty*, so they required *Conformity* upon no *Humane Authority*, but upon *Conviction*, and the *Conviction* of this *Principle*, which they asserted was in them that they *Preached* unto, and unto that directed them, that they might *examine* and *prove* the *Reality* of those things which they had affirmed of it, and its *Manifestation* and *Work* in *Man*. And this is more than the many *Ministries* in the *World* pretend to. They declare of *Religion*, say many things true; in words of *God*, *Christ*, and the *Spirit*; of *Holiness* and *Heaven*; that all *Men* should *Repent* and *mend their Lives*, or they will go to *Hell*, &c. but which of them all pretend to speak of their own *Knowledge* and *Experience*? Or ever directed *Men* to a *Divine Principle*, or *Agent*, placed of *God* in *Man*, to help him; and how to know it, and how to feel its *Power*, to work that good and acceptable *Will* of *God* in them.

The PREFACE.

of *London*, in exprels Terms, and likewise particular ones to divers *Persecutions*, which accordingly overtook them; and which were very remarkable in the Places where they dwelt, and in time they may be made publick for the Glory of God.

Thus *Reader*, thou seest this People in their *Rise, Principles, Ministry* and *Progress*, both their General and Particular *Testimony*, by which thou maist be informed how and upon what foot they *Sprung* and became so considerable a *People*. It remains next that I shew also their *Care, Conduct* and *Discipline*, as a Christian and *Reformed Society*, that they might be found living up to their own *Principles* and *Profession*. And this, the rather, because they have hardly suffered more in their Character from the *Unjust Charge of Error*, than by the false *Imputation of Disorder*: Which *Calumny* indeed has not failed to follow all the true steps that were ever made to *Reformation*, and under which Reproach none suffered more than the *Primitive Christians* themselves, that were the Honour of *Christianity*, and the great Lights and Examples of their own and succeeding Ages.

This People encreasing daily both in Town and Country, an Holy Care fell upon some of the *Elders* among them, for the Benefit and Service of the Church. And the first Business in their View, after the Example of the *Primitive Saints*, was the Exercise of *Charity*, to supply the Necessities of the *Poor*, and answer the like Occasions: Wherefore *Collections* were early and liberally made for that, and divers other Services in the Church, and intrusted with Faithful Men, fearing God, and of good Report, who were not weary in well-doing; adding often of their own, in large Proportions, which they never brought to account, or desired should be known, much less restored to them, that none might want, nor any Service be retarded or disappointed.

They were also very careful, that every one that belonged to them, answered their Profession in their Behaviour among Men, upon all Occasions; that they lived Peaceably, and were in all things good Examples. They found themselves engaged to record their Sufferings and Services; and in case of Marriage, which they could not perform in the usual Methods of the Nation, but among themselves; they took care that all things were clear between the Parties and all others, and it was then rare that any one entertain'd such Inclination to a Person on that account, till he or she had communicated it secretly to some very Weighty and Eminent Friends among them, that they might have a sense of the Matter; looking to the Council and Unity of their Brethren, as of great Moment to them. But because the Charge of the Poor, the Number of Orphans, Marriages, Sufferings and other Matters multiplied, and that it was good that the Churches

THE PREFACE.

Churches were in some way and Method of proceeding in such Affairs among them, to the end they might the better correspond upon occasion, where a Member of one Meeting, might have to do with one of another: It pleased the Lord in his Wisdom and Goodness, to open the Understanding of the first Instrument of this Dispensation of Life, about a Good and Orderly way of Proceeding; and he felt an Holy Concern to visit the Churches in Person throughout this Nation, to begin and establish it among them; and by his Epistles the like was done in other Nations and Provinces abroad; which he also afterwards Visited, and helped in that Service, as shall be observed when I come to speak of him!

Now the Care, Conduct and Discipline, I have been speaking of, and which is now practised among this People, is as followeth.

III: This Godly Elder, in every County where he travelled, exhorted them, that some out of every Meeting of Worship, should meet together once in the Month, to confer about the Wants and Occasions of the Church. And as the Case required, so those Monthly Meetings were fewer or more in number in every respective County; Four or Six Meetings of Worship, usually making one Monthly Meeting of Business. And accordingly the Brethren met him from place to place, and began the said Meetings; viz. For the Poor; Orphans orderly Walking, Integrity to their Profession, Births, Marriages, Burials, Sufferings &c. And that these Monthly Meetings should, in each County make up one Quarterly Meeting, where the most Zealous and Eminent Friends of the County should assemble to Communicate, Advise and Help one another, especially when any Business seemed difficult, or a Monthly Meeting was tender of determining a Matter:

Also these Quarterly Meetings should digest the Reports of the Monthly Meetings, and prepare one for the County, against the Yearly Meeting; in which the Quarterly Meetings resolve, which is held Yearly in London; where the Churches in this Nation, and other Nations, and Provinces Meet, by chosen Members of their Respective Counties, both mutually to communicate their Church Affairs, and to advise and be advised in any depending Case to Edification. Also to provide a requisite Stock, for the discharge of general Expenses for general Services in the Church, not needful to be here particularized.

At these Meetings any of the Members of the Churches may come if they please, and speak their Minds freely, in the Fear of God, to any matter; but the Mind of each Meeting therein represented is chiefly understood, as to particular Cases, in the Sense delivered by the Persons deputed or chosen for that Service.

The PREFACE.

During their Yearly Meeting, to which their other Meetings refer in their Order and Resolve themselves; care is taken by a Select Number, for that service chosen by the General Assembly, to draw up the Minutes of the said Meeting, upon the several matters that have been under Consideration therein, to the end that the Respective Quarterly and Monthly Meetings may be informed of all Proceedings, together with a general Exhortation to Holiness, Unity and Charity: Of all which Proceedings in Yearly, Quarterly and Monthly Meetings, due Record is kept by some One appointed for that Service, or that hath voluntarily undertaken it. These Meetings are opened, and usually concluded in their Solemn waiting upon God, who is sometimes graciously pleased to answer them with as signal Evidences of his Love and Presence, as in any other their Meetings of Worship.

It is further to be Noted, that in these Solemn Assemblies, for the Church's Service, there is no one presides among them after the manner of the Assemblies of other People; Christ only being their President, as he is pleased to appear in Life and Wisdom in any one or more of them, to whom, whatever be their Capacity or Degree, the rest adhere with a Firm Unity, not of Authority but Conviction, which is the Divine Authority and way of Christ's Power and Spirit in his People: Making good his blessed Promise, That he would be in the Midst of his, where and whenever they were met together in his Name, even to the End of the World. So be it.

Now it may be expected, I should here set down what sort of Authority is exercised by this People, upon such Members of their Society, as correspond not in their Lives with their Profession, and that are Refractory to this good and wholesome Order settled among them; and the rather because they have not wanted their Reproach and Suffering from some Tongues, upon this occasion in a plentiful manner.

The Power they exercise is such as Christ has given to his own People, to the End of the World, in the Persons of his Disciples, viz. To Oversee, Exhort, Reprove, and after long Suffering and Waiting upon the Disobedient and Refractory, to disown them, as any more of their Communion, or that they will any longer stand Charged in the Sight and Judgment of God or Men, with their Conversation or Behaviour as one of them, untill they Repent. The subject matter about which this Authority, in any of the foregoing Branches of it, is Exercised; is First, in Relation to common and general Practice, and Secondly, about those things that more strictly refer to their own Character and Profession, and distinguish them from all other Professors of Christianity; avoiding two Extrems upon which many Split, viz. Persecution and Libertinism. A Coercive Power to Whip People into the Temple, that

The PREFACE.

that such as will not Conform, though against *Faith* and *Conscience*, shall be punished in their *Persons* or *Estates*; or leaving all loose and at large, as to *Practice*, unaccountable to all but God and the *Magistrate*. To which hurtful Extream, nothing has more contributed than the *Abuse* of *Church Power*, by such as suffer their *Passions* and private *Interests* to prevail with them to carry it to outward Force and *Corporal Punishment*. A Practice they have been taught to dislike, by their extream *Sufferings*, as well as their known Principle for an universal *Liberty of Conscience*.

On the other hand, they equally dislike an *Independency* in *Society*. An unaccountableness in *Practice* and *Conversation* to the *Terms* of their own *Communion*, and to those that are the *Members* of it. They distinguish between Imposing any Practice that immediately regards *Faith* or *Worship*, (which is never to be done nor suffered or submitted unto) and requiring *Christian Compliance* with those Methods that *only respect Church Business* in its more *Civil* part and *Concern*, and that regard the Discreet and Orderly Maintenance of the Character of the *Society* as a *Sober and Religious Community*. In short, what is for the Promotion of *Holiness* and *Charity*, that Men may Practice what they profess, live up to their own *Principles*, and not be at Liberty to give the *Lie* to their own *Profession*, without *Rebuke*. They compell none to them, but oblige those that are of them to walk *Suitably*, or they are denied by them: That is all the Mark they set upon them, and the *Power* they Exercise, or Judge a Christian Society, can Exercise upon those that are the *Members* of it.

The way of their Proceedings against such as have *Lapsed* or *Transgressed*, is this. He is visited by some of them, and the matter of *Fact* laid Home to him, be it any evil *Practice* against known and general *Virtue*, or any Branch of their *Particular Testimony*, which he, in *Common*, professeth with them. They labour with him in much *Love* and *Zeal* for the good of his *Soul*, the Honour of *God*, and Reputation of their *Profession*, to own his *Faults* and condemn it, in as ample a Manner as the *Evil or Scandal* was given by him; which for the most part, is performed by some *Written Testimony* under the Partys Hand; and if it so happen that the Party prove *Refractory*, and is not willing to clear the *Truth* they profess, from the *Reproach* of his or her evil doing or *Unfaithfulness*, they, after repeated *Entreaties* and due waiting for a *Token of Repentance*, give forth a *Paper* to disown such a *Fact*, and the Party offending; recording the same as a *Testimony* of their care for the Honour of the *Truth* they profess.

And if he or she shall clear their Profession and themselves, by sincere Acknowledgment of their *Fault*, and Godly sorrow for

The PREFACE

for so doing, they are received and looked upon again as *Members* of their *Communion*. For as God, so his true *People* upbraid no Man after *Repentance*.

This is the account I had to give of the People of God called *Quakers*, as to their *Rise, Appearance, Principles and Practices*, in this Age of the *World*, both with Respect to their *Faith and Worship, Discipline and Conversation*. And I Judge it very proper in this place, because it is to *Preface* the *Journal* of the first *Blessed and Glorious Instrument* of this *Work*, and for a *Testimony* to him in his singular *Qualifications and Services*, in which he abundantly excelled in this day, and are worthy to be set forth as an Example to all succeeding Times; to the *Glory* of the *Most High God*, and for a just *Memorial* to that *Worthy and Excellent Man, his Faithful Servant and Apostle* to this Generation of the *World*.

I am now come to the Third Head or Branch of my *Preface*, viz. The *Instrumental Author*. For it is Natural for some to say, Well, here is the *People and Work*, but where and who was the *Man, the Instrument*; he that in this Age was sent to begin this *Work and People*. I shall, as God shall enable me, declare who and what he was, not only by report of others, but from my own long and most inward *Converse* and intimate knowledge of him; for which my Soul blesteth God, as it hath often done; and I doubt not, but by that time I have discharged my self of this part of my *Preface*, my serious *Readers* will believe I had good Cause so to do.

The Blessed Instrument of and in this day of God, and of whom I am now about to Write, was *George Fox*, distinguished from another of that Name, by that Other's addition of *Younger* to his Name in all his *Writings*; not that he was so in Years, but that he was so in the *Truth*, but he was also a *Worthy Man, Witness and Servant* of God in his time.

But this *George Fox* was Born in *Leicestershire*, about the Year 1624. He descended of *Honest and Sufficient Parents*, who endeavoured to bring him up, as they did the rest of their Children, in the *Way and Worship* of the *Nation*; especially his Mother, who was a Woman accomplished above most of her Degree in the place where she lived. But from a Child he appeared of another *Frame of Mind* than the rest of his *Brethren*; being more *Religious, Inward, Still, Solid and Observing* beyond his Years, as the *Answers* he would give, and the *Questions* he would put upon occasion, manifested to the Astonishment of those that heard him, especially in *Divine Things*.

His Mother taking Notice of his *Singular Temper*, and the *Gravity, Wisdom and Piety* that very early shined through him, refusing

The PREFACE.

refusing *Childish* and *Vain Sports* and *Company*, when very *Young*; she was *Tender* and *Indulgent* over him, so that from her he met with little Difficulty. As to his *Employment* he was brought up in *Country Business*, and as he took most delight in *Sheep*, so he was very skillful in them, an Employment that very well suited his mind in several Respects, both for its *Innocency* and *Solitude*; and was a just Figure of his after Ministry and Service.

I shall not break in upon his own Account, which is by much the best that can be given, and therefore desire, what I can, to avoid saying any thing of what is said already, as to the particular *Passages* of his coming forth; but, in general, when he was somewhat above Twenty, he left his *Friends*, and visited the most *Retired* and *Religious* People in those Parts; and some there were short of few, if any, in this *Nation*, who waited for the *Consolation* of *Israel* Night and Day; as *Zacharias*, *Anna* and good Old *Simeon* did of Old Time. To these he was sent, and these he sought out in the Neighbouring Countrys, and among them he Sojourned till his more ample *Ministry* came upon him. At this time he taught and was an Example of *Silence*, endeavouring to bring them from *Self-performances*, Testifying and turning to the Light of Christ within them, and encouraging them to wait in *Patience* to feel the Power of it to stir in their *Hearts*, that their *Knowledge* and *Worship* of God might stand in the Power of an Endless Life, which was to be found in the *Light*, as it was obeyed in the Manifestation of it in Man. For in the Word was Life, and that Life is the Light Men. Life in the Word, Light in Men, and Life in Men as the Light is obeyed; the Children of the Light living by the Life of the Word, by which the word begets them again to God, which is the *Regeneration* and *New Birth*, without which there is no coming unto the Kingdom of God; and which, whoever comes to, is greater than *John*, that is, than *John's* Dispensation, which was not that of the Kingdom, but the Consummation of the Legal, and Forerunning of the Gospel Times. Accordingly, several Meetings were gathered in those Parts, and thus his Time was employed for some Years.

In 1652. He being in his usual Retirement to the Lord upon a very High Mountain, in some of the hither parts of *Yorkshire*, as I take it, his Mind exercised towards the Lord, he had a Vision of the great Work of God in the Earth, and of the way that he was to go forth to begin it. He saw People as thick as *Motes in the Sun*, that should in time, be brought Home to the Lord; that there might be but one Shepherd and one Sheepfold in all the Earth. There his Eye was directed Northward, beholding a great People that should receive him and his Message in those Parts. Upon this Mountain he was moved of the Lord

The PREFACE.

to sound out his Great and notable Day, as if he had been in a great *Auditory*, and from thence went North, as the Lord had shewn him; and in every place where he came, if not before he came to it, he had his particular *Exercise* and *Service* shewn to him, so that the Lord was his *Leader* indeed; for it was not in vain that he *Travailled*, God in most places sealing his *Commission* with the Convincement of some of all sorts, as well *Publicans* as sober Professors of *Religion*. Some of the first and most Eminent of them, which are at Rest, were *Richard Farnsworth*, *James Nayler*, *William Dewsberry*, *Francis Hongil*, *Edward Burroughs*, *John Camm*, *John Audland*, *Richard Hubberthorn*, *T. Taylor*, *John Aldam*, *T. Holmes*, *Alexander Parker*, *William Simpson*, *William Caton*, *John Stubbs*, *Robert Widders*, *John Burnyeat*, *Robert Lodge*, *Thomas Salthouse*, and many more Worthies, that cannot be well here Named, together with divers yet living of the first and great Convincement, who after the knowledge of God's purging Judgments in themselves, and some time of waiting in silence upon him, to feel and receive Power from on High to speak in his Name, (which none else rightly can, though they may use the same Words.) They felt the *Divine Motions*, and were frequently drawn forth, especially to visit the *Publick Assemblies*, to reprove, inform and exhort them, sometimes in *Markets*, *Fairs*, *Streets*, and by the *High-way-side*, calling People to *Repentance*, and to turn to the Lord with their Hearts as well as their Mouths; directing them to the *Light of Christ* within them, to see and examine and consider their ways by, and to eschew the *Evil* and do the *Good* and *Acceptable Will* of God. And they suffered great *Hardships* for this their *Love*, and *Good-will*, being often *Stockt*, *Stoned*, *Beaten*, *Whipt* and *Imprisoned*, though *Honest Men* and of *Good Report* where they lived, that had left *Wives* and *Children*, and *Houses* and *Land*s to visit them with a living Call to *Repentance*. And though the *Priests* generally set themselves to oppose them, and write against them, and insinuated most *False* and *Scandalous Stories* to *Defame* them, stirring up the *Magistrates* to suppress them, especially in those *Northern Parts*; yet God was pleased so to fill them with his living *Power*, and give them such an open Door of utterance in his *Service*, that there was a mighty *Convincement* over those Parts.

And through the tender and singular Indulgence of Judge *Bradshaw* and Judge *Fell*, ~~who were wont to go that Circuit~~, in the Infancy of things, the *Priests* were never able to gain the point they laboured for, which was to have proceeded to *Blood*, and if possible, *Herod* like, by a *Cruel* exercise of the *Civil Power*, to have cut them off and rooted them out of the *Country*. Especially Judge *Fell*, who was not only a Check to their *Rage* in the Courſe of *Legal Proceedings*, but otherwise upon occasion, and finally countenanced this People; for his *Wife* receiving the *Truth* with the First, it had that *Influence* upon his Spirit, being

The PREFACE.

being a *Just and Wise Man*, and seeing in his own *Wife and Family*, a full Confutation to all the popular Clamours against the *Way of Truth*, that he covered them what he could, and freely opened his *Doors*, and gave up his *House* to his *Wife* and her *Friends*, not valuing the *Reproach* of Ignorant or *Evil Minded People*, which I here mention, to His and her *Honour*, and which will be I believe, an *Honour* and a *Blessing* to such of their *Name and Family*, as shall be found in that *Tenderness, Humility, Love and Zeal* for the *Truth* and *People* of the *Lord*.

That House was for some Years at first, till the *Truth* had opened its way in the *Southern* parts of this Island, an Eminent Receptacle of this *People*. Others of good Note and Substance in those *Northern* Countrys, had also opened their Houses with their Hearts, to the many *Publishers*, that in a short time the Lord had raised to declare his *Salvation* to the *People*, and where Meetings of the Lord's *Messengers* were frequently held, to communicate their *Services and Exercises*, and *Comfort and Edify* one another in their *Blessed Ministry*.

But least this may be thought a Digression, having touched upon this before, I return to this *Excellent Man*: And for his *Personal Qualities*, both *Natural, Moral and Divine* as they appeared in his *Converse* with *Brethren* and in the *Church of God*; take as follows.

I. He was a Man that God endued with a *Clear and Wonderful Depth*, a discerner of others *Spirits*, and very much a *Master* of his own. And though the side of his *Understanding* which lay next to the World, and especially the *Expression* of it might sound *Uncouth* and *Unfashionable* to *Nice Ears*, his matter was nevertheless very profound; and would not only bear to be often considered, but the more it was so, the more *Weighty* and *Instructing* it appeared. And as *abruptly* and *brokenly* as sometimes his Sentences would fall from him, about *Divine Things*, it is well known they were often as *Texts* to many fairer *Declarations*. And indeed it showed beyond all *Contradiction* that God sent him, that no *Arts* or *Parts* had any share in his matter or manner of his *Ministry*; and that so many *Great, Excellent and Necessary Truths* as he came forth to Preach to *Mankind*, had therefore nothing of Man's *Wit* or *Wisdom* to recommend them. So that as to *Man* he was an *Original*, being no Man's *Copy*. And his *Ministry* and *Writings* show they are from one that was not Taught of Man, nor had Learned what he said by *Study*. Nor were they *Notional* or *Speculative*, but sensible and *Practical Truths*, tending to *Conversion* and *Regeneration*, and the setting up the *Kingdom of God* in the *Hearts of Men*, and the way of it was his *Work*. So that I have many times been overcome in my self, and

THE PREFACE.

and been made to say, with my Lord and Master upon the like Occasion; *I thank thee O Father Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent of this World, and revealed them to Babes.* For many times hath my Soul bowed in an Humble Thankfulness to the Lord, that he did not choose any of the Wise and Learned of this World to be the first Messenger in our Age, of his blessed Truth to Men; but that he took one that was not of High Degree, or Elegant Speech, or learned after the way of this World, that his Message and Work he sent him to do, might come with less Suspicion or Jealousie of Humane Wisdom and Interest, and with more Force and Clearness upon the Consciences of those, that sincerely Sought the way of Truth in the Love of It. I say, beholding with the Eye of my mind which the God of Heaven had opened in me, the Marks of God's Finger and Hand visibly in this Testimony, from the Clearness of the Principle, the Power and Efficacy of it in the Exemplary Sobriety, Plainness, Zeal, Steadiness, Humility, Gravity, Punctuality, Charity and Circumspect care in the Government of Church Affairs, which shined in his and their Life and Testimony that God employed in this Work, it greatly confirmed me that it was of God, and engaged my Soul in a Deep Love, Fear, Reverence and Thankfulness for his Love and Mercy therein to Mankind; in which Mind I remain, and shall, I hope, to the end of my Days.

II. In his Testimony or Ministry, he much laboured to open Truth, to the Peoples Understandings, and to bottom them upon the Principles, and Principal, Christ Jesus, the Light of the World; that by bringing them to something that was of God in themselves, they might the better know and judge of him and themselves.

He had an Extraordinary Gift in opening the Scriptures. He would go to the Marrow of things, and know the Mind, Harmony and Fulfilling of them with much Plainness, and to great Comfort and Edification.

The Mystery of the first and second Adam, of the Full and Restoration, of the Law and Gospel, of Shadows and Substance, of the Servant and Sons State, and the fulfilling of the Scriptures in Christ, and by Christ the True Light, in all that are his, through the Obedience of Faith, were much of the Substance and Drift of his Testimonies. In all which he was witnessed to be of God, being sensibly felt to speak that which he had received of Christ, and was his own Experience, in that which never Ers nor Fails.

But above all, he excelled in Prayer. The Inwardness and Weight of his Spirit, the Reverence and Solemnity of his Address and Behaviour, and the Fervency and Fullness of his Words, have often

THE PREFACE.

often struck, even *Strangers*, with *Admiration*, as they used to reach others with *Consolation*. The most *Anfull*, *Living*, *Reverent* *Frame* I ever *Felt* or *Beheld*, I must say was his in *Prayer*. And truly it was a *Testimony* he knew and lived nearer to the Lord than other Men; for they that know him most will see most reason to approach him with *Reverence* and *Fear*.

He was of an *Innocent* *Life*, no *Busy* *Body*, nor *Self* *Seeker*, neither *Touchy*, nor *Critical*: What fell from him was very *Inoffensive*, if not very *Edifying*. So *Meek*, *Contented*, *Modest*, *Easie*, *Steady*, *Tender*, it was a pleasure to be in his *Company*. He exercised no *Authority* but over *Evil*, and that every where and in all; but with *Love*, *Compassion*, and *Long* *Suffering*: A most *Merciful* *Man*, as ready to *Forgive* as unapt to take or give an *Offence*. Thousands can truly say, he was of an *Excellent* *Spirit* and *Savour* among them, and because thereof, the most *Excellent* *Spirits* loved him with an *unfained* and *unfading* *Love*.

He was an *Incessant* *Labourer*; for in his *Younger* time, before his many great and deep *Sufferings* and *Travels* had enfeebled his *Body* for *Itinerant* *Services*, he laboured much in the *Word*, and *Doctrine* and *Discipline* in *England*, *Scotland* and *Ireland*, turning many to *God*, and confirming those that were convinced of the *Truth*, and settling *Good* *Order* as to *Church* *Affairs* among them. And towards the *Conclusion* of his *Travelling* *Services*, between the *Years* *Seventy* *One*, and *Seventy* *Seven*, he visited the *Churches* of *Christ* in the *Plantations* in *America*, and in the *United* *Provinces*, and *Germany* as his following *Journal* *Relates*, to the *Convincement* and *Consolation* of many. After that time he chiefly resided in and about the *City* of *London*, and besides the *Services* of his *Ministry* which were *Frequent* and *Servicable*, he writ much both to them that are within, and those that are without the *Communion*. But the care he took of the *Affairs* of the *Church* in *General* was very great.

He was often where the *Records* of the *Affairs* of the *Church* are kept, and the *Letters* from the many *Meetings* of *God's* *People* over all the *World* where settled, come upon *Occasions*, which *Letters* he had read to him, and *Communicated* them to the *Meeting* that is *Weekly* held there for such *Services*, he would be sure to finish them up to discharge them, especially in *Suffering* *Cases*. Showing great *Sympathy* and *Compassion* upon all such *Occasions*, carefully looking into the *Respective* *Cases*, and endeavouring *Speedy* *Relief* according to the *Nature* of them. So that the *Churches* and any of the *Suffering* *Members* thereof, were sure not to be forgotten or delayed in their *Desires* if he were there.

THE PREFACE.

As he was *Unwearied*, so he was *Undaunted* in his *Services* for God and his People; he was no more to be moved to Fear than to *Wrath*. His Behaviour at *Darby*, *Litchfield*, *Appleby*, before *Oliver Cromwell* at *Launceston*, *Scarborough*, *Worcester* and *Westminster-Hall*, with many other Places and Exercises, did abundantly evidence it to his Enemies as well as his Friends.

But as in the *Primitive Times*, some rise up against the blessed *Apostles* of our Lord *Jesus Christ*, even from among those that they had turned to the *Hope* of the *Gospel*, and who became their greatest *Trouble*; so this *Man of God* had his share of *Suffering* from some that were convinced by him, who through prejudice or mistake run against him, as one that sought *Dominion* over *Conscience*; because he prest by his *Presence* or *Epistles*, a ready and zealous compliance with such good and wholesome things, as tended to an *Orderly Conversation* about the Affairs of the *Church*, and in their walking before *Men*. That which contributed much to this ill *Work*, was in some a begrudging of this *Meek Man*, the love and esteem he had and deserved in the *Hearts* of the *People*, and weakness in others, that were taken with their groundless *Suggestions* of *Imposition* and blind *Obedience*.

They would have had every *Man Independent*, that as he had the *Principle* in himself, he should only stand and fall to that and no *Body* else; not considering that the *Principle* is *One* in all; and though the *Measure* of *Light* or *Grace* might differ, yet the *Nature* of it was the same, and being so, they struck at the *Spiritual Unity*, which a *People*, guided by the same *Principle*, are naturally led into: So that what is an evil to *One* is so to *All*, and what is *Vertuous*, *Honest* and of good *Repute* to *One*, is so to *All*, from the *Sense* and *Savour* of the one *universal Principle* which is common to all, (and which the disaffected profess to be) the *Root* of all *True Christian Fellowship*, and that *Spirit* into which the *People* of *God* drink and come to be *Spiritually Minded*, and of one *Heart* and one *Soul*.

Some weakly mistook good *Order* in the *Government* of *Church Affairs*, for *Discipline* in *Worship*, and that it was so prest or recommended by *Him* and other *Brethren*. And they were ready to reflect the same things that *Dissenters* had very reasonably objected upon the *National Churches*, that have coercively pressed *Conformity* to their *Respective Creeds* and *Worships*: Whereas these things related wholly to *Condemnation*, and the *Outward* (and as I may say) *Civil* part of the *Church*, that *Men* should walk up to the *Principles* of their *Belief*, and not be wanting in *Care* and *Charity*. But though some have stumbled and fallen through *Mistakes*, and an unreasonable *Obstinacy*, even to a *Prejudice*; yet blessed be *God*, the *Generality* have returned to their *First Love*, and seen the *Work* of the *Enemy*, that

THE APPEAL.

that dooes no Opportunity or Advantage by which he may check or hinder the Work of God, and disquiet the Peace of his Church, and chill the Love of his People to the Truth and one to another; and there is hope of divers that are yet at a Distance,

In all these Occasions, though there was no Person the Discontented struck so sharply at, as this Good Man, he bore all their Weakness and Prejudice, and returned not Reflection; for Reflection; but forgave them their weak and bitter Speeches, praying for them that they might have a Sense of their hurt, and see the Subtily of the Enemy to Reasnd and Devide, and return into their First Love, that thought no Ill of them.

And truly, I must say, that though God had visibly clothed him with a Divine Preference and Authority, and indeed his very Presence exprest a Religious Majesty; yet he never abused it, but held his Place in the Church of God with great Meekness and a most engaging Humility and Moderation. For upon all Occasions, like his blessed Master, he was a Servant to all; holding and exercising his Eldership, in the Invisible Power that had gathered them, with Reverence to the Head and Care over the Body: And was received only in that Spirit and Power of Christ as the First and Chief Elder in this Age; who, as he was therefore worthy of double Honour, so for the same Reason it was given by the Faithful of this day, because his Authority was inward and not outward, and that he got it and kept it by the Love of God and Power of his Endless Life. I write my Knowledge and not Report, and my Witness is True, having been with him for Weeks and Months together on divers Occasions; and those of the nearest and most exercising Nature, and that by Night and by Day, by Sea and by Land, in this and in Foreign Countreys. And I can say, I never saw him out of his Place, nor not a Match for every Service or Occasion.

For in all things he acquitted himself like a Man, yea a strong Man, a New and Heavenly minded Man. A Divine and a Naturalist, and all of God Almighty's making. I have been surpris'd at his Questions and Answers in Natural things; that whilst he was Ignorant of useless and Sophistical Sciences, he had in him the Foundation of usefull and commendable Knowledge, and cherish'd it every where. Grail beyond all Forms of Breeding, in his Behaviour. Very Temperate, eating Little and sleeping Less, though a Bulky Person.

Thus he Lived and Sojourn'd among us, and as he lived, so he died; feeling the same Eternal Power that had raised and preserv'd him in his last Moments. So full of assurance was he, that he Triumph'd over Death, and so even to the last, as if Death were hardly worth Notice or a Meritorious Recommending

THE PREFACE

with him, the *Dispatch* and *Dispersion* of an *Epistle*, just before *Written* to the *Churches of Christ*, throughout the *World*, and his own *Books*; but above all, *Friends*, and of all *Friends*, those in *Ireland* and *America*, twice over. Saying, mind poor *Friends* in *Ireland* and *America*.

And to some that came in and enquired how he found himself, he answered, *Never heed, the Lord's Power is over all Weakness and Death, the Seed reigns, Blessed be the Lord*: Which was about Four or Five Hours before his Departure out of this *World*. He was at the great *Meeting* near *Lombard-street* on the First day of the *Week*, and it was the Third following about Ten at Night when he left us; being at the House of *H. Goldney* in the same Court. In a good Old Age he went, after having lived to see his *Childrens Children* to many *Generations in the Truth*. He had the Comfort of a short *Illness*, and the Blessing of a clear *Sense* to the last; and we may truly say, with a *Man of God* of Old, that being *Dead*, he yet *Speakes*; and though absent in *Body*, he is *Present* in *Spirit*; neither *Time* nor *Place* being able to interrupt the *Communion* of *Saints*, or dissolve the *Fellowships* of the *Spirits* of the *Just*. His *Works*, praise him, because they are to the *Praise* of him that worked by him; for which his *Memorial* is, and shall be *Blessed*. I have done, as to this part of my *Preface*, when I have left this short *Epitaph* to his Name. **Many Sins** have done virtuously in this Day, but **Dear George** thou Excellest them all.

And now, *Friends*, you that profess to walk in the way, this *Blessed Man* was sent of *God* to turn us into, suffer I beseech you the word of *Exhortation*, as well *Fathers* as *Children*, and *Elders* as *Young Men*. The *Glory* of this Day and Foundation of the *Hope* that has not made us ashamed since we were a *People*, you know is that *Blessed Principle* of *Light* and *Life* of *Christ* which we Profess, and Direct all *People* to, as the great *Instrument* and *Agent* of *Man's Conversion* to *God*. It was by this we were first *Touched*, and effectually enlightened as to our *Inward State*, which put us upon the *Consideration* of our *Latter End*, causing us to set the *Lord* before our *Eyes*, and to Number our *Days*, that we might apply our *Hearts* to *Wisdom*. In that Day we judged not after the *Sight* of the *Eye*, or after the *Hearing* of the *Ear*, but according to the *Light*, and *Sense* this *Blessed Principle* gave us; we judged and acted in reference to *Things* and *Persons*, our selves and others, yea, towards *God* our *Maker*. For being quickened by it in our *Inward Man*, we could easily discern the difference of things, and feel what was *Right*, and what was *Wrong*, and what was *Fit* and what not, both in reference to *Religion* and *Civil Concerns*. That being the ground of the *Fellowship* of all *Saints*, it was in that our *Fellowship* stood. In this we desired

THE PREFACE.

sired to have a *Sense* one of another, acted towards one another, and all Men, in *Love, Faithfulness and Fear*.

In the feeling of the *Motions* of this *Principle* we drew near to the Lord, and waited to be prepared by it, that we might feel those *Drawings and Movings*, before we approached the Lord in *Prayer*; or open'd our *Mouths* in *Ministry*. And in our Beginning and Ending with this, stood our *Comfort, Service and Edification*. And as we run faster, or fell short we made *Burthens* for our selves to bear; our *Services* finding in our selves a *Rebuke* instead of an *Acceptance*, and in lieu of *Well done*, who has required this at your *Hands*? In that day we were an *Exercised People*, our very *Countenances and Deportment* declared it.

Care for others was then much upon us, as well as for our selves, especially the *Young Convinced*. Often had we the *Burthen* of the *Word* of the Lord to our *Neighbours, Relations and Acquaintance*; and sometimes *Strangers* also. We were in *Tra-vail* for one anothers *Preservation*: Not seeking, but shunning Occasions of any *Coldness or Misunderstanding*, treating one another as those that believed and felt God present. Which kept our *Conversation Innocent, Serious and Weighty*, guarding our selves against the *Cares and Friendships* of the *World*. We held the *Truth* in the *Spirit* of it, and not in our own *Spirits*, or after our own *Wills and Affections*.

They were bowed and brought into *Subjection*, in so much that it was visible to them that knew us, we did not think our selves at our own *Dispose*, to go where we *List*, or say or do what we *List*, or when we *List*. Our *Liberty* stood in the *Liberty* of the *Spirit of Truth*, and no *Pleasure, no Profit, no Fear* no *Favour* could draw us from this retired, strict and watchful *Frame*. We were so far from seeking occasions of *Com-pany*, that we avoided them what we could; pursuing our own *Business* with *Moderation*, instead of meddling with other Peoples *Unnecessarily*.

Our *Words* were *Few and Savoury*, our *Looks Composed and Weighty*, and our whole *Deportment* very *Observable*. True it is, that this Retired and strict sort of *Life* from the *Liberty* of the *Conversation* of the *World*, exposed us to the *Censures* of many, as *Humourists, Conceited and Self-righteous Persons*, &c. But it was our *Preservation* from many *Snares*, to which others were continually exposed by the *Prevalency* of the *lust of the Eye, the lust of the Flesh, and the Pride of Life*, that wanted no Occasions or *Temptations* to excite them abroad in the *Con-verse* of the *World*.

THE PREFACE.

I cannot forget the *Humility* and *Chast Zeal* of that Day. Oh! how Constant at *Meetings*, how Retired in them, how firm to *Truth's Life*, as well as *Truth's Principles*; and how *Entire* and *United* in our *Communion*, as indeed became those that profess *One Head*, even Christ Jesus the Lord.

This being the Testimony and Example the Man of God, before mentioned, was sent to *Declare* and *Leave* amongst us, and we having Embraced the same as the *Merciful Visitation* of God to us, the *Word of Exhortation* at this time is, that we continue to be found in the Way of this Testimony with all *Zeal* and *Integrity*, and so much the more, by how much the Day draweth near.

And First, as to you, my Beloved and much Honoured Brethren in Christ, that are in the Exercise of the Ministry: Oh, for Life in the Ministry! Let Life be your *Commission*, your *Well-spring* and *Treasury* in all such Occasions; else you well know, there can be no begetting to God, since nothing can quicken or make People alive to God, but the life of God: And it must be a Ministry in and from Life, that enlivens any People to God. We have seen the *Fruit* of all other Ministries by the few that are turned from the Evil of their Ways. It is not our *Past*, or *Memory*, the repetition of former *Openings* in our own will and time, that will do God's Work. A dry *Doctrinal Ministry*, however sound in Words, can reach but the *Ear*, and is but a *Dream* at the Best: There is another *Soundness*, that is soundest of all, *viz.* Christ the power of God. This is the *Key* of *David*, that *Opens* and *none Shuts*, and *Shuts* and *none can Open*; as the Oil to the *Lamp*, and the *Soul* to the *Body*, so is that to the best of Words: Which made Christ to say, *My Words they are Spirit, and they are Life*; that is, they are from Life, and therefore they make you alive, that receive them. If the *Disciples* that had lived with Jesus, were to stay at *Jerusalem* till they received it; so must we wait to receive, before we Minister, if we will turn People from *Darkness* to *Light*, and from *Satan's* power to God.

Is it not so? bow my Knees to the God and Father of our Lord Jesus Christ, that you may always be like minded, that you may ever wait Reverently for the coming and opening of the *Word of Life*, and tend upon it in your Ministry and Service, that you may serve God in his Spirit. And be it little, or be it much, it is well; for much is not too much, and the least is enough, if from the motion of God's Spirit; and without it, verily, never so little is too much, because to no profit.

For it is the Spirit of the Lord immediately, or through the Ministry of his Servants, that teacheth his People to profit; and

The PREFACE.

to be sure, so far as we take him along with us in our Services, so far we are profitable and no farther. For if it be the Lord that must work all things in us and for our selves; much more is it the Lord, that must work in us for the Conversion of others. If therefore it was once a Cross to us to Speak, though the Lord required it at our Hands; let it never be so to be silent, when he does not.

It is one of the most dreadful Sayings in the Book of God, That he that adds to the Words of the Prophecy of this Book, God will add the Plagues written in this Book. To keep back the Counsel of God, is as Terrible; for he that takes away from the Words of the Prophecy of this Book, God shall take away his part out of the Book of Life. And truly, it has great Caution in it to those, that use the Name of the Lord, to be well assured, the Lord Speaks, that they may not be found of the Number of those, that add to the Words of the Testimony of Prophecy, which the Lord giveth them to bear; nor yet to mince or diminish the same, both being so very offensive to God.

Wherefore, Brethren, let us be careful neither to run before our Guide, nor yet loiter behind him; since he that makes Haste, may miss his Way, and he that stays behind, lose his Guidance. For even those, that have Received the Word of the Lord, had need wait for Wisdom, that they may see how to divide the Word aright; which plainly implieth that it is possible for one, that hath received the Word of the Lord, to miss in the Division and Application of it, which multicometh from an Impetuosity of Spirit, and a Self-working, which makes an unsound and dangerous Mixture; and will hardly beget a right minded living People to God.

I am earnest in this, above all other Considerations, as to publick Brethren, well knowing how much it concerns the present and future State, and preservation of the Church of Christ Jesus, that has been gathered and built up by a Living and Powerful Ministry, that the Ministry be held, preserved and continued in the Manifestation, Motions and Supplies of the same Life and Power from time to time.

And where ever it is observed, that any one does Minister more from Gifts, and Powers, than Life and Power, though they have an Enlightened and Doctrinal Understanding; let them in time be advised and admonished for their Preferment; because infensibly such will come to depend upon a Self-sufficiency; no forsake Christ the living Fountain, and to hew out unto themselves Cisterns that will hold no living Waters; and by degrees draw others from resting upon the Gift of God in themselves, and to feed it; in others, in order to their Strengthen and Refreshment.

ment

The PREFACE.

ment to wait upon them, and to turn from *God* to *Man* again, and so to make *Shipwreck* of the *Faith* once delivered to the *Saints*, and of a good *Conscience* towards *God*; which are only kept by that *Divine Gift* of life, that beget the one and awaken'd and sanctified the other in the Beginning.

Nor is it enough that we have known the *Divine Gift*, and in it have reached to the *Spirits* in *Prison*, and been the *Instruments* of the *Convincing* of others of the way of *God*, if we keep not as low and poor in our selves, and as depending upon the Lord as ever; since no *Memory*, no *Repetitions* or former *Openings*, *Revelations* or *Enjoyments* will bring a *Soul* to *God*, or afford *Bread* to the *Hungry*, or *Water* to the *Thirsty*, unless *Life* go, with what we say, and that must be waited for.

O that we may have no other *Fountain*, *Treasury* or *Dependence*! that none may presume at any rate to *Act* of themselves for *God*! Because they have long acted from *God*, that we may not supply want of waiting with our own *Wisdom*, or think that we may take less *Care*, and more liberty in speaking, than formerly; and that where we do not feel the Lord by his *Power* to open us and enlarge us, whatever be the *Expectation* of the *People*, or has been our *Customary Supply* and *Character*, we may not exceed or fill up the time with our own.

I hope we shall ever Remember, who it was that said, *Of your selves you can do nothing*, our sufficiency is in Him: And if we are not to speak our own *Words*, or take Thought what we should say to Men in our *Defence*, when exposed for our *Testimony*; surely, we ought to speak none of our own *Words*, or take Thought what we shall say in our *Testimony* and *Ministry* in the *Name of the Lord* to the *Souls* of the *People*; for then of all Times, and of all other Occasions should it be fulfilled in us; for it is not you that speak, but the *Spirit of my Father that speaketh in you*.

And indeed, the *Ministry* of the *Spirit* must and does keep its *Analogy* and *Agreement* with the *Birth* of the *Spirit*; that as no Man can *Inherit the Kingdom of God*, unless he be born of the *Spirit*; so no *Ministry* can beget a *Soul* to *God*, but that which is from the *Spirit*. For this, as I said before, the *Disciples* waited before they went forth; and in this our *Elder Brethren*, and *Messengers* of *God* in our *Day*, waited, visited and reached to us. And having begun in the *Spirit*, let none ever hope or seek to be made perfect in the *Flesh*: For what is the *Flesh* to the *Spirit*, or the *Chaff* to the *Wheat*? And if we keep in the *Spirit*, we shall keep in the *Unity* of it, which is the ground of true *Fellowship*. For by *Drinking* into that one *Spirit*, we are made one *People* to *God*, and by it we are continued

THE PREFACE.

tituted in the *Unity of the Faith*, and the *Bond of Peace*. No *Envy*, no *Bitterness*, no *Strife*, can have place with us. We shall watch always for *Good*, and not for *Evil* over one another, and rejoice exceedingly, and not begrudge at one anothers increase in the *Riches of the Grace*, with which God replenisheth his *Faithful Servants*.

And, *Brethren*, as to you is committed the *Dispensation* of the *Oracles of God*, which give you frequent Opportunities, and great Place with the People among whom you *Travail*, I beseech you that you would not think it sufficient to declare the *Word of Life* in their *Assemblies*, however *Edifying* and *Comfortable* such opportunities may be to you and them: But as was the *Practice of the Man of God* before mentioned, in great *Measure*, when among us, inquire the State of the several *Churches* you Visit; who among them are *Afflicted* or *Sick*, who are *Tempted*; if any are *Unfaithful* or *Obstinate*, and endeavour to Issue those things in the *Wisdom and Power of God*, which will be a glorious *Crown* upon your *Ministry*. As that prepares your way in the Hearts of the People to receive you as Men of God, so it gives you Credit with them to do them good by your *Advice* in other *Respects*. The *Afflicted* will be *Comforted* by you, the *Tempted* *Strengthened*, the *Sick* *Refreshed*, the *Unfaithful* *Convicted and Restored*, and such as are *Obstinate* *Softened* and fitted for *Reconciliation*; which is *Clenching the Nail*, and applying and Fastning the general *Testimony* by that particular *Care of the several Branches of it*, in reference to them more immediately concerned in it.

For though *Good and Wise Men and Elders* too, may reside in such places, who are of *Worth and Importance* in the general, and in other Places; yet it does not always follow, that they may have the Room they deserve in the hearts of the People they live among; or some particular occasion may make it unfit for him or them to use that *Authority*. But you that *Travail* as *God's Messengers*, if they receive you in the *Greater*, shall they refuse you in the *Less*? And if they own the general *Testimony*, can they withstand the particular *Application* of it in their own Cases? Thus, ye will shew your selves *Workmen* indeed, and carry your Business before you, to the praise of his Name that hath called you from *Darkness to Light*, that you might turn others from *Satan's Power* unto God and his Kingdom, which is within. And Oh that there were more of such *Faithful Labourers* in the *Vineyard of the Lord*! Never more need since the day of God!

Wherefore I cannot but *Cry and Call aloud* to you, that have been long Professors of the *Truth*, and know the *Truth* in the convincing Power of it, and have had a sober *Conversation* among Men, yet content your selves only to know *Truth* for

THE PREFACE.

your selves; to go to *Meetings*, and Exercise an ordinary *Chastity* in the *Church*, and an honest *Behaviour* in the *World*, and limit your selves within those Bounds, feeling little or no concern upon your *Spirits* for the Glory of the Lord in the prosperity of his *Truth* in the *Earth*; more than to be glad that others succeed in such Service; Arise ye in the Name and Power of the Lord *Jesus*! Behold, how white the *Fields* are unto *Harvest* in this and other *Nations*, and how few Able and *Faithful Labourers* there are to work therein! Your *Country Folks*, *Neighbours* and *Kindred* want to know the Lord and his *Truth*, and to Walk in it. Does nothing lie at your Door upon their Account? Search and see, and loose no time, I beseech you, for the Lord is at Hand. I do not Judge you, there is one that Judgeth all Men, and his Judgment is true: You have mightily increased in your outward *Substance*; may you equally increase in your inward *Riches*, and do good with both, while you have a day to do *Good*. Your *Enemies* would once have taken what you had from you, for his Names Sake, in whom you have believed; wherefore he has given you much of the *World* in the Face of your *Enemies*. But Oh let it be your *Servant* and not your *Master*, your *Diversion* rather than your *Business*! Let the Lord be chiefly in your Eye, and ponder your *Ways*, and see if God has nothing more for you to do; and if you find your selves short in your Account with him, then wait for his *Preparation*, and be ready to receive the word of *Command*, and be not weary of *well doing*, when you have put your Hand to the *Plow*; and assuredly you shall Reap (if you faint not) the Fruit of your Heavenly Labour in God's Everlasting Kingdom.

And you, Young Convinced Ones, be you Entreated and Exhorted to a Diligent and Chast waiting upon God, in the way of his Blessed Manifestation and appearance of himself to you. Look not out, but within: Let not anothers *Liberty* be your Snare. Neither Act by Imitation, but Sense and Feeling of God's Power in your selves: Crush not the tender *Buddings* of it in your *Souls*, nor over run in your desires, and your warmth of *Affections* the Holy and Gentle Motions of It. Remember it is a still Voice that Speaks to us in this Day, and that it is not to be heard in the *Noises* and *Hurries* of the *Mind*; but is distinctly understood in a retired Frame. *Jesus* loved and chose out *Solitudes*; often going to *Mountains*, to *Gardens* and *Sea-shores* to avoid *Crowds* and *Hurries*, to shew his *Disciples* it was good to be *Solitary*, and sit loose to the *World*. Two *Enemies* lie near your *States*, *Imagination* and *Liberty*, but the plain practical, Living, Holy Truth, that has convinced you will preserve you, if you find it in your selves, and bring all *Thoughts*, *Imaginations* and *Affections* to the Test of it, to see if they are wrought in God, or of the *Enemy*, or your own selves: So will a true *Taste*, *Distinguishing* and *Judging* be

The PREFACE.

be preserved to you, of what you should do, and leave undone: And in your diligence and Faithfulness in this way, you will come to inherit Substance; and Christ, the Eternal Wisdom, will fill your *Treasury*. And when you are Converted, as well as Convinced, then confirm your *Brethren*, and be ready to every good *Word* and *Work*, that the Lord shall call you to; that you may be to his Praise, who has chosen you to be partakers with the *Saints* in *Light* of a Kingdom that cannot be shaken, an Inheritance incorruptible, in *Eternal Habitations*.

And now, as for you that are the Children of God's People, a Great Concern is upon my Spirit for your good; and often are my Knees Bowed to the God of your *Fathers* for you, that you may come to be partakers of the same *Divine Life* and *Power*, that has been the *Glory* of this Day; that a Generation you may be to God, an *Holy Nation* and a *Peculiar People*, Zealous of Good Works, when all our *Heads* are laid in the Dust. Oh you *Young Men* and *Women*, let it not suffice you, that you are the Children of the People of the Lord; you must also be born again, if you will inherit the Kingdom of God. Your Fathers are but such after the *Flesh*, and could but beget you into the likeness of the first *Adam*; but you must be begotten into the likeness of the second *Adam* by a *Spiritual Generation*. And therefore look carefully about you, Oh ye Children of the Children of God, Consider your *Standing*, and see what you are in Relation to this *Divine Kindred, Family* and *Birth*. Have you obeyed the *Light*, and received and walked in the Spirit, that is the *inseparable Seed* of the *Word* and *Kingdom* of God, of which you must be born again; God is no respecter of Persons. The Father cannot save or answer for the Child, the Child for the Father, but in the Sin thou sinnest, thou shalt die; and in the Righteousness thou doest, through Christ Jesus, thou shalt live; for it is the *Willing and Obedient* that shall eat the *Fruit* of the *Land*. Be not deceived, God is not mocked, such as all *Nations* and *People* Sow, such they shall reap at the hand of the just God. And then your many and great Privileges, above the Children of other People, will add weight in the scale against you, if you choose not the way of the Lord. For you have had Line upon Line, and Precept upon Precept, and not only good *Doctrine*, but good *Example*; and which is more, you have been turned to and acquainted with a Principle in your selves, which others have been ignorant of; and you know, you may be as Good as you please, without the Fear of Frowns and Blows, or being turned out of doors and forsaken of *Father* and *Mother* for God's *Salve*, and his *Holy Religion*, as has been the Case of some of your *Fathers* in the day they first entered into this *Holy Path*. And if you, after hearing and seeing the Wonders that God has wrought in the deliverance and preservation of them, through a *Sea of Troubles*, and the manifold Temporal, as well as Spiritual Blessings, that he has filled them with in the

light

The PREFACE.

sight of their Enemies, you should neglect and turn your backs upon so great and so near a *Salvation*, you would not only be most ungrateful *Children* to God and them, but must expect that God will call the Children of those that knew him not, to take the *Crown* out of your Hands, and that your lot will be a dreadful Judgment at the hand of the Lord. But Oh that it may never be so with any of you! The Lord forbid, saith my *Soul*.

Wherefore, Oh ye *Young Men* and *Women*, look to the Rock of your *Fathers*! chuse the God of your *Fathers*: There is no other God but him; no other *Light* but his; no other *Grace*, but his, nor *Spirit*, but his to Convince you, Quicken and Comfort you; to Lead, Guide and Preserve you to God's *Everlasting Kingdom*: So will you be Possessors, as well as Professors of the *Truth*; embracing it not only by *Education* but *Judgment* and *Conviction*, from a Sense begotten in your *Souls*, through the operation of the *Eternal Spirit* and *Power* of God in your hearts, by which you may come to be the Seed of *Abraham* through Faith, and the circumcision not made with Hands, and so heirs of the promise made to the *Fathers* of an *Incorruptible Crown*: That (as I said before) a *Generation* you may be to God, holding up the Profession of the blessed *Truth* in the *Life* and *Power* of it. For *Formality* in *Religion* is Nauseous to God and good Men; and the more so, where any Form or Appearance has been new and peculiar, and begun and practised upon a Principle, with an Uncommon *Zeal* and *Strictness*. Therefore I say, for you to fall flat and formal, and continue the profession without that *Salt* and *Savour*, by which it is come to obtain a good Report among Men, is not to answer God's Love, nor your Parents Care, nor the mind of *Truth* in your selves, nor in those that are without; who tho' they will not obey the *Truth*, have *Sight* and *Sense* enough to see if they do that make a Profession of it. For where the *Divine Virtue* of it is not felt in the *Soul*, and waited for, and lived in, imperfections will quickly break out, and shew themselves, and detect the Unfaithfulness of such Persons, and that their insides are not seasoned with the Nature of that holy *Principle* which they profess.

Wherefore, Dear *Children*, let me intreat you to shut your Eyes at the *Temptations* and *Allurements* of this low and perishing World, and not suffer your affections to be captivated by those *Lusts* and *Vanities* that your *Fathers*, for Truths Sake, long since turned their Backs upon; But as you believe it to be the *Truth*, receive it into your Hearts, that you may become the *Children* of God: So that it may never be said of you, as the *Evangelist* Writes of the *Jews* of his time, That Christ, the true *Light*, came to his own, but his own received him not; but to as many as received him, to them he gave *Power* to become the *Children* of God; which were born, not of Blood, nor of the
Will

The PREFACE.

Will of the Flesh, nor of the Will of Man, but of God. A most close and comprehensive Passage to this occasion: You exactly and peculiarly answer to those professing Jews, in that you bear the Name of God's People; by being the Children and wearing of the Form of God's People: So that he by his *Light* in you, may be said to come to his own; and if you obey it not, but turn your Back upon it, and walk after the *Vanities* of your *Minds*, you will be of those that receive him not, which, I pray God, may never be your *Cafe* and *Judgment*; but that you may be thoroughly sensible of the many and great Obligations you lie under to the Lord for his *Love*, and your Parents for their *Care*: And with all your *Heart* and all your *Soul*, and all your *Strength* turn to the Lord; to his *Gift* and *Spirit* in you, and hear his *Voide* and obey it, that you may Seal to the *Testimony* of your *Fathers*, by the *Truth* and *Evidence* of your own *Experience*; that your *Childrens Children* may bless you, and the Lord for you; as those that delivered a faithful *Example*, as well as *Record* of the *Truth* of God unto them. So will the *Gray Hairs* of your Dear Parents yet alive, go down to the *Grave* with *Joy*; to see you the posterity of *Truth*, as well as theirs, and that not only their *Natures* but *Spirit* shall live in you when they are gone.

I shall conclude this *Preface* with a few Words to those that are not of our *Communion*, into whose hands this may come, especially those of our own *Nation*.

Friends, As you are the *Sons* and *Daughters* of *Adam*, and my Brethren after the *Flesh*, often and earnest have been my *Desires* and *Prayers* to God on your behalf; that you may come to know him that has Made you to be your *Redeemer* and *Rescuer* to the *Image* that, through Sin, you have lost, by the power and *Spirit* of his Son *Jesus Christ*, whom he hath given for the *Light* and *Life* of the *World*. And Oh that you, who are called *Christians*, would receive him into your *Heart*; for there it is you want him, and at that *Door* he stands knocking, that you should let him in, but you do not open to him: You are full of other *Guests*, so that a *Manger* is his Lot among you Now, as well as of Old: Yet you are full of *Profession*; as were the *Jews* when he came among them, who knew him not, but rejected and evilly intreated him. So that if you come not to the Possession and Experience of what you profess, all your *Formality* in *Religion* will stand you in no stead in the Day of God's Judgment.

I beseech you ponder with your selves your *Eternal Condition*, and see what *Title*, what *Ground* and *Foundation* you have for your *Christianity*: If more than a *Profession*, and an *Historical* Belief of the *Gospel*. Have you known the *Baptism* of *Fire*, and the *Holy Ghost*, and the *Fan* of *Christ* that winnows away the Chaff; The *Carnal Lusts* and *Affections*? That *Divine Leaven* of the Kingdom; that being received, *Leavens* the whole Lump of

THE PREFACE.

Man, sanctifying him throughout in *Body, Soul and Spirit*? If this be not the *Ground* of your Confidence, you are in a *Miserable Estate*.

You will say perhaps, that though you are *Sinners*, and live in the daily Commission of *Sin*, and are not Sanctified, as I have been Speaking, yet you have Faith in *Christ*, who has borne the *Curse* for you, and in him you are Compleat by *Faith*; his *Righteousness* being imputed to you.

But my *Friends*, let me intreat you not to deceive your selves, in so Important a Point, as is that of your *Immortal Souls*. If you have true *Faith* in *Christ*, your *Faith* will make you Clean; it will Sanctifie you; for the *Saints* Faith was their *Victory*. By this they overcame *Sin within*, and *Sinful Men without*. And if thou art in *Christ* thou walkest not after the *Flesh*, but after the *Spirit*, whose *Bruits* are Manifest. Yea, thou art a *New Creature*, *New Made*, *New Fashioned* after God's *Will* and *Mold*. Old things are done away, and behold, all things are become *New*: *New Loves, Desires, Wills, Affections* and *Practices*. It is not any longer *Thou* that livest, *Thou Disobedient, Carnal, Worldly One*; but it is *Christ* that liveth in thee, and to live is *Christ* and to die is thy *Eternal Gain*; because thou art assured, *That thy Corruptible shall put on Incorruption, and thy Mortal, Immortality*; and that thou hast a *Glorious House Eternal* in the *Heavens* that will never wax Old or pass away. All this follows being in *Christ*, as Heat follows Fire and Light the Sun.

Therefore have a Care how you presume to *Rely* upon such a *Notion*, as that you are in *Christ*, whilst in your old fallen *Nature*. For what *Communion* hath *Light* with *Darkness*, or *Christ* with *Behold*? Hear what the beloved Disciple tells you: *If we say we have fellowship with God, and walk in Darkness, we lie, and do not the Truth*. That is, if we go on in a sinful way, are Captivated by our *Carnal Affections*, and are not Converted to God, we walk in *Darkness*, and cannot possibly have any fellowship with God. *Christ* cleans them with his *Righteousness* that receive his Grace in their Hearts, and deny themselves, and take up his *Cross* daily, and follow him. *Christ's Righteousness* makes Men inwardly *Holy*, of *Holy Minds, Wills and Practices*. It is nevertheless *Christ's*, because we have it; for it is ours, not by *Nature*, but by *Faith* and *Adoption*: It is the *Gift of God*. But still tho' not ours, as of or from our selves, for in that Sense it is *Christ's*, for it is of and from him, yet it is ours, and must be ours in *Possession, Efficacy and Enjoyment*, to do us any Good, or *Christ's Righteousness* will profit us nothing. It was, after this manner, That he was made to the primitive Christians *Righteousness, Sanctification, Justification and Redemption*; and if ever you will have the *Comfort, Kernel and Marrow* of the *Christian Religion*, thus you must come to learn and obtain it.

Now

The P R E F A C E

Now, my *Friends*, by what you have Read, and will Read in what Follows, you may perceive, that God has visited a *Poor People* among you with this saving *Knowledge* and *Testimony*; whom he has upheld and encreased to this Day, notwithstanding the fierce opposition they have met withal. Despise not the meanness of this *Appearance*: It was, and yet is (we know) a day of small things, and of small Account with too many; and many hard and ill Names are given to it; but it is of God, it came from him because it leads to him. This we know, but we cannot make another know it, as we know it, unless he will take the same way to know it, that we took. The World talks of God; but what do they do? They pray for *Power*, but reject the Principle in which it is. If you would know God and Worship and serve God, as you should do, you must come to the means he has ordained and given for that purpose. Some seek it in *Books*, some in *Learned Men*, but what they look for is in themselves, but they overlook it. The *Voice* is too still, the *Seed* too small, and the *Light* shineth in *Darkness*. They are abroad, and so cannot divide the *Spoil*; but the *Woman*, that lost her *Silver* found it at *Home*, after she had light her Candle and swept her House. Do you so too, and you shall find what *Palate* wanted to know, *viz. Truth*.

The light of *Christ* within, who is the *Light* of the *World*, (and so a *Light* to you, that tells you the *Truth* of your *Condition*) leads all that take heed unto it, out of *Darkness* into God's marvellous *Light*; for *Light* grows upon the *Obedient*. It is sown for the *Righteous*, and their way is a shining *Light*, that shines forth more and more to the perfect day.

Wherefore, O *Friends*, Turn in, Turn in, I beseech you! Where is the *Poison*, there is the *Antidote*: There you wait *Christ*, and there you must find him; and blessed be God, there you may find him. *Seek and you shall find*, I testify for God: But then you must seek aright, with your whole *Heart*, as Men that seek for their *Lives*, yea, for their *Eternal Lives* Diligently, Humbly, Patiently, as those that can taste no *Pleasure*, *Comfort* or *Satisfaction* in any thing else, unless you find him whom your *Souls* want, and desire to know and love above all. O it is a *Travail*, a *Spiritual Travail*: Let the *Carnal*, *Profane World* think and say as it will. And through this Path you must walk to the *City* of God, that has *Eternal Foundations*, if ever you will come there.

Well! And what does this blessed *Light* do for you? Why, it sets all your *Sins* in order before you: It detects the *Spirit* of this *World* in all its *Bates* and *Allurements*, and shews how *Man* came to fall from God, and the fallen *Estates* he is in. It begets a *Sense* and *Sorrow*, in such as believe in it, for this *fearful Lapse*. You will then see him *Distinctly*, whom you have *Persecuted* him and all the *Blows* and *Wounds* you have given him by your *Disobedience*;

The PREFACE.

ence ; and how you have made him to serve with your Sins, and you will *Weep* and *Mourn* for it, and your *Sorrow* will be a *Godly Sorrow*. 3. After this it will bring you to the *Holy Watch*, to take *Care* that you do so no more, that the Enemy surprise you not again : Then *Thoughts*, as well as *Words* and *Works*, will come to *Judgment*, which is the way of *Holiness*, in which the *Redeemed* of the Lord do Walk. Here you will come to love God above all, and your Neighbours as your selves. Nothing *Hurts*, Nothing *Harms*, Nothing makes *Afraid* on this *Holy Mountain* : Now you come to be Christ's indeed, for you are his in *Nature* and *Spirit*, and not your own. And when you are thus Christ's, then Christ is yours, and not before : And here *Communion* with the *Father* and with the *Son* you will know, and the Efficacy of the *Blood* of Cleansing, even the *Blood* of Jesus Christ, that *Immaculate Lamb*, which speaketh better things than the *Blood* of *Abel*, and which cleanseth from all Sin the *Consciences* of those that, through the living Faith, come to be sprinkled with it from dead Works to serve the living God.

To Conclude, Behold the *Testimony* and *Doctrine* of the People called *Quakers* ! Behold their *Practice* and *Discipline* ! And behold the blessed *Man* and *Men* that were sent of God in this Excellent *Work* and *Service* ! All which will be more particularly expressed in the Ensuing *Annals* of the *Man* of God ; which I do heartily recommend to my *Readers* most serious Perusal, and beseech Almighty God, that his Blessing may go along with it, to the Convincing of many, as yet Strangers to this *Holy Dispensation*, and also to the Edification of the Church of God in General : Who, for his manifold and repeated Mercies and Blessings to his People in this day of his great Love, is worthy ever to have the *Glory*, *Honour*, *Thanksgiving* and *Renown* ; and be it rendred and ascribed, with Fear and Reverence, through him in whom he is well pleased, his beloved *Son* and *Lamb*, our *Light* and *Life*, that sits with him upon the *Throne*, World without End. *Amen*,

Says One that God has long since Mercifully favoured with his Fatherly Visitation, and who was not Disobedient to the Heavenly Vision and Call, to whom the Way of Truth is more Lovely and Precious than ever, and that knowing the Beauty and Benefit of it above all Worldly Treasure, has chosen it for his Chiefest Joy, and therefore recommends it to thy Love and Choice, because he is with great Sincerity and Affection thy Souls Friend.

William Penn.

T H E
TESTIMONY
O F

Margaret Fox

Concerning her

Late Husband GEORGE FOX ;

T O G E T H E R

With a brief Account of some of his *Travels*, *Sufferings* and *Hardships* endured for the *Truth's* sake.

IT having pleased Almighty God to take away my *Dear Husband* out of this *Evil, Troublesome World*, who was not a *Man* thereof ; being Chosen out of it, and had his *Life* and *Being* in another *Region*, and his *Testimony* was against the *World*, that the *Deeds* thereof were *evil*, and therefore the *World* hated him : So I am now to give in my *Account* and *Testimony* for my *Dear Husband*, whom the *Lord* hath taken unto his blessed *Kingdom* and *Glory*. And it is before me from the *Lord*, and in my *View*, to give a *Relation*, and leave upon *Record* the *Dealings* of the *Lord* with us from the *Beginning*.

He was the *Instrument* in the *Hand* of the *Lord* in this present *Age*, which he made use of to send forth into the *World*, to preach the *Everlasting Gospel*, which had been hid from many *Ages* and *Generations* ; the *Lord* Revealed it unto him, and made him open that *New and Living Way*, that Leads to *Life Eternal*, when he was but a *Youth*, and a *Stripling*. And when he Declared it in his own Country of *Leicestershire*, and in *Darbyshire*, *Nottinghamshire* and *Warwickshire*, and his Declaration being against the *Hireling-Priests* and their *Practices*, it raised a *Great Fury* and *Opposition* amongst the *Priests* and *People* against him : yet there was always *some*, that owned him in several places ; but very few, that stood firm to him, when *Persecution* came on him. There was he and one other put in *Prison* at *Darby*, but the other declined, and left him in *Prison* there ; where he continued almost a *whole Year*, and then he was Released out of *Prison* : And went on with his *Testimony* abroad, and was put in *Prison* again at *Nottingham* ; and there he continued a while, and after was Released again.

His first
Imprisonment.

Second
Imprisonment.

And then he Travelled on into *Torkshire*, and passed up and down that Great County, and several received him; as *William Dewsbury*, *Richard Farnsworth*, *Thomas Aldam* and others, who all came to be faithful *Ministers* of the *Spirit* for the *Lord*. And he continued in that Country, and Travelled thorow *Holderneß* and the *Wowlde*, and abundance were *Convinced*; and several were brought to *Prison* at *Tork* for their *Testimony* to the *Truth*, both *Men* and *Women*: So that we heard of such a *People* that were *Risen*, and we did very much *inquire* after them. And after a while he Travelled up farther towards the *Dales* in *Torkshire*, as *Wensdale*, and *Sedbur*; and amongst the *Hills*, *Dales* and *Mountains* he came on, and *Convinced* many of the *Eternal Truth*.

And in the Year 1652. it pleased the *Lord* to draw him towards us; so he came on from *Sedbur*, and so to *Westmorland*, as *Firbank-Chappel*, where *John Blaykling* came with him: and so on to *Preston*, and to *Grarig*, and *Kendal*, and *Under-barrow*, and *Poobank*, and *Cartmel*, and *Staveley*; and so on to *Swarthmore*, my Dwelling-House, whither he brought the blessed *Tidings* of the *Everlasting Gospel*, which I, and many *Hundreds* in these parts, have cause to praise the *Lord* for. My then Husband, *Thomas Fell*, was not at home at that time, but gone the *Welch Circuit*, being one of the *Judges* of *Affize*: And our House being a Place open to entertain *Ministers* and Religious People at, one of *George Fox* his Friends brought him hither; where he stayed all Night. And the next day, being a *Lecture*, or a *Fast-day*, he went to *Ulverston-Steeple-house*, but came not in, till People were gathered; I and my Children had been a long time there before. And when they were singing before the *Sermon*, he came in; and when they had done singing, he stood up upon a Seat or Form, and desired, *That he might have liberty to speak*: And he that was in the *Pulpit*, said he might. And the first words, that he spoke, were as followeth: *He is not a Jew, that is one outward; neither is that Circumcision, which is outward: But he is a Jew, that is one inward; and that is Circumcision, which is of the heart.* And so he went on, and said, *How that Christ was the Light of the World, and lighth every Man that cometh into the World; and that by this Light they might be gathered to God, &c.* And I stood up in my *Pew*, and I wondered at his *Doctrine*; for I had never heard such before. And then he went on, and opened the *Scriptures*, and said; *The Scriptures were the Prophets words, and Christ's and the Apostle's words, and what, as they spoke, they enjoyed and possessed, and had it from the Lord: And said, Then what had any to do with the Scriptures, but as they came to the Spirit, that gave them forth. You will say, Christ saith this, and the Apostles say this; but what canst thou say? Art thou a Child of Light, and hast walked in the Light, and what thou speakest, is it inwardly from God? &c.* This opened me so, that it cut me to the *Heart*; and then I saw clearly, we were all wrong. So I sat me down in my *Pew* again, and cried bitterly: And I cried in my *Spirit* to the *Lord*, *We are all Thieves, we are all Thieves; we have taken the* Scrip-

Scriptures in Words, and know nothing of them in our selves. So that served me, that I cannot well tell, what he spake afterwards; but he went on in declaring against the *false Prophets*, and *Priests*, and *Deceivers* of the *People*. And there was one *John Sawrey*, a *Justice of Peace*, and a *Professor*, that bid the *Churchwarden*, *Take him away*: And he laid his hands on him several times, and took them off again, and let him alone; and then after a while he gave over, and came to our House again that night. And he spoke in the *Family* amongst the *Servants*, and they were all generally *Convinced*; as *William Caton*, *Thomas Salthouse*, *Mary Askew*, *Anne Clayton* and several other *Servants*. And I was stricken into such a sadness, I knew not what to do; my *Husband* being from home. I saw, it was the *Truth*, and I could not deny it; and I did, as the *Apostle* saith, *I Received the Truth in the Love of it*: And it was opened to me so clear, that I had never a Tittle in my Heart against it; but I desired the *Lord*, that I might be kept in it, and then I desired no greater *Portion*.

And then he went on to *Dalton*, *Aldingham*, *Dendrum* and *Ramsyde-Chappels* and *Steeple-houses*, and places several up and down, and the *People* followed him mightily; and abundance were *Convinced*, and saw, that which he spoke, was *Truth*: But the *Priests* were all in a *Rage*. And about *two Weeks* after *James Naylor* and *Richard Farnsworth* followed him, and enquired him out, till they came to *Swarthmore*, and there stayed a while with me at our House, and did me much *Good*; for I was under great *Heaviness* and *Judgment*. But the *Power* of the *Lord* entred upon me, within about *two Weeks*, that he came; and about *three Weeks-end* my *Husband* came home: And many were in a mighty *Rage*. And a deal of the *Captains* and *Great Ones* of the *Country* went to meet my then *Husband*, as he was coming home, and informed him, *That a Great Disaster was befallen amongst his Family, and that they were Witches; and that they had taken us out of our Religion: and that he might either set them away, or all the Country would be undone*. But no *Weapons* formed against the *Lord*, shall prosper; as you may see hereafter.

So my *Husband* came home greatly offended: And any may think, what a Condition I was like to be in, that either I might displease my *Husband*, or offend *God*; for he was very much troubled with us all in the *House* and *Family*, they had so prepossest him against us. But *James Naylor* and *Richard Farnsworth* were both then at our *House*, and I desired them to come and speak to him; and so they did, very *moderately* and *wisely*: But he was at first displeased with them; but they told him, *They came in Love, and good Will to his House*. And after that he had heard them speak a while, he was better satisfied; and they offered, as if they would go away: but I desired them to stay, and not to go away yet; for *George Fox will come this Evening*. And I would have had my *Husband* to have heard them all, and satisfied himself farther about

The fourth
Imprisonment.

The fifth
Imprisonment.

And in the Year 1654. he went Southward to his own Country of *Leicestershire*, visiting *Friends*. And then Colonel *Hacker* sent him to *Oliver Cromwell*: and after his being kept Prisoner a while, he was brought before *Oliver*, and was Released. And then he stayed a while, visiting *Friends* in *London*, and the Meetings therein; and so passed Westward to *Bristol*, and visited *Friends* there: and after went into *Cornwal*, where they put him in Prison at *Launceston*, and one *Edward Pyot* with him; where he had a bad, long Imprisonment. And when he was Released, he passed into many parts in that County of *Cornwal*, and settled Meetings there. And then he Travelled thorow many Counties, visiting *Friends* and settling Meetings all along; and so came into the North, and to *Swarthmore*, and to *Cumberland*.

And so for Scotland he passed in the Year 1657. and there went with him *Robert Widders*, *James Lancaster*, *John Grave* and others. And he Travelled thorow many places in that Nation, as *Douglas*, *Heads*, *Hambleton*, *Glasgow*, and to *Edenborough*, where they took him, and carried him before *General Monk*, and the Council, and Examined him, and asked him his Business into that Nation: who Answered; He came to visit the Seed of God. And after they had threatned him, and charged him to depart their Nation of Scotland, they let him go. And then he went to *Lithgow*, and *Sterling*, and *Johnstons* and many places, visiting the People; and several were Convinced. And after he had stayed a pretty while, and settled some Meetings, he returned into *Northumberland*, and into the Bishoprick of *Durham*, visiting *Friends* and settling Meetings, as he went; and then returned back again to *Swarthmore*, and stayed amongst *Friends* a while, and so returned South again. And in 1658. Judge *Fell* died.

The sixth
Imprisonment.

And in 1660. he came out of the South into the North, and had a Great General Meeting about *Balby* in *Yorkshire*; and so came on visiting *Friends* in many places, till he came to *Swarthmore* again. And *King Charles* then being come in, the *Justices* sent out Warrants, and took him at *Swarthmore*, charging him in their Warrants, That he drew away the King's Liege People, to the endangering the embracing the Nation in Blood; and sent him Prisoner to *Lancaster-Castle*. And I having a Great Family, and he being taken in my House, I was moved of the Lord to go to the King at *Whitehall*; and took with me a Declaration, and an Information of our Principles: And a long time, and much ado I had, to get to him. But at last, when I got to him, I told him; If he was Guilty of those things, I was Guilty, for he was taken in my House: And I gave him the Paper of our Principles, and desired, that he would set him at Liberty; as he had promised, That none should suffer for tender Consciences: and we were of tender Consciences, and desired nothing, but the Liberty of our Consciences. And then with much ado, after he had been kept Prisoner near half a Year at *Lancaster*, we got a *Habeas Corpus*, and Removed him to the King's Bench; where he was Released. And then would I gladly have come home to my great Family; but was bound in my Spirit, and could not have Freedom to get away for a whole Year.

Year. And the King had promised me several times, that we should have our *Liberty*: And then the *Monarchy-Men* rose; and then came the *Great and General Imprisonment of Friends* the Nation thorow: And so could I not have Freedom nor Liberty to come home, till we had got a *General Proclamation* for all our *Friends Liberty*; and then I had *Freedom and Peace* to come home.

And in 1663. he came North again, and to *Swarthmore*: And then they sent out *Warrants*, and took him again, and had him to *Holcrof* before the *Justices*, and tendered him the *Oath of Allegiance*; and sent him *Prisoner* to *Lancaster-Castle*. And about a Month after, the *Justices* sent for me also out of my House, and tendered me the *Oath*; and sent me *Prisoner* to *Lancaster*. And the next *Affizes* they tendered the *Oath of Allegiance* and *Supremacy* to us again both, and *Premunired* me: But they had missed the *Date*, and other things in his *Indictment*, and so it was quashed; but they tendered him the *Oath* again, and kept him *Prisoner* a Year and an half at *Lancaster-Castle*. And then they sent him to *Scarborough Castle* in *Yorkshire*, where they kept him *Prisoner* close under the *Soldiers* much of a Year and an half; so that a *Friend* could scarcely have spoken to him: yet after that it pleased the *Lord*, that he was *Released*. But I continued in *Prison*, and a *Prisoner* four years at that time: And an *Order* was procured from the *Council*, whereby I was set at *Liberty*. And in that time I went down into *Cornwall* with my Son and Daughter *Lower*, and came back by *London* to the *Yearly Meeting*; and there I met with him again: And then he told me, *The time was drawing on towards our Marriage; but he might first go into Ireland*. And a little before this time was he *Prisoner* in his own Country at *Leicester* for a while; and then *Released*. And so into *Ireland* he went: and I went into *Kent* and *Sussex*; and came back to *London* again: And afterward I went to the *West*, towards *Bristol*, in 1669. and there I stay'd, till he came over from *Ireland*. And then it was *Eleven years* after my former *Husband's* Decease. And in *Ireland* he had had a great *Service* for the *Lord* and his *Eternal Truth*, amongst *Friends* and many *People* there, but escaped many *Dangers*, and *Times* of being taken *Prisoner*; they having laid in *Wait* afore-hand for him in many places. And then he being return'd, at *Bristol*, he declared his *Intentions* of *Marriage*: and there also was our *Marriage* solemnized. And then within *ten Days* after I came homewards; and my *Husband* stayed up and down in the *Countries* amongst *Friends*, visiting them.

And soon after I came home, there came another *Order* from the *Council* to cast me into *Prison* again; and the *Sheriff* of *Lancashire* sent his *Bailiff*, and pulled me out of my own House, and had me *Prisoner* to *Lancaster-Castle* (upon the *Old Premunire*;) where I continued a whole Year: And most part of all that time was I sick and weakly; and also my *Husband* was weak and sickly at that time. And then after a while he *Recovered*, and went about to get me out of *Prison*; and a *Discharge* at last was got

The ninth
Imprison-
ment.

under the Great Seal : and so I was set at *Liberty*. And then I was to go up to *London* again, for my Husband was intending for *America* : And he was full *two years* away, before he came back again into *England* ; and then he arrived at *Bristol*, and then came to *London* : and he intended to have come to the middle of the *Nation* with me. But when we came into some parts of *Worcestershire*, they got there Information of him ; and one Justice Parker by his *Warrant* sent him and my Son *Lower* to *Worcester-Gaol* : and the *Justices* there tendered him the *Oath*, and *Premunired* him, but *Released* my Son *Lower* ; who stayed with him most of the time he was *Prisoner* there.

And after some time he fell sick in a long, lingering *Sickness* ; and many times was very ill : so they writ to me from *London*, That if I would see him alive, I might go to him ; which accordingly I did. And after I had tarried *Seventeen Weeks* with him at *Worcester*, and no *Discharge* like to be obtained for him, I went up to *London*, and writ to the *King* an *Account* of his long *Imprisonment*, and how he was taken in his *Travel* homewards ; and how he was weak and sick, and not like to live, if they kept him long there. And I went with it to *Whitehall* my self ; and I met with the *King*, and gave him the *Paper* : And he said, I must go to the *Chancellour*, he could do nothing in it. Then I writ also to the *Lord Chancellour*, and went to his *House*, and gave him my *Paper*, and spoke to him, That the *King* had left it wholly to him ; and if he did not take pity, and *Release* him out of that *Prison*, I feared, he would end his days there. And the *Lord Chancellour Finch* was a very tender *Man*, and spoke to the *Judge* ; who gave out an *Habeas Corpus* presently. And when we got it, we sent it down to *Worcester* ; and they would not part with him at first, but said, he was *Premunired*, and was not to go out on that manner. And then we were forced to go to *Judge North*, and to the *Attorney General*, and we got another *Order*, and sent down from them ; and with much ado, and great Labour and Industry of *William Mead*, and other *Friends*, we got him up to *London*, where he Appeared in *Westminster-Hall* at the *King's-Bench*, before *Judge Hales*, who was a very honest, tender *Man* ; and he knew, they had *Imprisoned* him but in *Envy*. So that, which they had against him, was *Read* ; and our *Counsel* pleaded, That he was taken up in his *Travel* and *Journey* : And there was but a little said, till he was quitted. And this was the *Last Prison*, that he was in, being freed by the *Court* of *King's-Bench*.

And when he was at *Liberty*, he *Recovered* again : And then I was very desirous to go home with him, which we did. And this was the first time, that he came to *Swarthmore*, after we were *Married* ; and so he stayed here much of *two years*. And then went to *London* again to the *Tearly Meeting* ; and after a while went into *Holland*, and some parts of *Germany*, where he stayed a pretty while : and then Returned to *London* again at the next *Tearly Meeting*. And after he had stayed a while in and about *London*, he came into the *North* to *Swarthmore* again ; and stayed that

that time nigh *two years* : And then he grew *weakly*, being troubled with *Pains* and *Aches*, having had many *fore* and *long Travels*, *Beatings*, and *hard Imprisonments*. But after some time he rid to *Tork* : and so passed on thorow *Nottinghamshire* and several *Counties*, visiting *Friends* ; till he came to *London* to the *Yearly-Meeting*, and stayed there, and there-aways, till he finished his *Course*, and laid down his *Head* in *Peace*.

And though the *Lord* had provided an outward *Habitation* for him, yet he was not willing to stay at it ; because it was so *remote* and *far* from *London*, where his *Service* most lay. And my *Concern* for *God*, and his holy, *Eternal Truth* was then in the *North*, where *God* had placed and set me ; and likewise for the *Ordering* and *Governing* of my *Children* and *Family* : so that we were very willing *both* of us, to live *a-part* some years upon *God's Account*, and his *Truth's Service*, and to deny our selves of that *Comfort*, which we might have had in being together, for the sake and *Service* of the *Lord*, and his *Truth*. And if any took *Occasion*, or Judged hard of us because of that, the *Lord* will Judge them ; for we were *Innocent*. And for my own part, I was willing to make many *long Journeys*, for taking away all *Occasion* of *evil Thoughts* : And though I lived *Two hundred Miles* from *London*, yet have I been *Nine times* there, upon the *Lord*, and his *Truth's Account* ; and of all the times that I was at *London*, this *last time* was most *Comfortable*, that the *Lord* was pleased to give me *Strength* and *Ability*, to travel that *great Journey*, being *Seventy six years* of *Age*, to see my *Dear Husband*, who was better in his *Health* and *Strength*, than many times I had seen him before. I look upon that, that the *Lord's special Hand* was in it, that I should go then ; for he lived but about *half a Year* after I left him : Which makes me admire the *Wisdom* and *Goodness* of *God* in *Ordering* my *Journey* at that time.

And now he hath finished his *Course*, and his *Testimony*, and is entered into his *Eternal Rest* and *Felicity*. I trust in the same *powerful God*, that his *holy Arm* and *Power* will carry me thorow, whatever he hath yet for me to do ; and that he will be my *Strength* and *Support*, and the *Bearer* up of my *Head* unto the *End*, and in the *End*. For I know his *Faithfulness* and *Goodness*, and I have *Experience* of his *Love* ; To whom be *Glory* and *Powerful Dominion* for ever : *Amen*.

M. F.

The Testimony of some of the AUTHOR'S Relations.

Neither *Days*, nor Length of *Time* with us can wear out the *Memory* of our Dear and Honoured Father *George Fox*, whom the *Lord* hath taken to himself. And though his *Earthly House* of this *Tabernacle* be dissolved, and *Mortality* put off; yet we believe, he has a *Building with God Eternally in the Heavens*, and is entred into *Rest*, as a *Reward* to those great *Labours*, hard *Sufferings* and sore *Trials*, he patiently endured for *God* and his *Truth*. Of which *Truth* he was made an *Able Minister*, and *One*, if not the *First Promulgator* of it in our *Age*: who though of no great *Literature*, nor seeming much *Learned*, as to the outward (being hid from the *Wisdom* of this *World*;) yet he had the *Tongue* of the *Learned*, and could speak a *Word* in *due Season* to the *Conditions* and *Capacities* of most, especially to them, that were *weary*, and wanted *Soul's Rest*; being deep in the *Divine Mysteries* of the *Kingdom* of *God*. And the *Word* of *Life* and *Salvation* through him reached unto many *Souls*; whereby many were *Convinced* of their great *Duty* of inward *Retiring* to *Wait upon God*: and as they became diligent in the *Performance* of that *Service*, were also raised up to be *Preachers* of the same *Everlasting Gospel* of *Peace* and *Glad Tidings* to others; who are as *Seals* to his *Ministry* both in this and other *Nations*, and may possibly give a more full *Account* thereof. Howbeit we knowing his unwearied *Diligence*, not *Sparing*, but *Spending* himself in the *Work* and *Service*, whereunto he was *Chosen* and *Called* of *God*, could not but give this short *Testimony* of his *Faithfulness* therein; and likewise of his tender *Love* and *Care* towards us: who as a tender *Father* to *Children* (in which *Capacity* we stood, being so *Related* unto him) he never failed to give us his *wholesome Counsel* and *Advice*. And not only so, but as a *Father* in *Christ*, he took *Care* of the whole *Family* and *Household* of *Faith*, which the *Lord* had made him an *Eminent Overseer* of, and endued him with such an *Excellent Spirit* of *Wisdom* and *Understanding*, to propose and direct *Helps* and *Advantages* to the *Well-ordering* and *Establishing* of *Affairs* and *Government* in the *Church*, as now are found very *serviceable* thereunto; and have greatly disappointed and prevented the *false, loose* and *libertine Spirit* in some, who to their own *Confusion* have endeavoured (by *separation* and *Division*) to disturb the *Church's Peace*. And although many of that sort have at sundry times shot their *poisonous Darts* at him, publicly in *Print*, and privately other ways; yet he has been always preserved by the *Heavenly Power* of *God*, out of the *Reach* of their *Envy*, and all *Perils* and *Difficulties*, that attended on their *Account*: Who as a *Fixed Star* in the *Firmament* of *God's Power*, did constantly abide, and held his *Integrity* to the last, being of a *sweet, savoury Life*; and as to *Conversation* kept

his *Garments clean*: And though outwardly *dead*, yet *liveth*, and his *Memory* is right precious unto us; as it is and will be to all, that abide in the *Love of Truth*, and have not declined the *Way* of it. For he was one of the *Lord's Worthies*, *Valiant* for the *Truth* upon Earth, not turning his *Back* in the *Day of Battle*; but his *Bow* still abiding in its *Strength*, he through many *Hardships* brought Gladness and Refreshment to *Israel's Camp*: being assisted by the *Might* of that *Power*, that always put the *Armies* of *Aliens* and *Enemies* to *Flight*. And now having finished his *Course*, is removed from us into a *Glorious State* of *Immortality* and *Bliss*; and is gathered unto the *Lord*, as a *Shock of Corn* in its full *Season*, and to that *Habitation of Safety*, where the *Wicked* cease from troubling, and the *Weary* be at *Rest*.

John Rous.	Margaret Rous.
William Meade.	Sarah Meade.
Thomas Lower.	Mary Lower.
William Ingram.	Susanna Ingram.
Daniel Abraham.	Rachel Abraham.
Abraham Morrice.	Isabel Morrice.

An Epistle by Way of Testimony, to Friends and Brethren of the Monthly and Quarterly Meetings in England, Wales, and elsewhere, concerning the Decease of our Faithful Brother
GEORGE FOX.

From our Second-Days Morning Meeting in London, the 26th of the 11th Month, 1690.

DEAR and truly beloved Friends, Brethren and Sisters in Christ Jesus, our Blessed Lord and Saviour, we sincerely and tenderly salute you all in his free and tender Love, wherewith he hath graciously visited us, and largely shed it abroad in our Hearts and Souls, to our own unspeakable Comfort and Consolation, and towards his whole Heritage, and Royal Offspring; blessed be his pure and powerful Name for Evermore. And our Souls do truly and fervently desire, and breathe unto the God of all our Mercies, that you all may be preserved, and kept truly faithful and diligent in his Work and Service, according to your Heavenly Calling and Endowments with his Light, Grace and Truth, unto the End of your Days; as being livingly engaged thereby, all your appointed Time to serve him, and to wait, till your Change come: That none may neglect that true Improvement of your Times and Talents, that God has afforded you here, for your Eternal Advantage hereafter, in that Inheritance and Life Immortal, that never fades away. And that

that the whole Flock and Heritage of Christ Jesus, which he has purchased and bought for himself with a *Price* incorruptible, may always be so preserved in his own pure *Love* and *Life*, as to grow, in crease, and prosper in the same; and thereby be kept in *Love*, *Unity* and *Peace* with one another, as becomes his true and faithful *Followers*, is that, which our very *Hearts* and *Souls* desire, being often truly comforted and enlarged in the living sense and feeling of the *Encrease* and *Aboundings* thereof, among faithful *Friends* and *Brethren*.

And *Dear Brethren* and *Sisters*, unto this our *Tender Salutation*, We are concerned in *Brotherly Love*, and true *Tender-heartedness*, to add and impart unto you some *Account* of the *Decease* of our *Dear* and *Elder Brother* in Christ, namely, his and his Church's true and faithful *Servant* and *Minister*, *George Fox*; whom it hath pleased the Lord to take unto himself, as he hath divers others of his faithful *Servants* and *Ministers* of late Time; who have faithfully served out their Generation, and finished their *Testimony* and *Course* with Joy and Peace. Howbeit, O *Dear Brethren* and *Friends*! that so many *Worthies* in *Israel*, and serviceable *Instruments* in the Lord's Hand, are of late taken away and removed from us, so soon one after another, appears a *Dispensation*, that deeply and sorrowfully affects us, and many more, whose *Hearts* are upright and tender toward God, and one to another in the *Truth*. The Consideration of the *Depth*, *Weight* and *Meaning* thereof, is very weighty upon our *Spirits*, though their precious *Life* and *Testimony* lives with us, as being of that same *Body*, united to one *Head*, even Christ Jesus; in which we still, and hope, ever shall have secret *Comfort* and *Union* with them, whom the Lord has removed, and taken to himself out of their *Earthly Tabernacles* and *Houses*, into their *Heavenly* and *Everlasting Mansions*.

This our said *Dear Brother*, *George Fox*, was enabled by the Lord's Power, to *Preach* the *Truth* fully and effectually, in our Publick Meeting in *White-Hart-Court*, by *Grace Church-street*, *London*, on the *Eleventh Day* of this instant *11th Month*, 1690: After which he said, *I am glad I was here; now I am clear, I am fully clear*. Then he was the same Day taken with some *Illness* or *Indisposition* of *Body*, more than usual; and continued weak in *Body* for two days after, at our Friend *Henry Goldney's* House in the same Court, close by the *Meeting-House*, in much Contentment and Peace, and very sensible to the last. In which time he mentioned divers *Friends*, and sent for some in particular; to whom he exprest his *Mind*, for the spreading *Friends Books* and *Truth* in the *World*, and through the *Nations* thereof; as his Spirit in the Lord's Love and Power was universally set, and bent for *Truth* and *Righteousness*, and the making known the *Way* thereof to the Nations and People afar off: signifying also to some Friends, *That all is well; and the Seed of God reigns over all, and over Death it self. That though he was weak in Body, yet that the Power of God is over all, and the Seed reigns over all disorderly Spirits*: which were his wonted sensible Expressions, being in the living *Faith* and *Sense* thereof, which he kept to the End. And the *Thirteenth* Instant, between the *Ninth* and *Tenth Hour* in the *Night*, he quietly departed this Life in Peace; being two days after

after the Lord enabled him to *Publish and Preach the Blessed Truth* in the *Meeting*, as aforesaid. So that he clearly and evidently ended his days in his *faithful Testimony*, in perfect Love and Unity with his *Brethren*, and Peace and Good-will to all Men; being about *Sixty and six Years of Age* (as we understand) when he departed this Life.

And on the *Sixteenth* of this *Instant*, being the day appointed for his *Funeral*, a very great *Contourse* of *Friends and People* assembled at our *Meeting-Houle* in *White-Hart-Court* aforesaid, about the *Mid-day*, in order to attend his Body to our *Burying-place* near *Bunhill-Fields*, to be *Interred*, as *Friends last Office of Love and Respect*, due on that Account. The *Meeting* was held about *two Hours*, with great and heavenly Solemnity, manifestly attended with the *Lord's Blessed Power and Presence*; and divers living *Testimonies* given from a lively Remembrance and Sense of this his *Dear, Ancient Servant*, his *Blessed Ministry and Testimony* of the breaking forth of this *Gospel-day*; his *Innocent Life*, long and great *Travels*, and *Labours of Love* in the Everlasting Gospel, for the turning and gathering many *Thousands* from *Darkness* to the *Light* of Christ Jesus, the *Foundation* of true *Faith*; also of his manifold *Sufferings, Afflictions* and *Oppositions*, which he met withal for his *faithful Testimony*, both from his open *Adversaries* and *false Brethren*; and his *Preservations, Dominion, and Deliverances* out of them all by the *Power of God*: To whom the *Glory and Honour* was and is ascribed, in raising up and preserving this his *faithful Witness and Minister* to the End of his Days; whose blessed *Memorial* will Everlastingly remain.

He loved *Truth and Righteousness*, and bore *faithful Testimony* against *Deceit and Falshood*, and the *Mystery of Iniquity*: and often, of late time especially, warned *Friends* against *Covetousness, Earthly-mindedness*, against getting into the *Earth*, and into a *brittle Spirit*; and the younger sort, against *Looseness* and *Pride of Life*, &c.

A few days before he died, he had a great *Concern* upon his *Mind*, concerning some, in whom the *Lord's Power* was working, to lead them into a *Ministry and Testimony* to his *Truth*; who through their too much entangling themselves in the *things* of this *World*, did make themselves unready to answer the *Call and Leadings* of the *Power of God*, and hurt the *Gift*, that was bestowed upon them, and did not take that regard to their *service and Ministry*, as they ought: And mentioned the *Apostle's Exhortation* to *Timothy*, To take heed to his *Ministry*, and to shew himself approved, &c. And expressed his *Grief* concerning such, as preferred their own *Business* before the *Lord's Business*, and fought the advancing worldly *Concerns*, before the *Concerns of Truth*: And concluded with a tender and fatherly *Exhortation* to all, to whom God had imparted of his *Heavenly Treasure*, that they would *improve* it faithfully; and be diligent in the *Lord's Work*, that the *Earth* might be sown with the *Seed of the Kingdom*, and *God's Harvest* might be minded by those, whom he had called and enabled to labour therein: and that such would commit the *Care* of their outward *Concerns* to the *Lord*, who would care for them, and give a *Blessing* to them. However, this is not mentioned to encourage any to run *unsent*, or without being *called of God*.

Many are living *Witnesses*, that the *Lord* raised him up by his *Power*;

Power, to proclaim his mighty *Day* to the *Nations*, and made him an *Effectual Instrument* in our *Day*, to turn many from *Darkness* to *Light*, and from *Satan's Power* to *God*; and freely to suffer and bear all *Reproaches*, and the manifold *Persecutions*, *Buffetings*, *Halings*, *Stonings*, *Imprisonments*, and *Cruelties*, that were in the *Beginning*, and for some time inflicted on him and others, for the *Name of Christ Jesus*. He was in his *Testimony* as a *fixed Star* in the *Firmament* of *God's Power*, where all that be truly wise, and that turn many to *Righteousness*, shall shine as the brightness of the *Firmament*, and as the *Stars* for ever and ever. He knew and *Preached* the *Mystery of Christ Revealed*, the *Life and Substance*, and the *Power of Godliness*, above all *Shadows* and *Forms*: The *Lord* endued him with a hidden *Wisdom* and *Life*. He loved *Peace*, and earnestly laboured for universal *Love*, *Unity*, *Peace*, and good *Order* in the *Churches of Christ*: And wherever he met with the contrary, it was his great *Grief* and *Burthen*. He was greatly for the *Encouragement* of faithful *Labourers* in the *Lord's Work*; and it was a great *Offence* and *Grief* to him, to have their *Testimony* weakened, or *Labours* slighted through *Prejudice* in any professing *Truth*.

And inasmuch as the *Lord* suffered him not to be delivered up to the *Will* of his *Enemies* and *Persecutors*, who often heretofore breathed out *Cruelty* against him, and designed his *Destruction*; but in his *good Pleasure* so fairly and quietly took him away in his own time, when his *Testimony* was so blessedly *finished*, and his *Work accomplished*, This is all remarkable, and worthy of serious and due *Observation*, as being by a special and *Divine Providence* and *Wisdom* of *God*; to whom we ascribe the *Glory* of all, and not unto *Man* or *Creatures*. Though we must needs allow, and own that *good Report* and *due Esteem*, which faithful *Elders*, *Ministers* and *Servants* of *God* and *Christ* have by *Faith* obtained, to the *Praise* of that blessed *Power*, that upheld them in every *Age* in their *day*; many whereof are even of late taken away from the *Evil* to come, and are at *Rest* in the *Lord*, out of the *Reach* of all *Envy* and *Persecution*, where the *Wicked* cannot trouble them any more.

And we must patiently bear our *Parting* with them, and our *Loss* and *Sorrow* on that *Account*, with respect to their unspeakable *Gain*: Yet how can we avoid being deeply affected with *Sadneſs* of *Spirit*, and brokenness of *Heart*, under the sense and consideration of such *Loss* and *Revolutions*, which we have cause to believe are *Ominous* of *Calamities* to the wicked *World*, though of good to the *Righteous*? Did the *Death* of plain upright *Jacob*, namely *Israel*, (who was as a *Prince of God*) so deeply affect both his own *Children* and *Kindred*, as that they made a great and exceeding sore *Lamentation* for him; and even the *Egyptians also*, that they bewailed him *seventy days*? And the *Death* of *Moses* so deeply affect the *Children of Israel*, as that they did weep and mourn for him in the *Plain of Moab thirty Days*? And the *Death* of *Stephen*, that faithful *Martyr* of *Jesus*, so deeply affect certain *Men* fearing *God*, as that they made great *Lamentation* for him? And the *Apostle Paul*, when taking his leave of the *Elders* of the *Church of Ephesus*, and telling them, *They should see his Face no more*? If this did so deeply affect them, that they wept all abundantly, sorrowing

Gen. 50.

Deut. 34.

Acts 7.

Acts 20.

ing most of all for these Words, That they should see his face no more; (with many more of this kind;) How then can we otherwise chuse, but be deeply affected with *Sorrow* and *Sadneß* of Heart (though not as those, which have no hope) when so many of our Ancient, Dear and Faithful *Brethren* (with whom we have had much sweet Society) are removed from us one after another? (We pray, God raise up and increase more such!) Yet must we all contentedly submit to the good *Pleasure* and *Wisdom* of the Lord our God in all these things; who taketh away, and none can hinder him, nor may any say unto him; *What dost thou?* Yet we have cause to bless the Lord, that he hath of late raised, and is raising up more to publish his *Name* in the *Earth*: And we that yet remain, have but a *short Time* to stay after them, that are gone; but we shall be gone to them also. The Lord God of Life keep us all Faithful in his holy *Truth*, *Love*, *Unity* and *Life* to the End. He hath a great *Work* still to bring forth in the *Earth*, and great things to bring to pass, in order to make way for *Truth* and *Righteousness*, to take place therein; and that his *Seed* may come forth, and be gathered, and the Power and Kingdom of our God and of his Christ, made known and exalted in the *Earth*, unto the Ends thereof.

Dear Friends and Brethren, *Be faithful, till Death, that a Crown of Life you may obtain. All dwell in the Love of God in Christ Jesus, in Union and Peace in him: To whom we tenderly Commit you to keep and strengthen you, bless and preserve you to the End of your Days. In whose dear and tender Love we remain——*

Your Dear Friends and Brethren,

<i>Stephen Crisp.</i>	<i>Nicholas Gates.</i>	<i>Daniel Monro.</i>
<i>Geo. Whitehead.</i>	<i>Francis Stamper.</i>	<i>John Heywood.</i>
<i>Fra. Camfield.</i>	<i>John Vaughton.</i>	<i>George Bowles.</i>
<i>James Park.</i>	<i>Gilbert Latey.</i>	<i>William Robinson.</i>
<i>John Elson.</i>	<i>Charles Marshal.</i>	<i>William Bingley.</i>
<i>Peter Price.</i>	<i>Rich. Needham.</i>	<i>John Butcher.</i>
<i>John Field.</i>	<i>James Martin.</i>	<i>Benjamin Antrobus.</i>
<i>John Edridge.</i>		

These Names are since added, at the desire of the Persons following:

<i>Sam. Goodaker.</i>	<i>Amb. Rigg.</i>	<i>William Fallowfield.</i>
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P O S T S C R I P T.

BEfore his Death he writ a little Paper, desiring all Friends every where, that use to write to him about the Sufferings and Affairs of Friends in their several Countries, should henceforth write to their several Correspondents in London, to be Communicated to the Second-Days Meeting, to take Care, that they be answered.

b

Thomas

Thomas Ellwood's *Account of that Eminent
and Honourable Servant of the Lord;*
George Fox.

THis Holy Man was raised up by God in an *Extraordinary* Manner, for an *Extraordinary Work*, even to *Awaken* the *sleeping World*, by proclaiming the *Mighty Day* of the *Lord* to the Nations, and publishing again the *Everlasting Gospel* to the Inhabitants of the Earth, after the *long and dismal Night* of *Apostacy* and *Darkness*. For this *Work* the *Lord* began to prepare him by *many and various Trials* and *Exercises* from his very *Childhood*: And having fitted and furnished him for it, he called him into it very *Young*; and made him *Instrumental*, by the effectual Working of the *Holy Ghost*, through his *Ministry* to call many Others into the same *Work*, and to turn many *Thousands* from *Darkness* to the *Light of Christ*, and from the *Power of Satan* unto *God*. I knew him not, till the Year 1660: from that Time to the Time of his *Death* I knew him well, *Conversed* with him often, *Observed* him much, *Loved* him dearly, and *Honoured* him truly; and upon good *Experience* can say, He was indeed an *Heavenly-minded Man*, *zealous* for the *Name* of the *Lord*, and preferr'd the *Honour* of *God* before all things. He was *Valiant* for the *Truth*, *Bold* in *Asserting* it, *Patient* in *Suffering* for it, *Unwearied* in *Labouring* in it, *Steady* in his *Testimony* to it; *Immoveable* as a *Rock*. Deep he was in *Divine Knowledge*, *Clear* in opening *heavenly Mysteries*, *Plain* and *Powerful* in *Preaching*, *Fervent* in *Prayer*. He was richly endued with *heavenly Wisdom*, *Quick* in *Discerning*, *Sound* in *Judgment*, *Able* and *ready* in *Giving*, *Discreet* in *Keeping Counsel*: A *Lover* of *Righteousness*, an *Encourager* of *Virtue*, *Justice*, *Temperance*, *Meekness*, *Purity*, *Chastity*, *Modesty*, *Humility*, *Charity* and *Self-Denial* in all, both by *Word* and *Example*. *Graceful* he was in *Countenance*, *Manly* in *Personage*, *Grave* in *Gesture*, *Courteous* in *Conversation*, *Weighty* in *Communication*, *Instructive* in *Discourse*; *Free* from *Affectation* in *Speech* or *Carriage*. A *severe Reprover* of hard and obstinate Sinners; A *mild* and *gentle Admonisher* of such, as were tender, and sensible of their Failings: Not apt to resent *personal Wrongs*; *Easie* to forgive *Injuries*: But zealously *Earnest*, where the *Honour* of *God*, the *Prosperity* of *Truth*, the *Peace* of the *Church* were concerned. Very *Tender*, *Compassionate* and *Pitiful* he was to all, that were under any sort of *Affliction*; full of *Brotherly Love*, full of *Fatherly Care*: For indeed, the *Care* of the *Churches* of *Christ* was daily upon him, the *Prosperity* and *Peace* whereof he studiously sought. Beloved he was of *God*; Beloved of *God's People*: and (which was not the least part of his *Honour*) the *Common Butt* of all *Apostates Envy*; whose *Good* notwithstanding he earnestly sought. He lived to see the *Desire* of his *Soul*, *The Spreading of that Blessed Principle*

Principle of Divine Light, through many of the *European Nations*, and not a few of the *American Islands and Provinces*, and the Gathering many *Thousands* into an Establishment therein; which the Lord vouchsafed him the *Honour* to be the *First Effectual Publisher* of, in this *latter Age* of the *World*. And having fought a good *Fight*, finished his *Course*, and kept the *Faith*, his *righteous Soul* (freed from the *Earthly Tabernacle*; in which he had led an *Exemplary Life of Holiness*) was translated into those *Heavenly Mansions*, where *Christ our Lord* went to prepare a *Place for Him*; there to possess that *Glorious Crown of Righteousness*, which is laid up for, and shall be given by the *Lord the Righteous Judge*, to all them that love his *Appearance*. *Ages to come*, and *Peoples yet unborn* shall call him *Blessed*, and bless the *Lord* for raising of him up: And *Blessed* shall we also be, if we so walk, as we had him for an *Example*; for whom this *Testimony* lives in my *Heart*, He liv'd and died the *SERVANT* of the *LORD*.

T. E.

Advertisement.

F*Orasmuch as many other Testimonies from divers Counties and Friends concerning George Fox, and his Great Service for the Truth are sent up to London, which cannot conveniently be printed with the Journal, lest they should swell it too Bigg; and many of them being of the same Import, Therefore they are reserved for further Consideration, to be disposed of, as a future Service may be seen in the Wisdom of God for them, when Way is made for his Epistles, or any of his other Works to be published.*

*The Appearance of the Lord's Everlasting
Truth, and Breaking forth again in his
Eternal Power in this our Day and Age
in ENGLAND—*

WHerein the *Lord's* mighty *Power* and *Word* of *Life* hath been Richly and Freely preached, to the Gathering of many into *Reconciliation* with *God* by it; to the *Exaltation* and *Glory* of the great *God*, through the bringing forth of the *Heavenly* and *Spiritual* *Fruits*, from such as have been Gathered by his *Eternal Light*, *Power*, and *Spirit* unto himself. And by the *Sowing* to the *Spirit* in the hearts of *People*, *Life Eternal* hath been Reaped; That the *Flocks* have been Gathered, which have the *Milk* of the *Word* plenteously: That the *Riches* of the *Word* have flourished, and mightily abounded; and *God's* Heavenly *Plow* with his *Spiritual Men* hath gone on chearfully, to the *Overturning* the *Fallow Ground* of the *Hearts*, that had not borne *Heavenly Fruit* to *God*. And *God's* Heavenly *Threshers* with his Heavenly *Flail*, have with Joy and Delight Threshed out the *Chaff*, and the *Corruptions*, that have been a-Top of *God's* *Seed* and *Wheat* in *Man* and *Woman*: And thus have they *Threshed* in *Hope*, and are made *Partakers* of their *Hope*; through which *God's* *Seed* is come into his *Garner*.

Oh! the Unutterable *Glory*, and the Unexpressible *Excellency* of the Everlasting, Glorious *Truth*, *Gospel* and *Word* of *Life*, that the Infinite, Invisible and Wise *God*, (who is over all) hath Revealed and Manifested! And how have the *Professors*, *Priests* and *Powers* risen up in *Opposition* against his *Children*, that are born of the *Immortal Seed* by the *Word* of *God*! And Oh! how great have the *Persecutions*, and *Reproaches*, and *Spoiling* of *Goods* been, that have been Executed upon them! But they that have *Touched* them, and *Touches* them, which are as *Dear* to *God*, as the *Apple* of his *Eye*, how hath the *Lord* Manifested himself to *stand* by them, in *Overthrowing Powers*, *Priests* and *States*! What *Changes* have there been since (1644) and 1650, and 1652! How have the *Gaols* been filled since then in this *Nation* with the *Heirs* of *Life*, *God's* *Chosen* *Ones*, who had no *Helper* in the *Earth*, but the *Lord* and his *Christ*! So that *Truth's* Faithful *Witnesses* were scarcely to be found, but in *Gaols* and *Prisons*, where the *Righteous* were Numbred among the *Transgressors*; who had neither *Staff* nor *Bag* from *Man*, but the *Staff*, the *Bread* of *Life*, and the *Bag* that holds the *Treasure*, that waxes not old. But the *Lord Jesus Christ*, that sent them forth, was their Exceeding great *Supporter* and *Upholder* by his *Eternal Power* and *Spirit*, both *then* and *now*.

G. F.

A
JOURNAL,
OR
Historical Account
OF THE
Life, Travels, Sufferings,
And CHRISTIAN
EXPERIENCES, &c.
OF
GEORGE FOX.

THAT all may know the Dealings of the Lord with me, and the various *Exercises, Trials* and *Troubles*, through which he led me, in order to prepare and fit me for the *Work*, unto which he had appointed me ; and may thereby be drawn to admire and glorify his Infinite Wisdom and Goodness ; I think fit (before I proceed to set forth my *Publick Travels* in the *Service of Truth*) briefly to mention, how it was with me in my *Youth* ; and how the *Work* of the Lord was begun, and gradually carried on in me, even from my *Childhood*.

I was born in the Month called *July*, in the Year 1624. at *Drayton in the Clay*, in *Leicestershire*. My Father's Name was *Christopher Fox* : He was by Profession a *Weaver*, an honest Man ; and there was a *Seed of God* in him. The Neighbours called him *Righteous Christer*. My Mother was an upright Woman ; her Maiden-name was *Mary Lago*, of the Family of the *Lago's*, and of the Stock of the *Martyrs*.

Drayton
in Leice-
stershire,
the Place
of G. F's
Birth.

In my very *Young Years*, I had a Gravity and stayedness of Mind and Spirit, not usual in *Children*; insomuch, that when I have seen *Old Men* carry themselves lightly and wantonly towards each other, I have had a Dislike thereof risen in my Heart, and have said within my self; *If ever I come to be a Man, surely, I should not do so, nor be so wanton.*

When I came to *Eleven Years* of *Age*, I knew *Purity* and *Righteousness*: For while I was a *Child*, I was taught how to walk to be kept pure. The Lord taught me to be faithful in all Things, and to act faithfully two ways; viz. Inwardly to God, and Outwardly to Man; and to keep to *Yea* and *Nay* in all Things. For the Lord shewed me, that though the People of the World have Mouths full of *Deceit*, and changeable Words, yet I was to keep to *Yea* and *Nay* in all Things; and that my Words should be few and saving, seasoned with Grace: And that I might not *Eat* and *Drink* to make my self Wanton, but for *Health*; using the Creatures in their Service, as Servants in their Places, to the Glory of him that hath created them: they being in their *Covenant*, and I being brought up into the *Covenant*, as sanctified by the *Word*, which was in the Beginning, by which all things are upheld; wherein is *Unity* with the *Creation*.

But People, being Strangers to the *Covenant* of *Life* with God, they *Eat* and *Drink* to make themselves wanton with the *Creatures*, devouring them upon their own Lusts, and living in all Filthiness, loving foul ways, and devouring the *Creation*; and all this in the World, in the *Pollutions* thereof without God: And therefore I was to shun all such.

Afterwards, as I grew up, my *Relations* thought to have made me a *Priest*; but others perswaded to the Contrary. Whereupon I was put to a Man, that was a *Shoo-maker* by Trade, and that dealt in *Wool* and used *Grazing*, and sold *Cattel*; and a great deal went through my Hands. While I was with him, he was *blest*: But after I left him, he *broke*, and came to nothing. I never wronged Man or Woman in all that Time: For the *Lord's Power* was with me, and over me, to preserve me. While I was in that Service, I used in my Dealings the Word [*Verily*,] and it was a common Saying among People, that knew me, *If George says verily, there is no altering him.* When Boys and rude People would laugh at me, I let them alone, and went my Way: But People had generally a Love to me, for my *Innocency* and *Honesty*.

When I came towards *Nineteen Years* of *Age*, I being upon Business at a *Fair*, one of my Cousins, whose Name was *Bradford*, (being a *Professor*, and having another *Professor* with him) came to me, and asked me to drink part of a Jug of Beer with them; and I, being Thirsty, went in with them: For I loved any, that had a *Sense* of Good, or that did seek after the Lord. And when we had drunk a *Glass* a piece, they began to drink *Healts*, and called for more Drink; agreeing together, That he that would not drink, should pay all. I was grieved, that any, that made *Profession* of *Religion*, should offer to do so. They grieved me very much, having never had such a thing put to me before, by any sort of People.

Wherefore

Wherefore I rose up to be gone; and putting my Hand into my Pocket, I took out a *Groat*, and laid it down upon the Table before them, and said, *If it be so, I'll leave you.* So I went away: And when I had done, what Business I had to do, I returned home: But did not go to Bed that Night, nor could not Sleep; but sometimes walked up and down, and sometimes *prayed*, and *cried* to the Lord, who said unto me; *Thou seest, how Young People go together into Vanity, and Old People into the Earth; and thou must forsake all, both Young and Old, and keep out of all, and be as a Stranger unto all.*

Then at the Command of God, on the *Ninth Day* of the *Seventh Month*, 1643. I left my *Relations*, and brake off all Familiarity or Fellowship with Young or Old. And I passed to *Lutterworth*, where I stay'd some Time: And from thence I went to *Northampton*, where also I made some stay: Then passed from thence to *Newport-Pagnel* in *Buckinghamshire*; where, after I had stay'd a while, I went unto *Barnet*, and came thither in the *Fourth Month*, called *June*, in the Year, 1644. And as I thus travelled through the Countries, *Professors* took notice of me, and sought to be acquainted with me; but I was afraid of them: For I was sensible, they did not *Possess*, what they *Profess'd*. Now during the time, that I was at *Barnet*, a strong *Temptation to Despair* came upon me: and then I saw, how Christ was *Tempted*; and mighty *Troubles* I was in. And sometimes I kept my self retired in my Chamber, and often walked solitary in the *Chace* there, to *Wait* upon the Lord.

And I wondered, why these Things should come to me, and I looked upon my self, and said, *Was I ever so before?* Then I thought, because I had forsaken my *Relations*, I had done amiss against them. So I was brought to call to Mind all my Time, that I had spent, and to consider, whether I had *wrong'd* any? But *Temptations* grew more and more, and I was tempted *almost to Despair*. And when *Satan* could not effect his Design upon me that way, then he laid *Snares* for me, and *Baits* to draw me to commit some *Sin*, whereby he might take advantage to bring me to *Despair*. I was about *Twenty Years of Age*, when these Exercises came upon me; and some Years I continued in that Condition, in great *Troubles*; and fain I would have put it from me. And I went to many a *Priest* to look for *Comfort*, but found no *Comfort* from them.

From *Barnet* I went to *London*, where I took a Lodging, and was under great Misery and Trouble there: For I looked upon the great *Professors* of the City of *London*, and I saw all was *dark*, and under the Chain of *Darkness*. And I had an Uncle there, one *Pickering*, a *Baptist* (and they were tender then:) Yet I could not impart my Mind to him, nor join with them: For I saw all, *Young and Old*, where they were. Some tender People would have had me stayed, but I was fearful, and returned homewards in *Leicestershire* again, having a Regard upon my Mind unto my *Parents* and *Relations*, lest I should grieve them, who, I understood, were troubled at my Absence.

When I was come down into *Leicestershire*, my *Relations* would have had me Married: But I told them, I was but a *Lad*, and I must get *Wisdom*. Others would have had me into the *Auxiliary Band*,

1644. among the *Soldiery*; but I refused: and I was grieved, that they proffered such Things to me, being a tender *Youth*. Then I went to *Coventry*, where I took a Chamber for a while at a *Professor's* House, till People began to be acquainted with me; for there were many tender People in that Town. And after some time, I went into my own Country again, and was there about a Year, in great Sorrows and Troubles, and walked many Nights by my self.

Leicester-shire.


1645. Then the *Priest* of *Drayton* (the Town of my Birth) whose Name was *Nathaniel Stevens*, would come often to me, and I went often to him; and another *Priest* sometimes would come with him: And they would have given place to me, to hear me; and I would ask them Questions, and reason with them. And this *Priest Stevens* asked me a Question, viz. *Why Christ cryed out upon the Cross, My God, my God, why hast thou forsaken me? And why he said, If it be possible, let this Cup pass from me; yet not my Will, but thine be done?* And I told him; At that time, the *Sins* of all Mankind were upon him, and their *Iniquities* and *Transgressions*, with which he was wounded; which he was to bear, and to be an *Offering* for them, as he was *Man*, but died not, as he was *God*. And so, in that he died for all Men, and tasted Death for every Man, he was an *Offering* for the *Sins* of the whole World. (This I spake, being at that time in a measure sensible of *Christ's* Sufferings, and what he went through.) And the *Priest* said, *It was a very good, full Answer; and such an one, as he had not heard.* And at that time, he would applaud and speak highly of me to others: And what I said in Discourse to him on the *Week-days*, that he would Preach of on the *First-days*; for which I did not like him. And this *Priest* afterwards became my great *Persecutor*.

Manfetter in Warwick-shire.

After this, I went to another *Ancient Priest* at *Manfetter* in *Warwick-shire*, and reasoned with him about the Ground of *Despair* and *Temptations*; but he was ignorant of my Condition: And he bid me *Take Tobacco*, and *Sing Psalms*. *Tobacco* was a thing I did not love; and *Psalms* I was not in an Estate to *Sing*: I could not *Sing*. Then he bid me come again, and he would tell me many Things. But when I came again, he was angry and pettish: For my former Words had displeased him. And he told my *Troubles*, and *Sorrows* and *Griefs* to his Servants, so that it was got among the *Milk-Lasses*; which grieved me, that I should open my Mind to such an one. I saw, they were all *Miserable Comforters*: And this brought my *Troubles* more upon me. Then I heard of a *Priest* living about *Tamworth*, who was accounted an *Experienced Man*; and I went *Seven Miles* to him: But I found him but like an *Empty, hollow Cask*. Then I heard of one called *Doctor Cradock* of *Coventry*; and I went to him, and I asked him the Ground of *Temptations* and *Despair*; and how *Troubles* came to be wrought in Man? He asked me, *Who was Christ's Father and Mother?* I told him, *Mary* was his Mother, and that he was supposed to be the *Son of Joseph*; but he was the *Son of God*. Now as we were walking together in his *Garden*, the *Ally* being narrow, I chanced, in turning, to set my Foot on the side of a *Bed*; at which the Man was in such a Rage, as if his House had been on Fire. And thus all our Discourse was lost, and I went away in

Tamworth.

Sorrow,

Sorrow, worse than I was, when I came. I thought them *Miserable* 1645.
Comforters: And I saw, they were all as Nothing to me; for they 
 could not reach my Condition. After this I went to another, one
Masham, a *Priest* in high Account: And he would needs give me
 some *Physick*, and I was to have been let *Blood*: But they could not
 get one drop of *Blood* from me, either in *Arms* or *Head* (though they
 endeavoured it) my Body being, as it were, dried up with *Sorrows*,
Grief and *Troubles*, which were so great upon me, that I could have
 wished, I had never been born to see *Vanity* and *Wickedness*; or
 that I had been born *Blind*, that I might never have seen *Wicked-*
ness nor *Vanity*; and *Deaf*, that I might never have heard *vain* and
wicked Words, or the Lord's Name blasphemed. And when the
 time, called *Christmas*, came, while others were Feasting and Sport-
 ing themselves, I would have gone, and looked out *poor Widows* from
 House to House, and have given them some Money. And when I
 was invited to *Marriages* (as I sometimes was) I would go to none
 at all; but the *next* day or soon after I would go, and visit them:
 And if they were *Poor*, I gave them some Money; for I had, where-
 with both to keep my self from being Chargeable to others, and to
 administer something to the *Necessities* of Others.

About the beginning of the Year, 1646. as I was going to *Coven-* 1646.
try, and entring towards the Gate, a Consideration arose in me, how
 it was said, That *All Christians are Believers*, both *Protestants* and *Papists*. *Coventry.*
 And the Lord opened to me, that if all were *Believers*, then
 they were all *born of God*, and passed from Death to Life; and that
 none were true *Believers*, but such: And though Others said, they
 were *Believers*, yet they were not. At another time, as I was walk-
 ing in a Field on a *First-day* Morning, the Lord opened unto me, 'That
 'being bred at Oxford or Cambridge, was not enough to fit and qualifie
 'Men to be Ministers of Christ: And I stranged at it, because it was
 the common Belief of People. But I saw it clearly, as the Lord
 opened it to me, and was satisfied; and admired the Goodness of
 the Lord, who had opened this thing unto me that Morning: Which
 struck at *Priest Stevens* his *Ministry*, namely, that *To be bred at Ox-*
ford or Cambridge, was not enough to make a Man fit to be a Minister
of Christ. So that which opened in me, I saw, struck at the *Priest's*
Ministry. But my *Relations* were much troubled at me, that I would
 not go with them to hear the *Priest*: For I would get into the Or-
 chard, or the Fields, with my *Bible*, by my self. And I told them,
 did not the Apostle say to *Believers*, That they needed no Man to
teach them, but as the *Anointing* teacheth them? And though they
 knew, this was Scripture, and that it was true; yet they would be
 grieved, because I could not be subject in this Matter, to go to hear
 the *Priest* with them: For I saw, that a true *Believer* was another
 thing, than they looked upon it to be. And I saw, that being bred
 at *Oxford* or *Cambridge*, did not qualifie or fit a Man to be a *Minister*
 of *Christ*; and what then should I follow such for? So neither them,
 nor any of the *Dissenting People*, could I join with; but was as a
Stranger to all, relying wholly upon the Lord Jesus Christ.

1646. At another time it was opened in me, "*That God, who made the World, did not dwell in Temples made with Hands.*" This, at the first, seemed a strange Word, because both *Priests* and *People* use to call their *Temples* or *Churches*, *dreadful Places*, and *Holy Ground*, and the *Temples* of *God*. But the Lord shewed me, so that I did see clearly, that he did not dwell in these *Temples*, which Men had commanded and set up; but in *People's Hearts*. For both *Stephen* and the *Apostle Paul* bore Testimony, That he did not dwell in *Temples made with Hands*; not even in that, which he had once commanded to be built; since he put an End to it: But that his *People* were his *Temple*; and he dwelt in them. This opened in me, as I walked in the *Fields* to my *Relations House*. And when I came there, they told me, That *Nath Stevens*, the *Priest*, had been there, and told them, He was afraid of me, for going after *New Lights*. And I smiled in my self, knowing, what the Lord had opened in me concerning him and his Brethren: But I told not my *Relations*; who though they saw beyond the *Priests*, yet they went to hear them, and were grieved, because I would not go also. But I brought them *Scriptures*, and told them, There was an *Anointing* within Man, to teach him; and that the Lord would teach his *People* himself. And I had great *Openings* concerning the *Things* written in the *Revelations*; and when I spake of them, the *Priests* and *Professors* would say, That was a *sealed up Book*; and would have kept me out of it. But I told them, Christ could open the *Seals*; and that they were the nearest things to us: For the *Epistles* were written to the *Saints*, that lived in former Ages; but the *Revelations* were written of things to come.

After this I met with a sort of *People*, that held, *Women have no Souls*; (adding in a light manner) *no more than a Goose*. But I reprov'd them, and told them, that was not right: For *Mary* said, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour*.

And removing again to another Place, I came among a *People*, that relied much on *Dreams*. And I told them; Except they could distinguish between *Dream* and *Dream*, they would mash or confound altogether: For there were *Three* sorts of *Dreams*; for *Multitude* of *Business* sometimes caused *Dreams*: And there were *Whisperings* of *Satan* in Man in the Night-Season; and there were *Speakings* of *God* to Man in *Dreams*. But these *People* came out of these *Things*, and at last became *Friends*.

Now though I had great *Openings*, yet great *Trouble* and *Temptation* came many Times upon me; so that when it was Day, I wished for Night, and when it was Night, I wished for Day. And by reason of the *Openings* I had in my *Troubles*, I could say as *David* said, *Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge*. And when I had *Openings*, they answered one another, and answered the *Scriptures*: For I had great *Openings* of the *Scriptures*. And when I was in *Troubles*, one *Trouble* also answered to another.

1647. About the beginning of the Year 1647. I was moved of the Lord to go into *Darbyshire*, where I met with some *Friendly People*, and had many Discourses with them. Then passing further, into the *Peak-*

Peak-Country, I met with more friendly People, and with some in empty, high Notions. And travelling on through some Parts of Leicestershire, and into Nottinghamshire, there I met with a tender People, and a very Tender Woman, whose Name was Elizabeth Hootton; and with these I had some Meetings and Discourses. But my Troubles continued, and I was often under great Temptations; and I fasted much, and walked abroad in solitary Places many Days, and often took my Bible, and went and sat in hollow Trees, and lonesome Places, till Night came on; and frequently, in the Night, walked mournfully about by my self: For I was a Man of Sorrows in the Times of the first Workings of the Lord in me.

1647.

Peak-
Country.
Leicesters-
shire.
Notting-
hamshire.

Now, during all this Time I was never joined in Profession of Religion with any, but gave up my self to the Lord; having forsaken all evil Company, and taken leave of Father and Mother, and all other Relations, and travelled up and down as a Stranger in the Earth, which Way the Lord inclined my Heart; taking a Chamber to my self in Town, where I came, and tarrying sometimes a Month, sometimes more, sometimes less in a Place: For I durst not stay long in any Place, being afraid both of Professor and Profane, lest, being a tender Young-Man, I should be hurt by conversing much with either. For which Reason I kept my self much as a Stranger, seeking heavenly Wisdom, and getting Knowledge from the Lord; and was brought off from outward Things, to rely wholly on the Lord alone. And though my Exercises and Troubles were very great, yet were they not so continual, but that I had some Intermissions; and was sometimes brought into such an Heavenly Joy, that I thought, I had been in Abraham's Bosom. As I cannot declare the Misery I was in, it was so great and heavy upon me; so neither can I set forth the Mercies of God unto me in all my Misery. Oh! the everlasting Love of God to my Soul, when I was in great Distress! when my Troubles and Torments were great, then was his Love exceeding great. "Thou, Lord, makest a fruitful Field a barren Wilderness, and a barren Wilderness a fruitful Field! thou bringest down and settest up!" "Thou killest and makest alive! all Honour and Glory be to thee, O Lord of Glory! The Knowledge of thee in the Spirit is Life: But that Knowledge which is fleshly, works Death. And while there is this Knowledge in the Flesh, Deceit and Self will conform to any thing, and will say Yes, yes, to that it doth not know. The Knowledge which the World hath, of what the Prophets and Apostles spake, is a fleshly Knowledge; and the Apostates from the Life, in which the Prophets and Apostles were, have gotten their Words, the Holy Scriptures, in a Form, but not in their Life, nor Spirit, that gave them forth. And so they all lie in Confusion, and are making Provision for the Flesh, to fulfil the Lusts thereof; but not to fulfil the Law and Command^s of Christ in his Power and Spirit: For that, they say, they cannot do; but to fulfil the Lusts of the Flesh, that they can do with Delight.

1647. Now after I had received that *Opening* from the Lord, that *To be bred at Oxford or Cambridge, was not sufficient to fit a Man to be a Minister of Christ*, I regarded the *Priests* less, and looked more after the *Dissenting People*. And among them I saw, there was some *Ten:ernels*: And many of them came afterwards to be *Convinced*; for they had some *Openings*. But as I had forsaken all the *Priests*, so I left the *Separate Preachers* also, and those called the *Most-Experienced People*: For I saw, there was none among them all, that could speak to my *Condition*. And when all my hopes in them, and in all Men was gone, so that I had nothing outwardly to help me, nor could tell what to do; Then, O! then I heard a Voice, which said, "*There is one, even Christ Jesus, that can speak to thy Condition*:" And when I heard it, my Heart did leap for Joy. Then the Lord did let me see, why there was none upon the Earth, that could speak to my *Condition*? namely, that I might give him all the Glory. For all are concluded under *Sin*, and shut up in *Unbelief*, as I had been; that *Jesus Christ* might have the Pre-heminence; who enlightens, and gives *Grace*, and *Faith* and *Power*. Thus when God doth work, who shall let it? And this I knew experimentally. My Desires after the Lord grew stronger, and Zeal in the pure knowledge of God, and of Christ alone, without the help of any *Man*, *Book* or *Writing*. For though I read the *Scriptures*, that spake of *Christ*, and of *God*; yet I knew him not, but by *Revelation*, as he, who hath the *Key*, did open, and as the *Father of Life* drew me to his *Son* by his Spirit. And then the Lord did gently lead me along, and did let me see his *Love*, which was Endless and Eternal, and surpasseth all the *Knowledge*, that Men have in the natural State, or can get by *History*, or *Books*. And that *Love* did let me see my self, as I was without him; and I was afraid of all Company: For I saw them perfectly, where they were, through the *Love* of God, which let me see my self. And I had not Fellowship with any *People*, *Priests* nor *Professors*, nor any sort of *separated People*; but with *Christ*, who hath the *Key*, and opened the Door of *Light* and *Life* unto me. And I was afraid of all *Carnal Talk* and *Talkers*; for I could see nothing but *Corruptions*, and the *Life* lay under the Burden of *Corruptions*. And when I my self was in the *Deep*, under all shut up, I could not believe, that I should ever *Overcome*; my *Troubles*, my *Sorrows* and my *Temptations* were so great, that I thought many times, I should have despaired, I was so tempted. But when Christ opened to me, how he was tempted by the same *Devil*, and had *Overcome* him, and bruised his Head; and that through him and his Power, *Light*, *Grace* and *Spirit*, I should *Overcome* also; I had Confidence in him. So he it was, that opened to me, when I was shut up, and had not hope, nor Faith. Christ it was (who had enlightened me) that gave me his *Light* to believe in, and gave me *Hope*, which is himself, *Revealed* himself in me, and gave me his *Spirit*, and gave me his *Grace*, which I found sufficient in the *Deeps* and in *Weakness*. Thus in the deepest *Miseries*, and in the greatest *Sorrows* and *Temptations*, that many times beset me, the Lord in his Mercy did keep me. And I found, that there were *Two Thirsts* in me; the one after the *Creatures*, to have gotten Help and Strength

Strength there ; and the other after the *Lord*, the *Creator*, and his *Son Jesus Christ*. And I saw, all the World could do me no good. It I had had a *King's Diet*, *Palace* and *Attendance*, all would have been as nothing : For nothing gave me Comfort, but the Lord by his Power. And I saw *Professors*, *Priests* and *People* were whole and at ease in that Condition, which was my *Misery* ; and they loved that, which I would have been rid of. But the Lord did stay my Desires upon himself, from whom my help came, and my care was cast upon him alone. Therefore all *Wait* patiently upon the *Lord*, whatsoever Condition you be in ; wait in the *Grace* and *Truth*, that comes by *Jesus* : For if ye so do, there is a Promise to you, and the Lord God will fulfil it in you. And *Blessed are all they* indeed, that do indeed *hunger and thirst after Righteousness* ; they shall be satisfied with it : I have found it so, praised be the *Lord*, who filleth with it, and satisfieth the desires of the hungry Soul. O let the House of the Spiritual *Israel* say, *His Mercy endureth for ever* ! It is the great Love of God, to make a *Wilderness* of that, which is pleasant to the outward Eye and fleshly Mind ; and to make a *fruitful Field* of a *barren Wilderness* : This is the great Work of God. But while People's Minds do run in the Earthly, after the Creatures, and changeable Things, and changeable Ways and Religions, and changeable, uncertain Teachers, their Minds are in Bondage, and they are brittle and changeable, and tossed up and down with windy Doctrines and Thoughts, and Notions and Things ; their Minds being from the unchangeable *Truth* in the inward Parts, the *Light* of *Jesus Christ*, which would keep their Minds to the Unchangeable, who is the Way to the Father ; who in all my *Troubles* did preserve me by his *Spirit* and *Power*, praised be his Holy Name for ever !

Again I heard a *Voice*, which did say, "*Thou Serpent ! Thou dost seek to destroy the Life ; but canst not : For the Sword, which keepeth the Tree of Life, shall destroy thee.*" So *Christ*, the *Word* of God, that bruised the *Head* of the *Serpent*, the Destroyer, preserved me ; my inward Mind being joined to his good Seed, that bruised the *Head* of this *Serpent*, the Destroyer. And this inward *Life* did spring up in me, to answer all the Opposing *Professors* and *Priests*, and did bring in Scriptures to my Memory to refute them with.

At another time I saw the great *Love* of God ; and I was filled with admiration at the *Infiniteness* of it. And then I saw, what was *Cast out* from God ; and what *Entered* into God's Kingdom : And how by *Jesus*, the *Opener* of the Door by his Heavenly *Key*, the Entrance was given. And I saw *Death*, how it had passed upon all Men, and oppressed the *Seed* of God in Man, and in me : And how I in the *Seed* came forth ; and what the Promise was to. Yet It was so with me, that there seemed to be *Two Pleading* in me ; and Questionings arose in my Mind about *Gifts* and *Prophecies* : and I was tempted again, to *Despair*, as if I had sinned against the *Holy Ghost*. And I was in great Perplexity and Trouble for many Days ; Yet I gave up my self to the *Lord* still. And one day, when I had been walking solitarily abroad, and was come home, I was taken up in the *Love* of God, so that I could not but admire the greatness of his *Love* : And while I

1647. was in that Condition, it was opened unto me by the *Eternal Light* and *Power*, and I therein clearly saw, “*That all was done, and to be done in and by Christ; and how he conquers and destroys this Tempter, the Devil, and all his Works, and is a top of him; And that all these Troubles were good for me, and Temptations for the Trial of my Faith, which Christ had given me.* And the Lord opened me, that I saw through all these *Troubles and Temptations*: My living Faith was raised, that I saw, *All was done by Christ, the Life*, and my Belief was in him. And when at any time my Condition was veiled, my secret Belief was stayed firm, and Hope underneath held me, as an *Anchor* in the bottom of the Sea, and Anchored my Immortal Soul to its Bishop, causing it to swim above the *Sea, the World*, where all the raging Waves, foul Weather, Tempests and Temptations are. But oh! then did I see my *Troubles, Trials and Temptations* more than ever I had done. As the *Light* appeared, all appeared, that is out of the *Light, Darknes, Death, Temptations, the Unrighteous, the Ungodly*; all was manifest and seen in the *Light*: Then, after this, there did a *pure Fire* appear in me: Then I saw, how he sate as a *Refiner’s Fire*, and as the *Fuller’s Sope*. And then the *Spiritual Discerning* came into me, by which I did discern my own *Thoughts, Groans and Sighs*; and what it was, that did veil me, and what it was, that did open me. And that which could not abide in the *Patience*, nor endure the *Fire*, in the *Light* I found to be the *Groans of the Flesh* (that could not give up to the *Will of God*) which had veiled me; and that could not be patient in all *Trials, Troubles, and Anguishes and Perplexities*, and could not give up Self to die by the *Cross*, the *Power of God*, that the *Living and Quickened* might follow him, and that that, which would cloud and veil from the Presence of Christ, that which the *Sword of the Spirit* cuts down, and which must die, might not be kept alive. And I discern’d the *Groans of the Spirit*, which did open me, and made Intercession to God: In which *Spirit* is the true *Waiting* upon God, for the *Redemption of the Body*, and of the whole *Creation*. And by this true *Spirit*, in which the true *Sighing* is, I saw over the false *Sighings and Groanings*. And by this *Invisible Spirit* I discerned all the *false Hearing*, and the *false Seeing*, and the *false Smelling*, which was a top, above the *Spirit*, quenching and grieving it; and that all they, that were there, were in *Confusion and Deceit*, where the false *Asking and Praying* is, in *Deceit* and a top, in that *Nature and Tongue*, that takes Gods holy Name in vain, and wallows in the *Egyptian Sea*, and asketh, but hath not; for they hate his *Light*, and resist the *Holy Ghost*, and turn the *Grace* into *Wantonness*, and rebel against the *Spirit*, and are erred from the *Faith* they should ask in, and from the *Spirit* they should pray by: He that knoweth these things in the true *Spirit*, can witness them. The divine *Light of Christ* manifesteth all things, and the *spiritual Fire* tryeth all things, and severeth all things. Several things did I then see, as the Lord opened them to me: For he shewed me that, which can live in his holy *Refining Fire*, and that can live to God under his *Law*. And he made me sensible, how the *Law* and the *Prophets* were until *John*; and how the least in the *Everlasting Kingdom of God*, is greater than

John.

John. The pure and perfect *Law* of God is over the *Flesh*, to keep it, and its *Works*, which are not perfect, under, by the perfect *Law*: And the *Law* of God, that is perfect, answers the perfect Principle of God in every one: And this *Law* the *Jews*, and the *Prophets*, and *John* were to perform and do. None knows the *Given* of this *Law*, but by the *Spirit* of God; neither can any truly read it, or hear its Voice, but by the *Spirit* of God: He that can receive it, let him. *John*, who was the greatest Prophet, that was born of a Woman, did bear Witness to the *Light*, which Christ, the Great heavenly Prophet, hath *Enlightened every Man, that cometh into the World*, withal, that they might believe in it, and become the Children of *Light*, and so have the Light of Life; and not come into Condemnation. For the true *Belief* stands in the *Light*, that condemns all Evil, and the *Devil*, who is the Prince of Darkness, who would draw out of the *Light* into Condemnation. And they that walk in this *Light*, come to the *Mountain* of the House of God, established above all Mountains, and to *God's Teaching*, who will teach them his ways. These things were opened to me in the *Light*. 1647.

And I saw the *Mountains* burning up, and the *Rubbish*; and the rough and crooked Ways and Places made smooth and plain, that the *Lord* might come into his *Tabernacle*. These things are to be found in Man's Heart: But to speak of these things being *within*, seemed strange to the rough and crooked, and mountainous Ones. Yet the *Lord* saith, *O Earth, hear the Word of the Lord!* The *Law* of the *Spirit* crosseth the fleshly Mind, Spirit and Will, which lives in Disobedience, and doth not keep within the *Law* of the *Spirit*. And I saw, this *Law* was the pure *Love* of God, which was upon me, and which I must go through; though I was troubled, while I was under it: For I could not be *dead* to the *Law*, but through the *Law*, which did judge and condemn that, which is to be condemned. I saw, many talked of the *Law*, who had never known the *Law* to be their *School-master*: And many talked of the *Gospel* of *Christ*, who had never known *Life* and Immortality brought to Light in them by it. You that have been under that *School-master*, and the Condemnation of it, know these things (for tho' the *Lord* in that day opened these things unto me in secret, they have since been published, by his *Eternal Spirit*, as on the House top.) And as you are brought into the *Law*, and through the *Law* to be dead to it, and witness the *Righteousness* of the *Law* fulfilled in you; ye will afterwards come to know, what it is, to be brought into the *Faith*, and through *Faith* from under the *Law*. And abiding in the *Faith*, which Christ is the Author of, ye will have Peace and Access to God. But if ye look out from the *Faith*, and from that which would keep you in the *Victory*, and look after fleshly Things or Words, ye will be brought into Bondage to the *Flesh* again; and to the *Law*, which takes hold upon the *Flesh* and Sin, and worketh Wrath, and the Works of the *Flesh* will appear again. The *Law* of God takes hold upon the *Law* of Sin and Death: But the *Law* of *Faith*, or the *Law* of the Spirit of Life, which is the Love of God, and which comes by Jesus (who is the end of the *Law* for Righteousness-sake) this makes free from the *Law* of Sin and Death. This *Law* of *Life* fleshly-

1647. minded Men do not know ; yet they will tempt you, to draw you from the *Spirit* into the *Flesh*, and so into Bondage. Therefore ye, who know the Love of God, and the *Law* of his *Spirit*, and the freedom that is in Jesus Christ, stand fast in him, in that divine *Faith*, which he is the Author of in you ; and be not entangled with the Yoke of Bondage. For the *Ministry* of Christ Jesus, and his Teaching, bringeth into Liberty and Freedom : But the *Ministry* that is of *Man*, and by Man, and which stands in the Will of Man, bringeth into Bondage, and under the shadow of Death and Darkeness. And therefore none can be a *Minister* of Christ Jesus, but in the Eternal *Spirit*, which was before the *Scriptures* were given forth : For if they have not his *Spirit*, they are none of his. Though they may have his *Light* to condemn them, that hate it ; yet they can never bring any into Unity and Fellowship in the *Spirit*, except they be in it. For the *Seed* of God is a burdensome Stone to the selfish, fleshly, earthly Will, which reigns in its own Knowledge and Understanding, that must perish, and in its *Wisdom*, that is *Devilish*. And the *Spirit* of God is grieved, and vexed, and quenched with that which brings into the fleshly Bondage ; and that which wars against the *Spirit* of God, must be mortified by it : For the *Flesh* lusteth against the *Spirit*, and the *Spirit* against the *Flesh* ; and these are contrary the one to the other. The *Flesh* would have its Liberty ; and the *Spirit* would have its Liberty : But the *Spirit* is to have its Liberty ; and not the *Flesh*. If therefore ye quench the *Spirit*, and join to the *Flesh*, and be Servants of it, then ye are judged and tormented by the *Spirit* : But if ye join to the *Spirit*, and serve God in it, ye have Liberty, and Victory over the *Flesh*, and its Works. Therefore keep in the daily *Cross*, the *Power* of God, by which ye may witness all that to be Crucified, which is contrary to the *Will* of God, and which shall not come into his Kingdom. These things are here mentioned and opened for Information, Exhortation and Comfort to others, as the Lord Opened them unto me in that day. And in that day I wondred, that the *Children* of *Israel* should murmur for *Water* and *Victuals* ; for I could have fasted long without murmuring, or minding *Victuals*. But I was judged sometimes, that I was not contented to be sometimes without the *Water* and *Bread* of *Life*, that I might learn to know, how to *Want*, and how to *Abound*.

Lancashire. And I heard of a *Woman* in *Lancashire*, that had *Fasted Two and twenty Days* : And I traveled to see her ; but when I came to her, I saw, that she was under a *Temptation*. And when I had spoken to her what I had from the Lord, I left her ; her Father being one high in *Profession*. And passing on, I went among the *Professors* at *Duckensfield* and *Manchester*, where I stay'd a while, and declared *Truth* among them : And there were some *Convinced*, who received the *Lord's Teaching*, by which they were confirmed, and stood in the *Truth*. But the *Professors* were in a *Rage*, all pleading for *Sin* and *Imperfection* ; and could not endure to hear talk of *Perfection*, and of an holy and *single* *Life*. But the *Lord's Power* was over all ; though they were chained under *Darkness* and *Sin*, which they pleaded for, and quenched the tender Thing in them.

Duckensfield,
Manchester.

About

About this time there was a great *Meeting* of the *Baptists*, at *Broughton* in *Leicester-shire*, with some that had separated from them; and People of other *Notions* went thither: And I went thither also. Not many of the *Baptists* came; but abundance of other People were there. And the *Lord* opened my Mouth, and his Everlasting *Truth* was declared amongst them; and the *Power* of the *Lord* was over them all. For in that day the *Lord's Power* began to spring, and I had great *Openings* in the *Scriptures*, and several were *Convinced* in those Parts, and were turned from *Darkness* to *Light*, and from the *Power* of *Satan* unto *God*; and his *Power* they did receive, and by it many were raised up to praise *God*. And when I reasoned with *Professors* and other People, some were *Convinced*, and did stand. Yet I was under great *Temptations* sometimes, and my inward *Sufferings* were heavy; but I could find none to open my *Condition* to, but the *Lord* alone, unto whom I cryed Night and Day. And I went back into *Nottingham-shire*, and there the *Lord* shewed me, that the *Natures* of those things, which were *hurtful without*, were *within* in the *Hearts* and *Minds* of *Wicked Men*. The *Natures* of *Dogs*, *Swine*, *Vipers*, of *Sodom* and *Egypt*, *Pharaoh*, *Cain*, *Ishmael*, *Esau*, &c. the *Natures* of these I saw *within*, though People had been looking *without*. And I cryed to the *Lord*, saying, *Why should I be thus, seeing I was never addicted to commit those Evils?* And the *Lord* answered, *That it was needful, I should have a sense of all Conditions; how else should I speak to all Conditions?* And in this I saw the *Infinite Love* of *God*. I saw also, that there was an *Ocean* of *Darkness* and *Death*; but an infinite *Ocean* of *Light* and *Love*, which flowed over the *Ocean* of *Darkness*: And in that also I saw the *Infinite Love* of *God*; and I had great *Openings*. And as I was walking by the *Steeple-house* side, in the *Town* of *Mansfield*, the *Lord* said unto me, *That which People do trample upon, must be thy Food*. And as the *Lord* spake, he opened it to me, how that *People* and *Professors* did trample upon the *Life*, even the *Life* of *Christ* was trampled upon; and they fed upon *Words*, and fed one another with *Words*; but trampled upon the *Life*: And trampled under *Foot* the *Blood* of the *Son* of *God* (which *Blood* was my *Life*;) and they lived in their airy *Notions*, talking of him. It seemed strange to me at the first, that I should feed on that, which the high *Professors* trampled upon; but the *Lord* opened it clearly to me by his *Eternal Spirit* and *Power*.

Then came People from far and near to see me: And I was fearful of being drawn out by them; yet I was made to speak, and open things to them. "There was one *Brown*, who had great *Prophecies* and *Sights* upon his *Death-bed* of me. And he spake openly, of what I should be made *Instrumental* by the *Lord* to bring forth. And of others he spake, that they should come to nothing: "Which was fulfilled on some, that then were something in shew. And when this Man was buried, a great *Work* of the *Lord* fell upon me, to the admiration of many, who thought I had been *Dead*: And many came to see me for about *fourteen Days* time; for I was very much altered in *Countenance* and *Person*, as if my *Body* had been *New-moulded* or changed. And while I was in that *Condition*,

I had

1647.

Broughton
in Leicester-shire.


Nottingham-shire.

Mansfield.

1647. I had a sense and discerning given me by the Lord, through which I saw plainly, that when many People talked of *God* and of *Christ*, &c. the *Serpent* spake in them: But this was hard to be born. Yet the *Work* of the Lord went on in some, and my Sorrows and Troubles began to wear off, and *Tears* of Joy dropped from me, so that I could have wept Night and Day with *Tears* of Joy to the Lord, in Humility and Brokenness of Heart. And I saw into that, which was without End, and things which cannot be uttered, and of the Greatness and Infiniteness of the *Love* of God, which cannot be expressed by Words. For I had been brought through the very *Ocean* of *Darkness* and *Death*, and through the *Power*, and over the *Power* of *Satan*, by the Eternal, Glorious *Power* of *Christ*; even through that *Darkness* was I brought, which covered-over all the Word, and which chained down all, and shut up all in the *Death*. And the same Eternal *Power* of God, which brought me through these Things, was that, which afterwards shook the *Nations*, *Priests*, *Professors* and *People*. Then could I say, I had been in *Spiritual Babylon*, *Sodom*, *Egypt* and the *Grave*; but by the Eternal *Power* of God I was come out of it, and was brought over it, and the *Power* of it, into the *Power* of *Christ*. And I saw the *Harvest WHITE*, and the *Seed* of God lying thick in the Ground, as ever did *Wheat*, that was sown outwardly; and none to gather it: And for this I mourned with Tears. And a Report went abroad of me, That I was a *Young Man*, that had a discerning Spirit: Whereupon many came to me, from far and near, *Professors*, *Priests* and *People*; and the Lord's *Power* brake forth: And I had great *Openings* and *Prophecies*; and spake unto them of the *Things* of God, and they heard with Attention and Silence; and went away, and spread the Fame thereof. Then came the *Tempter*, and set upon me again, charging me; That I had sinned against the *Holy Ghost*: But I could not tell in what. And then *Paul's Condition* came before me, how, after he had been taken up into the *Third Heavens*, and seen things not lawful to be uttered, a *Messenger* of *Satan* was sent to buffet him again. Thus by the *Power* of *Christ* I got over that *Temptation* also.

1648. In the Year 1648, as I was sitting in a *Friend's* House in *Nottinghamshire* (for by this time the *Power* of God had opened the Hearts of some to receive the *Word* of *Life* and *Reconciliation*) I saw, there was a great *Crack* to go throughout the *Earth*, and a great *Smoke* to go, as the *Crack* went; and that after the *Crack* there should be a great *Shaking*: This was the *Earth* in *People's Hearts*, which was to be shaken, before the *Seed* of God was raised out of the *Earth*. And it was so; for the Lord's *Power* began to shake them, and great *Meetings* we began to have, and a mighty *Power* and *Work* of God there was amongst *People*, to the Astonishment of both *People* and *Priests*.

And there was a *Meeting* of *Priests* and *Professors* at a *Justice's* House, and I went among them. And there they discoursed, how *Paul* said, *He had not known Sin, but by the Law, which said, Thou shalt not lust*: And they held that to be spoken of the outward *Law*. But I told them, *Paul* spake that, after he was *Convinced*: For he had the outward *Law* before, and was bred up in it, when he was in the

the *Lust* of *Persecution*; but this was the *Law* of *God* in his *Mind*, 1648.
 which he served, and which the *Law* in his *Members* warred against: 
 For that which he thought had been *Life* to him, proved *Death*. So
 the more sober of the *Priests* and *Professors* yielded, and consented,
 that it was not the *Outward Law*, but the *Inward*, which shewed the
Inward Lust, which *Paul* spake of, after he was *Convinced*: For the
outward Law took hold upon the *outward Action*; but the *Inward Law*
 upon the *Inward Lust*.

After this I went again to *Mansfield*, where was a great *Meeting* Mansfield.
 of *Professors* and *People*: And I was moved to *Pray*. And the
Lord's Power was so great, that the *House* seemed to be *shaken*. And
 when I had done, some of the *Professors* said, *It was now, as in*
the Days of the Apostles, when the House was shaken, where they were:
 After I had *prayed*, one of the *Professors* would *pray*; which brought
Deadness and a *Vail* over them: And others of the *Professors* were
 grieved at him, and told him, *It was a Temptation upon him*. Then
 he came to me, and desired, that I would *pray* again: But I could not
pray in *Man's Will*.

Soon after there was another great *Meeting* of *Professors*, and a
Captain (whose Name was *Amor Stoddard*) came in: And they
 were discoursing of the *Blood* of *Christ*. And as they were dis-
 coursing of it, I saw, through the immediate Opening of the *Invi-*
sible Spirit, the *Blood* of *Christ*. And I cryed out among them, and
 said; *Do ye not see the Blood of Christ? See it in your Hearts, to*
sprinkle your Hearts and Consciences from Dead Works, to serve the
Living God: For I saw it, the *Blood* of the *New Covenant*, how it
 came into the *Heart*. This startled the *Professors*, who would have
 the *Blood* only *without* them, and not in them. But *Captain Stoddard*
 was reached, and said; *Let the Youth speak; hear the Youth speak*;
 when he saw, they endeavoured to bear me down with many
 Words.

There were also a Company of *Priests* that were looked upon to
 be tender (one of their Names was *Kellet*) and several People, that
 were tender, went to hear them. And I was moved to go after
 them, and bid them, *Mind the Lord's Teaching in their inward Parts*.
 That *Priest Kellet* was against *Parsonages* then; but afterwards he
 got a great One, and turned a *Persecutor*.

Now, after I had had some Service in these Parts, I went through Derbyshire.
Derbyshire into my own Country *Leicestershire* again, and several Leicester-
 tender People were *Convinced*. And passing thence, I met with a shire.
 great Company of *Professors* in *Warwickshire*, who were *Praying*,
 and *Expounding the Scriptures* in the *Fields*; and they gave Warwick-
 the *Bible* to me, and I opened it on the *Fifth* of *Matthew*, shire.
 where *Christ* expounded the *Law*: And I opened the *In-*
ward State to them, and the *Outward State*; and they fell in-
 to a fierce Contention, and so parted: But the *Lord's Power*, got
 Ground.

Then I heard of a great *Meeting* to be at *Leicester*, for a *Dispute*, Leicester.
 wherein both *Presbyterians*, *Independents*, *Baptists* and *Common-*
Prayer-Men were said to be all concerned. The *Meeting* was in a
Steeple-house; and thither I was moved by the *Lord God* to go, and

1648.
 Lekester.

be amongst them. And I heard their Discourse and Reasonings, some being in *Pews*, and the *Priest* in the *Pulpit*; abundance of People being gathered together. At last one *Woman* asked a Question out of *Peter*, *What that Birth was*, viz. *A being born again of Incorruptible Seed, by the Word of God, that liveth and abideth for ever?* And the *Priest* said to her, *I permit not a Woman to speak in the Church*; though he had before given liberty for any to speak. Whereupon I was wrapt up, as in a *Rapture*, in the *Lord's Power*; and I stepped up in a Place, and asked the *Priest*; *Dost thou call this Place (the Steeple-house) a Church? Or dost thou call this mixt Multitude a Church?* For the *Woman* asking a Question, he ought to have answered it, having given liberty for any to speak. But he did not answer me neither; but asked me, *What a Church was?* I told him, *The Church was the Pillar and Ground of Truth, made up of living Stones, living Members, a spiritual Household, which Christ was the Head of: But he was not the Head of a mixt Multitude, or of an old House made up of Lime, Stones and Wood*: This set them all on Fire. The *Priest* came down out of his *Pulpit*, and others out of their *Pews*, and the *Dispute* there was marr'd. But I went to a great *Inn*, and there disputed the thing with the *Priests* and *Professors* of all sorts; and they were all on a Fire. But I maintained the true *Church*, and the true *Head* thereof, over the Heads of them all, till they all gave out, and fled away. And there was one Man, that seemed loving, and appeared for a while to join with me; but he soon turned against me, and joined with a *Priest*, in pleading for *Infant's Baptism*; tho' he himself had been a *Baptist* before: And so left me alone. Howbeit there were several *Convinced* that day; and the *Woman*, that asked the Question aforesaid, was *Convinced*, and her Family: And the *Lord's Power* and *Glory* shined over all.

Nottingham-shire.
 Vale of Beavor.

After this I returned into *Nottingham-shire* again, and went into the *Vale of Beavor*. And as I went, I preached *Repentance* to the People: And there were many *Convinced* in the *Vale of Beavor*, in many Towns; for I stayed some Weeks amongst them. And one Morning, as I was sitting by the Fire, a great *Cloud* came over me, and a *Temptation* beset me: And I sate still. And it was said; *All things come by Nature*; And the *Elements* and *Stars* came over me; so that I was in a manner quite clouded with it: But inasmuch as I sate still, and said nothing, the People of the House perceived nothing. And as I sate still under it, and let it alone, a living Hope arose in me, and a true Voice arose in me, which said; *There is a living God, who made all things*. And immediately the *Cloud* and *Temptation* vanished away, and *Life* rose over it all, and my Heart was glad, and I praised the living God. And after some time I met with some People, that had such a Notion, *That there was no God, but that all things came by Nature*. And I had great Dispute with them, and overturned them; and made some of them Confess, that there was a *Living God*: Then I saw, that it was good, that I had gone through that Exercise. And we had great Meetings in those Parts; for the *Power* of the *Lord* broke through in that side of the Country. And returning into *Nottingham-shire*, I found there

Nottingham-shire.

a Com-

a Company of Shattered *Baptists*, and Others; and the Lord's Power wrought mightily, and gathered many of them. Then afterwards I went to *Mansfield* and there-a-way; where the Lord's Power was wonderfully manifested both at *Mansfield*, and other Towns thereabouts. And in *Darby-shire* the mighty Power of God wrought in a wonderful manner. At *Eton*, a Town near *Darby*, there was a Meeting of *Friends*, where there was such a mighty Power of God, that they were greatly Shaken, and many Mouths were opened in the Power of the Lord God. And many were moved by the Lord to go to *Steeple-houses*, to the *Priests* and to the *People*, to declare the Everlasting Truth unto them.

1648.

Notting-
ham-shire
Mansfield.
Darby-shire.
Eton.

And at a certain time, when I was at *Mansfield*, there was a Sitting of the *Justices*, about hiring of *Servants*; and it was upon me from the Lord, to go and speak to the *Justices*, That they should not oppress the *Servants* in their *Wages*. So I walked towards the *Inn*, where they sat; but finding a Company of *Fiddlers* there, I did not go in, but thought to come in the Morning, when I might have a more serious Opportunity to discourse them; not thinking that a seasonable time. But when I came again in the Morning, they were gone, and I was struck even blind, that I could not see. And I inquired of the *Inn-keeper*, where the *Justices* were to sit that day? And he told me, At a Town eight Miles off. And my Sight began to come to me again; and I went, and Ran thitherward, as fast as I could. And when I was come to the House, where they were, and many *Servants* with them, I exhorted the *Justices*, Not to oppress the *Servants* in their *Wages*; but to do that which was Right and Just to them: And I exhorted the *Servants*, To do their Duties, and serve honestly, &c. And they all received my Exhortation kindly; for I was moved of the Lord therein.

Mansfield.

Moreover I was moved to go to several Courts, and *Steeple-houses* at *Mansfield*, and other Places, to warn them to leave off Oppression and Oaths, and to turn from Deceit, and to turn to the Lord, and do justly. Particularly at *Mansfield*, after I had been at a Court there, I was moved to go, and speak to one of the Wickedst Men in the Country, one who was a Common Drunkard, a noted Whore-master, and a Rime-maker: And I reprov'd him, in the dread of the Mighty God, for his evil Courses. And when I had done Speaking, and left him, he came after me, and told me; That he was so smitten, when I spake to him, that he had scarce any Strength left in him. So this Man was Convinced, and turned from his Wickedness, and remained an honest, sober Man, to the Astonishment of the People, who had known him before. Thus the Work of the Lord went forward, and many were turned from the Darknes to the Light, within the compass of these three Years, 1646, 1647, and 1648. And divers Meetings of *Friends*, in several Places, were then gathered to Gods Teaching, by his Light, Spirit and Power: For the Lord's Power brake forth daily more and more, wonderfully.

Now was I come up in Spirit through the flaming Sword, into the Paradise of God. All things were New; and all the Creation gave another Smell unto me, than before, beyond what Words can utter.

1648. I knew nothing, but *Pureness*, and *Innocency*, and *Righteousness*, being renewed up into the *Image* of God by Christ Jesus; so that I say, I was come up to the *State* of *Adam*, which he was in, before he fell. *The Creation was opened to me*: And it was shewed me; how all things had their *Names* given them, according to their *Nature* and *Vertue*. And I was at a stand in my Mind, whether I should practise *Physick* for the good of Mankind, seeing, the *Nature* and *Vertues* of the *Creatures* were so opened to me by the Lord. But I was immediately taken up in Spirit, to see into another or more steadfast State, than *Adam's* in *Innocency*, even into a *State* in *Christ Jesus*, that should never fall. And the Lord shewed me, that such as were faithful to him in the Power and Light of Christ, should come up into that *State*, in which *Adam* was before he fell: In which the admirable *Works* of the *Creation*, and the *Vertues* thereof may be known, through the Openings of that divine *Word* of *Wisdom* and *Power*, by which they were made. Great things did the Lord lead me into, and wonderful *Depths* were opened unto me, beyond what can by Words be declared: But as People come into subjection to the Spirit of God, and grow up in the Image and Power of the Almighty, they may receive the *Word* of *Wisdom*, that opens all things, and come to know the *hidden Unity* in the *Eternal Being*.

Thus traveled I on in the *Lord's Service*, as the Lord led me. And when I came to *Nottingham*, the mighty Power of God was there among *Friends*. From thence I went to *Clauston* in *Leicestershire*, in the *Vale* of *Beavor*, and the mighty Power of God was there also, in several Towns and Villages, where *Friends* were gathered. While I was there, the Lord opened to me *Three Things*, relating to those *Three great Professions* in the World, *Physick*, *Divinity* (so called) and *Law*. And he shewed me, that the *Physicians* and *Doctors* of *Physick* were out of the *Wisdom* of God, by which the *Creatures* were made; and so knew not the *Vertues* of the *Creatures*, because they were out of the *Word* of *Wisdom*, by which they were made. And he shewed me, that the *Priests* were out of the true *Faith*, which Christ is the Author of; the *Faith* which purifies and gives Victory, and brings People to have Access to God, by which they please God: Which *Mystery* of *Faith* is held in a pure Conscience. He shewed me also, that the *Lawyers* were out of the *Equity*, and out of the true *Justice*, and out of the *Law* of God, which went over the first Transgression, and over all *Sin*, and answered the *Spirit* of God, that was grieved, and transgressed in Man. And that these three, the *Physicians*, the *Priests*, and the *Lawyers*, ruled the World out of the *Wisdom*, out of the *Faith*, and out of the *Equity* and *Law* of God; the one pretending the Cure of the *Body*, the other the Cure of the *Soul*, and the third the *Property* of the People. But I saw, they were all out, out of the *Wisdom*, out of the *Faith*, out of the *Equity* and perfect *Law* of God. And as the Lord opened these things unto me, I felt his Power went forth over all, by which all might be Reformed, if they would receive and bow unto it. The *Priests* might be Reformed, and brought into the true *Faith*, which was the Gift of God. The *Lawyers* might be Reformed, and

brought

Nottingham.
Leicestershire.
Clauston.
Vale of
Beavor.

brought into the *Law of God*, which answers that of God (that is 1648.
 transgressed) in every one, and brings to love one's Neighbour as him-
 self: This lets Man see, If he wrongs his Neighbour, he wrongs
 himself; and this teaches him To do unto others, as he would they
 should do unto him. The Physicians might be Reformed, and brought
 into the *Wisdom of God*, by which all things were made and Crea-
 ted; that they might receive a right Knowledge of the *Creatures*,
 and understand the *Virtues* of them, which the *Word of Wisdom*,
 by which they were made and are upheld, hath given them. Abun-
 dantly was opened concerning these things; how all lay out of the
Wisdom of God, and out of the *Righteousness* and *Holiness*, that
 Man at the first was made in: But as all believe in the *Light*, and
 walk in the *Light*, which *Christ* hath enlightened every Man, that com-
 eth into the *World*, withal, and so become Children of the *Light*,
 and of the *Day of Christ*, in his Day all things are seen, *Visible* and
Invisible, by the *Divine Light of Christ*, the *Spiritual*, *Heavenly Man*,
 by whom all things were made and Created.

Then I saw concerning the *Priests*, that although they stood in
 the *Deceit*, and acted by the *dark Power*, which both they and their
 People were kept under; yet they were not the *greatest Deceivers* spo-
 ken of in the *Scriptures*: For these were not come so far, as many of
 them had come. But the Lord opened to me, who the *greatest Deceiv-
 ers* were, and how far they might come; even such as came as far as
Cain, to hear the *Voice of God*; and such as came out of *Egypt*, and
 through the *Red Sea*, and to praise God on the *Banks of the Sea-shore*;
 such as could speak by Experience of God's *Miracles* and *Wonders*;
 such as were come as far as *Corah* and *Dathan*, and their *Company*;
 such as came as far as *Balaam*, who could speak the *Word of the Lord*,
 who heard his *Voice* and knew it, and knew his *Spirit*; and could see
 the *Star of Jacob*, and the goodliness of *Israel's Tent*; the *Second
 Birth*, which no *Enchantment* could prevail against: These that could
 speak so much of their *Experiences of God*, and yet turned from the
Spirit and the *Word*, and went into the *Gain saying*; These were, and
 would be the *great Deceivers*, far beyond the *Priests*. Likewise a-
 mong the *Christians*, such as should preach in *Christ's Name*, and
 should work *Miracles*, cast out *Devils*, and go as far as a *Cain*, a *Core*
 and a *Balaam* in the *Gospel-times*, These were and would be the *great
 Deceivers*; they that could speak some *Experiences of Christ* and *God*,
 but lived not in the *Life*. These were they, that led the *World* after
 them, who got the *Form of Godliness*, but denied the *Power*; who
 inwardly ravened from the *Spirit*, and brought People into the *Form*;
 but persecuted them, that were in the *Power* (as *Cain* did) and ran
 greedily after the *Error of Balaam*, through *Covetousness*, loving
 the *Wages of Unrighteousness*, as *Balaam* did. These Followers of
Cain, *Core* and *Balaam* have brought the *World* since the *Apostles
 Days* to be like a *Sea*. And such as these, I saw, might deceive now,
 as they had in former *Ages*: But it is impossible for them to deceive
 the *Elect*, who were chosen in *Christ*, who was, before the *World* be-
 gan, and before *Deceiver* was: Though others may be deceived in
 their *Openings* and *Prophecies*, not keeping their *Minds* to the *Lord
 Jesus Christ*, who doth Open and Reveal to his.

1648.

W
Vale of
Beavor.

And I saw the *State* of those both *Priests* and *People*, who in reading the *Scriptures* cry out much against *Cain*, *Esau*, and *Judas*, and other wicked Men of former Times, mentioned in the *Holy Scriptures*; but do not see the *Nature* of *Cain*, of *Esau*, of *Judas*, and those Others in *themselves*. And these said, *It was They, They, They, that were the bad People*; putting it off from themselves: But when some of these came with the *Light* and *Spirit* of *Truth* to see into themselves, then they came to say, *I, I, I, it is I my self, that have been the Ishmael, and the Esau, &c.* For then they came to see the *Nature* of wild *Ishmael* in themselves; the *Nature* of *Cain*, of *Esau*, of *Corah*, of *Balaam*, and of the *Son* of *Perdition* in themselves, sitting above all that is called *God* in them. So I saw, it was the *fallen Man*, that was got up into the *Scriptures*, and was finding Fault with those before-mentioned; and with the back-sliding *Jews*, calling them the *sturdy Oaks*, and *tall Cedars*, and *fat Bulls* of *Bashan*, *wild Heifers*, *Vipers*, *Serpents*, &c. And charging them, that it was *They*, that closed their *Eyes*, and stopped their *Ears*, and hardened their *Hearts*, and were dull of *Hearing*: And that it was *They*, that hated the *Light*, and rebelled against it, and that quenched the *Spirit*, and vexed and grieved it, and walked despightfully against the *Spirit* of *Grace*, and turned the *Grace* of *God* into Wantonness: And that it was *They*, that resisted the *Holy Ghost*; and *They*, that got the *Form* of *Godliness*, and turned against the *Power*: And that *They* were the inwardly *Ravening Wolves*, that had got the *Sheep's Cloathing*: And that *They* were the *Wells* without *Water*, and *Clouds* without *Rain*, and *Trees* without *Fruit*, &c. But when these (who were so much taken up with finding Fault with others, and thought themselves clear from these Things) came to look into themselves, and with the *Light* of *Christ* throughly to search themselves, they might see enough of this in themselves: and then the *Cry* could not be, *It is He*, or *They*, as before; but *I*, and *We* are found in these Conditions.

I saw also, how *People* Read the *Scriptures* without a right Sense of them, and without duly applying them to their own *States*. For when they read, that *Death* reigned from *Adam* to *Moses*; and that the *Law* and the *Prophets* were until *John*; and that the least in the Kingdom is greater than *John*; they read these things without them, and applied them to others without them (and the Things were true of others without them:) but they did not turn in to find the *Truth* of these things in themselves. But as these things came to be opened in me, I saw, *Death* reigned over them from *Adam* to *Moses*, from the Entrance into *Transgression*, till they came to the *Ministration* of *Condemnation*, which restrains *People* from *Sin*, that brings *Death*. Then when the *Ministration* of *Moses* is passed through, the *Ministry* of the *Prophets* comes to be read and understood, which reaches through the *Figures*, *Types* and *Shadows* unto *John*, the greatest *Prophet* born of a *Woman*; whose *Ministration* prepares the *Way* of the *Lord*, by bringing down the exalted Mountains, and making strait Paths. And as this *Ministration* is passed through, an Entrance comes to be known into the Everlasting Kingdom. So I saw plainly, that none could read *Moses* aright, without *Moses's Spirit*, by which
Moses

1648.

Vale of
Beavor.

Moses saw, how *Man* was in the *Image* of *God* in *Paradise*, and how he fell, and how *Death* came over him, and how all Men have been under this *Death*. And I saw, how *Moses* received the pure *Law*, that went over all Transgressors; and how the *clean Beasts*, which were *Figures* and *Types*, were offered up, when the People were come into the righteous *Law*, that went over the first Transgression. And both *Moses* and the *Prophets* saw through the *Types* and *Figures*, and beyond them, and saw *Christ* the great *Prophet*, that was to come to fulfil them. And I saw, that none could read *John's* Words aright, and with a true Understanding of them, but in and with the same Divine *Spirit*, by which *John* spake them; and by his burning, shining *Light*, which is sent from God. For by that *Spirit* their *Crooked Natures* might be made strait, and their *Rough Natures* smooth, and the *Exacter* and violent Doer in them might be thrown out: And they that had been *Hypocrites*, might come to bring forth Fruits meet for Repentance, and their *Mountain of Sin* and *Earth-liness* might be laid low in them, and their *Valley* exalted in them; that there might be a *Way* prepared for the *Lord* in them: And then the least in the Kingdom is greater than *John*. But all must first know the *Voice crying in their Wilderness*, in their Hearts, which through Transgression were become as a *Wilderness*. Thus I saw, it was an easie matter to say, *Death* reigned from *Adam* to *Moses*; and, *That the Law and the Prophets were until John*; and, *That the least in the Kingdom is greater than John*: But none could know, how *Death* reigned from *Adam* to *Moses*, &c. but by the same Holy Spirit, which *Moses* and the *Prophets*, and *John* were in. They could not know the Spiritual Meaning of *Moses*, the *Prophets* and *John's* Words, nor see their *Path* and *Travels*, much less see through them, and to the end of them into the Kingdom; unless they had the *Spirit* and *Light* of *Jesus*: Nor could they know the *Words* of *Christ*, and of his *Apostles*, without his *Spirit*. But as *Man* comes through, by the Spirit and Power of God, to *Christ* (who fulfills the *Types*, *Figures*, *Shadows*, *Promises* and *Prophecies*, that were of him) and is led by the *Holy Ghost* into the Truth and Substance of the *Scriptures*, sitting down in him, who is the *Author* and *End* of them; then are they read, and understood, with profit and great Delight.

Moreover, the Lord God let me see (when I was brought up into his Image, in Righteousness and Holiness, and into the *Paradise* of God) the State, *How Adam was made a Living Soul*: And also the *Stature* of *Christ*, the *Mystery*, that had been hid from Ages and Generations: Which things are hard to be uttered; and cannot be born by many. For of all the *Seets* in *Christendom* (so called) that I discoursed withal, I found none, that could bear to be told, that any should come to *Adam's Perfection*, into that Image of God, and Righteousness, and Holiness, that *Adam* was in, before he fell; 'to be so clear and pure without *Sin*, as he was. Therefore, how should they be able to bear, being told, that any should grow up to the *Measure of the Stature of the Fulness of Christ*, when they cannot bear to hear, that any shall come, whilst upon Earth, into the same *Power* and *Spirit*, that the *Prophets* and *Apostles* were in? Though

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1648.

W
Vale of
Beavor.

it be a certain Truth, that none can understand their *Writings* aright, without the same *Spirit*, by which they were written.

Now the Lord God hath opened to me by his invisible Power, how that *Every Man* was enlightened by the *Divine Light of Christ*; and I saw it shine through all: And that they, that believed in it, came out of *Condemnation*, and came to the *Light of Life*, and became the Children of it: But they that hated it, and did not believe in it, were *Condemned* by it; though they made a *Profession* of Christ. This I saw in the pure Openings of the *Light*, without the help of any Man; neither did I then know, where to find it in the *Scriptures* (though afterwards, searching the *Scriptures*, I found it.) For I saw in that *Light* and *Spirit*, which was, before *Scripture* was given forth, and which led the Holy Men of God to give them forth, That all must come to that *Spirit*, if they would know God or Christ, or the *Scriptures* aright, which They that gave them forth, were led and taught by.

But I observed a *Dulness* and *Drowsy Heaviness* upon People, which I wondred at: For sometimes, when I would set my self to *sleep*, my Mind went over all to the Beginning, in that which is from Everlasting to Everlasting. And I saw, *Death* was to pass over this *sleepy, heavy State*. And I told People, they must come to witness *Death* to that *sleepy, heavy Nature*, and a *Cross* to it in the Power of God, that their Minds and Hearts might be on things above.

And on a certain Time, as I was walking in the *Fields*, the Lord said unto me; "*Thy Name is written in the Lamb's Book of Life, which was before the Foundation of the World.*" And as the Lord spake it, I believed, and saw it in the *New Birth*. Then sometime after the Lord commanded me to go abroad into the *World*, which was like a *briary, thorny Wilderness*. And when I came in the Lord's mighty Power, with the *Word of Life* into the *World*, the *World* swelled, and made a Noise, like the great raging *Waves* of the *Sea*. *Priests* and *Professors*, *Magistrates* and *People* were all like a *Sea*, when I came to proclaim the *Day* of the Lord amongst them, and to preach *Repentance* to them.

Now I was sent to turn *People from Darkness to the Light*, that they might receive Christ Jesus: For to as many as should receive him in his *Light*, I saw, that he would give Power to become the *Sons of God*: Which I had obtained by receiving Christ. And I was to direct People to the *Spirit*, that gave forth the *Scriptures*, by which they might be led into all *Truth*, and so up to *Christ* and *God*, as they had been, who gave them forth. And I was to turn them to the *Grace of God*, and to the *Truth* in the Heart, which came by Jesus; that by this *Grace* they might be taught, which would bring them *Salvation*, that their Hearts might be established by it, and their Words might be seasoned, and all might come to know their *Salvation* nigh. For I saw, that Christ had died for all Men, and was a *Propitiation* for all; and had enlightened all Men and Women with his divine and saving *Light*: And that none could be a true *Believer*, but who believed in it. I saw, that the
Grace

Grace of God, which brings Salvation, had appeared to *all Men*, and that the Manifestation of the *Spirit* of God was given to every Man, to profit withal. These Things I did not see by the help of *Man*, nor by the *Letter* (tho' they are written in the *Letter*;) but I saw them in the *Light* of the Lord Jesus Christ, and by his immediate *Spirit* and *Power*, as did the Holy Men of God, by whom the Holy *Scriptures* were written. Yet I had no slight esteem of the Holy *Scriptures*; but they were very precious to me: For I was in that *Spirit*, by which they were given forth; and what the Lord opened in me, I afterwards found was agreeable to them. I could speak much of these things, and many *Volumes* might be written; but all would prove too short to set forth the *Infinite Love, Wisdom* and *Power* of God, in preparing, fitting and furnishing me for the Service he had appointed me to; letting me see the *Depths* of *Satan* on the one Hand, and opening to me, on the other Hand, the divine *Mysteries* of his own Everlasting Kingdom.

1648.
Vale of
Beavor.

Now when the Lord God, and his Son *Jesus Christ* did send me forth into the World, to preach his Everlasting Gospel and Kingdom, I was glad, that I was Commanded To turn People to that Inward *Light, Spirit* and *Grace*, by which all might know their Salvation, and their Way to God; even that divine *Spirit*, which would lead them into all *Truth*, and which I infallibly knew, would never deceive any.

But with and by this divine *Power* and *Spirit* of God, and the *Light* of *Jesus*, I was to bring People off from all their own ways, to Christ the new and living Way; and from their *Churches* (which Men had made and gathered) to the *Church* in God, the general Assembly written in Heaven, which *Christ* is the *Head* of; And off from the *World's Teachers*, made by Men, to learn of Christ, who is the Way, the Truth and the Life, of whom the Father said, *This is my beloved Son, hear ye him*; and off from all the *Worlds Worshipps*, to know the *Spirit* of *Truth* in the inward Parts, and to be led thereby; that in it they might Worship the *Father* of *Spirits*, who seeks such to Worship him: Which *Spirit* they that Worshipped not in, knew not, what they Worshipped. And I was to bring People off from all the *World's Religions*, which are vain; that they might know the pure *Religion*, and might visit the *Fatherless*, the *Widows* and the *Strangers*, and keep themselves from the Spots of the World: And then there would not be so many *Beggars*; the sight of whom often grieved my Heart, to see so much Hard-heartedness amongst them, that professed the *Name* of *Christ*. And I was to bring them off from all the *World's Fellowships*, and *Prayings* and *Singings*, which stood in *Forms* without *Power*; that their *Fellowships* might be in the Holy Ghost, and in the *Eternal Spirit* of God; that they might *Pray* in the Holy Ghost, and *Sing* in the Spirit, and with the *Grace*, that comes by *Jesus*; making *Melody* in their Hearts to the Lord, who hath sent his beloved Son to be their Saviour; and caused his heavenly *Sun* to shine upon all the World, and through them all, and his heavenly *Rain* to fall upon the Just and the Unjust (as his outward *Rain* doth fall, and his outward *Sun* doth shine on all) which is God's unspeakable Love to the World.

And

1648.

Wale of
Beaver.

And I was to bring People off from *Jewish Ceremonies*, and from *Heathenish Fables*, and from *Mens Inventions* and windy *Doctrines*, by which they blowed the People about, this way and the other way, from *Seet* to *Seet*; and all their beggarly Rudiments, with their *Schools* and *Colledges*, for making *Ministers* of Christ, who are indeed *Ministers* of their own making, but not of Christ's. And all their *Images* and *Crosses*, and *Sprinkling of Infants*, with all their *Holy-days* (so called) and all their vain *Traditions*, which they had gotten up since the *Apostles* Days, which the Lord's Power was against: And in the Dread and Authority thereof was I moved to declare against them all; and against all that *Preached*, and not *freely*; as being such, as had not *Received freely* from Christ.

Moreover, when the Lord sent me forth into the World, he forbade me *To put off my Hat* to any, *High* or *Low*. And I was required to *Thee* and *Thou* all Men and Women, without any respect to *Rich* or *Poor*, *Great* or *Small*. And as I traveled up and down, I was not to bid People *Good Morrow*, or *Good Evening*; neither might I *Bow* or *Scrape with my Leg* to any one: And this made the *Seets* and *Professions* to rage. But the Lord's Power carried me over all to his Glory; and many came to be turned to God in a little time: For the heavenly *Day* of the *Lord* sprang from on high, and brake forth apace; by the *Light* of which many came to see, where they were.

But oh! the *Rage* that then was in the *Priests*, *Magistrates*, *Professors* and *People* of all sorts; but especially in *Priests* and *Professors*! For tho' *Thou* to a *single Person* was according to their own Learning, their *Accidence* and *Grammar* Rules, and according to the *Bible*; yet they could not bear to hear it: And the *Hat-Honour*, because I could not *put off my Hat* to them, it set them all into a *Rage*. But the Lord shewed me, that it was an *Honour below*, which he would lay in the *Dust*, and stain it; an *Honour* which *proud Flesh* looked for, but sought not the *Honour*, which came from God only. That it was an *Honour* invented by Men in the *Fall*, and in the *Alienation* from God, who were offended, if it were not given them; and yet would be looked upon themselves as *Saints*, *Church-members* and great *Christians*: But Christ saith, *How can ye believe, who receive Honour one of another, and seek not the Honour, that cometh from God only? And I* (saith Christ) *receive not Honour of Men*: Shewing, that Men have an *Honour*, which Men will *receive* and *give*; but Christ will have none of it: This is the *Honour*, which Christ will not receive, and which must be laid in the *Dust*. Oh! the *Rage* and *Scorn*, the *Heat* and *Fury* that arose! Oh! the *Blows*, *Punchings*, *Beatings* and *Imprisonments* that we underwent, for *not putting off our Hats* to Men! For that soon tried all Mens *Patience* and *Sobriety*, what it was. Some had their *Hats* violently pluck'd off, and thrown away; so that they quite lost them. The *bad Language* and *evil Usage* we received on this Account, is hard to be expressed; besides the *Danger* we were sometimes in of losing our *Lives* for this Matter, and that by the great *Professors* of *Christianity*; who thereby discovered, that they were not true *Believers*. And though it was but a small thing in the Eye of Man; yet a wonderful *Confusion* it brought among

among all *Professors* and *Priests*: But, blessed be the Lord, many came to see the *Vanity* of that Custom, of *putting off the Hat* to Men; and felt the weight of *Truth's Testimony* against it. 1648.

About this time I was sorely exercised in going to their *Courts* to cry for *Justice*, and in speaking and writing to *Judges* and *Justices* to do *Justly*; and in warning such, as kept *publick Houses* for Entertainment, that they should not let People have more *Drink*, than would do them good: And in testifying against their *Wakes* or *Feasts*, their *May-Games*, *Sports*, *Plays* and *Shews*, which trained up People to *Vanity* and *Looseness*, and led them from the fear of God; and the *Days* they had set forth for *Holy-days*, were usually the times, wherein they most dishonoured God by these things. In *Fairs* also, and in *Markets* I was made to declare against their *deceitful Merchandize*, and *Cheating* and *Cozening*; warning all to deal *Justly*, and to speak the *Truth*, and to let their *Yea* be *yea*, and their *Nay* be *nay*; and to do unto others, as they would have others do unto them: And fore-warning them of the *Great* and *Terrible Day* of the *Lord*, which would come upon them all. I was moved also to Cry against all sorts of *Musick*, and against the *Mountebanks* playing *Tricks* on their *Stages*; for they burdened the pure *Life*, and stirred up Peoples Minds to *Vanity*. I was much exercised too with *School-masters* and *School-mistresses*, warning them to teach their Children *Sobriety* in the fear of the *Lord*; that they might not be nursed and trained up in *Lightness*, *Vanity* and *Wantonness*. Likewise I was made to warn *Masters* and *Mistresses*, *Fathers* and *Mothers* in private Families, to take care, that their *Children* and *Servants* might be trained up in the fear of the *Lord*; and that they themselves should be therein *Examples* and *Patterns* of *Sobriety* and *Vertue* to them. For I saw, that, as the *Jews* were to teach their Children the *Law* of God, and the *Old Covenant*, and to train them up in it; and their *Servants*, yea the very *Strangers*, were to keep the *Sabbath* amongst them, and be *Circumcised*, before they might eat of their *Sacrifices*; so all *Christians*, and all that made a *Profession* of *Christianity*, ought to Train up their *Children* and *Servants* in the *New Covenant* of *Light*, *Christ Jesus*, who is God's *Salvation* to the *Ends* of the *Earth*; that all may know their *Salvation*. And they ought to train them up in the *Law* of *Life*, the *Law* of the *Spirit*, the *Law* of *Love* and of *Faith*; that they might be made free from the *Law* of *Sin* and *Death*. And all *Christians* ought to be *Circumcised* by the *Spirit*, which puts off the *Body* of the *Sins* of the *Flesh*, that they may come to Eat of the heavenly *Sacrifice*, *Christ Jesus*, that true spiritual Food, which none can rightly feed upon, but they, that are *Circumcised* by the *Spirit*. Likewise I was Exercised about the *Star-Gazers*, who drew Peoples Minds from *Christ*, the bright and the *Morning-Star*; and from the *Sun* of *Righteousness*, by whom the *Sun*, and *Moon* and *Stars*, and all things else were made, who is the *Wisdom* of God, and from whom the right Knowledge of all things is received. 1649.

But the *black, Earthly Spirit* of the *Priest* wounded my *Life*: And when I heard the *Bell* toll, to call People together to the *Sleeping-house*, it struck at my *Life*: For it was just like a *Market-Bell*, to

1649. gather People together, that the *Priest* might set forth his *Ware* to *Sale*. O the Vast *Sums* of *Money*, that are gotten by the Trade they make of *selling* the *Scriptures*, and by their *Preaching*, from the highest *Bishop* to the lowest *Priest*! What one *Trade* else in the World is Comparable to it? Notwithstanding that the *Scriptures* were given forth *freely*; and Christ commanded his Ministers to *Preach freely*; and the Prophets and Apostles denounced Judgment against all *Covetous Hirelings*, and *Diviners for Money*. But in this *free Spirit* of the Lord Jesus was I sent forth, to declare the *Word* of *Life*, and Reconciliation *freely*, that all might come up to Christ, who gives *freely*, and who renews up into the Image of God, which Man and Woman were in, before they fell; that they might sit down in the heavenly Places in Christ Jesus.

Nottingham.

Now as I went towards Nottingham on a *First-day* in the Morning, with *Friends* to a *Meeting* there, when I came on top of a Hill, in sight of the Town, I espied the great *Steeple-house*; and the Lord said unto me; *Thou must go cry against yonder great Idol, and against the Worshippers therein*. So I said nothing of this to the *Friends*, that were with me; but went on with them to the *Meeting*, where the mighty Power of the Lord God was amongst us: In which I left *Friends* sitting in the *Meeting*; and I went away to the *Steeple-house*. And when I came there, all the People looked, like *Fallow Ground*; and the *Priest* (like a great *Lump* of *Earth*) stood in his *Pulpit* above: And he took for his *Text* these Words of *Peter*, [*We have also a more sure Word of Prophecy, whereunto ye do well, that ye take heed, as unto a Light, that shineth in a dark Place, until the day dawn, and the Day-star arise in your Hearts.*] And he told the People, that this was the *Scriptures*, by which they were to *Try* all *Doctrines*, *Religions* and *Opinions*. Now the Lord's Power was so mighty upon me, and so strong in me, that I could not hold; but was made to cry out, and say; *Oh no, It is not the Scriptures*. But I told them what it was, namely the *Holy Spirit*; by which the Holy Men of God gave forth the *Scriptures*, whereby *Opinions*, *Religions* and *Judgments* were to be *tried*: For it led into all *Truth*, and so gave the knowledge of all *Truth*. For the *Jews* had the *Scriptures*, and yet resisted the *Holy Ghost*, and rejected Christ, the bright *Morning-Star*; and persecuted Christ and his Apostles, and took upon them to *Try* their *Doctrines* by the *Scriptures*; but erred in *Judgment*, and did not *try* them a-right; because they *tried* without the *Holy Ghost*. Now as I spake thus amongst them, the *Officers* came, and took me away, and put me into a *nasty, stinking Prison*; the smell whereof got so into my Nose and Throat, that it very much annoyed me.

But that day the Lord's Power sounded so in their Ears, that they were amazed at the *Voice*, and could not get it out of their Ears for some time after; they were so reached by the Lord's Power in the *Steeple-house*. At Night they took me out of *Prison*, and had me before the *Major*, *Aldermen* and *Sheriffs* of the Town: And when I was brought before them, the *Major* was in a peevish, fretful Temper; but the Lord's Power allay'd him. Then they examined me at large; and I told them, how the Lord had moved me to come. Then, after some Discourse had passed between them and me,

me, they sent me back to *Prison* again: But sometime after, the *Head-Sheriff*, whose Name was *John Reckless*, sent for me to his House: And when I came in, his *Wife* met me in the *Hall*, and said, “*Salvation is come to our House.*” And she took me by the Hand, and was much wrought upon by the *Power* of the *Lord God*: And her *Husband*, and *Children*, and *Servants* were much changed; for the *Power* of the *Lord* wrought upon them. And I lodged at the *Sheriff’s* House, and great *Meetings* we had in his House; and some *Persons* of considerable Condition in the *World* came to them, and the *Lord’s Power* appeared eminently amongst them. And this *Sheriff* sent for the other *Sheriff*, and for a *Woman*, they had had Dealings with in way of Trade; and he told her before the other *Sheriff*, that they had *wronged her in their Dealings* with her (for the other *Sheriff* and he were *Partners*) and that they ought to make her *Restitution*: This he spake chearfully. But the other *Sheriff* denied it; and the *Woman* said, She knew nothing of it. But the friendly *Sheriff* said, it was so; and that the *other* knew it well enough: And then having discovered the Matter, and acknowledged the *Wrong* done by them, he made *Restitution* to the *Woman*; and exhorted the other *Sheriff* to do the like. And the *Lord’s Power* was with this *Friendly Sheriff*, and wrought a mighty Change in him; and great Openings he had. And on the next *Market-day* following, as he was walking with me in the Chamber, in his Slippers, he said, *I must go into the Market, and preach Repentance to the People*: And accordingly he went in his Slippers into the *Market*, and into several Streets, and preached *Repentance* to the People. Several others also in the *Town* were moved to speak to the *Major* and *Magistrates*, and to the *People*, exhorting them to *Repent*. Hereupon the *Magistrates* grew very Angry, and sent for me from the *Sheriff’s* House, and Committed me to the *Common Prison*. When the *Affize* came on, there was one moved to come and offer up himself for me, *Body for Body*; yea *Life* also: But when I should have been brought before the *Judge*, the *Sheriff’s Man* being somewhat long in fetching me to the *Sessions-house*, the *Judge* was risen, before I came. At which, I understood, the *Judge* was somewhat offended, and said; *He would have admonished the Youth, if he had been brought before him*: For I was then *Imprisoned* by the Name of *A YOUTH*. So I was returned to *Prison* again, and put into the *Common Goal*. And the *Lord’s Power* was great among *Friends*; but the *People* began to be very *Rude*: Wherefore the *Governour* of the *Castle* sent down *Souldiers*, and dispersed them; and after that they were quiet. But both *Priests* and *People* were astonished at the wonderful *Power*, that brake forth: And several of the *Priests* were made tender, and some did Confess to the *Power* of the *Lord*.


1649.
Notting-
ham.

to

Notting-
ham Prison.

Now, after I was set at Liberty from *Nottingham-Goal* (where I had been kept *Prisoner* a pretty long time) I traveled, as before, in the *Work* of the *Lord*. And coming to *Mansfield-Woodhouse*, there was a *distracted Woman* under a *Doctor’s* Hand, with her *Hair loose* all about her Ears; and he was about to let her *Blood*, she being first bound, and many *People* being about her, holding her by *Violence*: But he could get no *Blood* from her. And I desired them to

Mansfield
Woodhouses

1649.  unbind her, and let her alone ; for they could not touch the Spirit in her, by which she was tormented : So they did *unbind* her. And I was moved to speak to her, and in the *Name* of the Lord to bid her, Be quiet and still : And she was so. And the Lord's Power settled her Mind, and she mended ; and afterwards Received the *Truth*, and Continued in it to her Death. And the Lord's Name was honoured ; To whom the Glory of all his Works belongs. Many great and wonderful Things were wrought by the heavenly Power in those Days : For the Lord made bare his Omnipotent Arm, and manifested his Power to the Astonishment of many ; by the healing Vertue whereof many have been delivered from great *Infirmities*, and the Devils were made *subject* through his Name : Of which particular Instances might be given, beyond what this *unbelieving Age* is able to receive or bear. But blessed for ever be the Name of the Lord, and everlastingly Honoured, and over all Exalted, and Magnified be the Arm of his Glorious Power, by which he hath wrought gloriously ; and let the Honour and Praise of all his Works be ascribed to him alone.

Mansfield-
Woodhouse.

Now while I was at Mansfield-Woodhouse, I was moved to go to the Steeple-house there, and declare the *Truth* to the Priest and People. But the People fell upon me in great Rage, and struck me down, and almost *sifted* and *smothered* me ; and I was cruelly *beaten* and *bruised* by them with their Hands, Bibles and Sticks. Then they haled me out (though I was hardly able to stand) and put me into the Stocks, where I sat some Hours ; and they brought Dog-whips and Horse-whips, threatening to Whip me. And after some time, they had me before the Magistrate, at a Knight's House, where were many great Persons ; who seeing, how evilly I had been used, after much *threatning*, set me at Liberty : But the rude People stoned me out of the Town, for Preaching the Word of Life to them. And I was scarce able to go, or well to stand, by reason of the *Ill Usage* I had received : Yet with much ado I got about a Mile from the Town ; and then I met with some People, that gave me something to Comfort me, because I was *inwardly bruised* : But the Lord's Power soon *healed me again*. And that day some People were *Convinced* of the Lord's Truth, and turned to his Teaching ; at which I rejoiced.

Leicester-
shire.

• Then went I out of Nottinghamshire into Leicester-shire, several Friends accompanying me. And there were some Baptists in that Country, whom I desired to see and speak with ; because they were separated from the publick Worship. So one Oats, who was one of their Chief Teachers, and others of the Heads of them, with several others of their Company, came to Meet us at Barrow ; and there we discoursed with them. One of them said, *What was not of Faith, was Sin*. Whereupon I asked them, *What Faith was ? And how it was wrought in Man ?* But they turned off from that, and spake of their Baptism in Water. Then I asked them, *Whether their Mountain of Sin was brought down, and laid low in them ? And their rough and crooked Ways made smooth and strait in them ?* For they looked upon the Scriptures, as meaning *Outward Mountsins and Ways* : But I told them, they must find them in their own Hearts : Which they seemed to wonder at. And we asked them ; *Who baptiz-*
zed

Barrow.

George Fox his Journal.

zed John the Baptist? and who baptized Peter, John and the rest of the Apostles? and put them to prove by Scripture, that these were baptized in Water: But they were silent. Then I asked them; Seeing Judas, who betrayed Christ, and was called the Son of Perdition, had Hanged himself, what Son of Perdition was that, which Paul spake of, that sate in the Temple of God, exalted above all that is called God? And what Temple of God that was, in which this Son of Perdition sate? And whether he, that betrays Christ within in himself, be not one in Nature with that Judas, that betrayed Christ without? But they could not tell, what to make of this, nor what to say to it. So after we had had some Discourse together, we parted; and some of them were loving to us.

1649.
Barrow.

On the First Day of the Week following we came to Bagworth, and went to a Steeple-House, where some Friends were got in; and the People locked them in, and themselves too, with the Priest. But after the Priest had done, they opened the Door, and we went in also; and had a Service for the Lord amongst them. Afterwards we had a Meeting in the Town, amongst several People that were in high Notions. Then passing from thence, I heard of a People, that were in Prison in Coventry for Religion. And as I walked towards the Jail, the Word of the Lord came to me, saying; MY LOVE WAS ALWAYS TO THEE, AND THOU ART IN MY LOVE. And I was ravished with the Sense of the Love of God, and greatly strengthened in my Inward Man. But when I came into the Jail, where those Prisoners were, a great Power of Darkness struck at me; and I sate still, having my Spirit gathered into the Love of God. At last these Prisoners began to Rant, and Vapour, and Blaspheme; at which my Soul was greatly grieved. They said, They were GOD: But another of them said, We could not bear such Things. So, when they were calm, I stood up and asked them, Whether they did such things by Motion, or from Scripture? and they said; from Scripture. Then, a Bible lying by, I asked them for that Scripture; and they shewed me that Place, where the Sheet was let down to Peter, and it was said to him, What was sanctified, he should not call Common or Unclean. Now, when I had shewed them, That that Scripture made nothing for their purpose; they brought another Scripture, which spake of God's Reconciling all Things to himself, Things in Heaven, and Things in Earth. I told them, I owned that Scripture also; but shewed them, that that was nothing to their purpose neither: Then seeing they said, They were GOD, I asked them, If they knew, whether it would Rain to Morrow? They said, They could not tell. I told them, God could tell. Again, I asked them; If they thought, they should be always in that Condition, or should change? And they answered, They could not tell. Then said I unto them, God can tell, and God doth not change. You say, you are God; and yet you cannot tell, whether you shall Change, or no. So they were Confounded, and quite brought down for the time. Then after I had Reproved them for their blasphemous Expressions, I went away: For I perceived, they were Ranters; and I had met with none before: And I admired the Goodness of the Lord in appearing so unto me, before I went amongst them. Not long after this,

Bagworth.

Coventry.

20

1649. this, one of these *Ranters*, whose Name was *Joseph Salmon*, put forth a *Paper*, or *Book of Recantation*; upon which they were set at Liberty.

Ather-
stone.

From *Coventry* I went to a Place called *Atherstone*; and it being their *Lecture-day*, I was moved to go to their *Chappel* to speak to the *Priests* and *People*: And they were generally pretty quiet; Only some few raged, and would have had my *Relations* to have bound me. I declared largely to them, how that *God* was come to *Teach* his *People* himself, and to bring them off from all their *Man-made Teachers*, to hear his *Son*: And some were *Convinced* there.

Market-
Bosforth.

Then went I to a Place called *Market-Bosforth*, and there was a *Lecture* there also. And he that preached there that day, was *Nathaniel Stevens*, who was *Priest* of the Town, where I was born. And he raged much, when I spake to him and to the *People*; and told the *People*, I was *Mad*: (tho' he had said before to one *Colonel Purfoy*, That *there was never such a Plant bred in England*;) and he bid the *People*, they should not hear me. So the *People*, being stirred up by this deceitful *Priest*, fell upon us, and stoned us out of the Town: Yet they did not do us much hurt. Howbeit some *People* were made *Loving* that day; and others were *Confirmed*, seeing the Rage of both *Priests* and *Professors*: And some cried out, that the *Priest* durst not stand to prove his *Ministry*.

Leicester-
shire.
Twy-
Cross.

And as I traveled through *Markets*, *Fairs* and divers *Places*, I saw *Death* and *Darkness* in all *People*, where the Power of the Lord *God* had not shaken them. And as I was passing on in *Leicester-shire*, I came to a Place called *Twy-Cross*, where there were *Excise-Men*; and I was moved of the Lord to go to them, and warn them to take heed of *Oppressing* the *Poor*: And *People* were much affected with it. Now there was in that *Town* a *great Man*, that had long lain sick, and was given over by the *Physicians*; and some *Friends* in the Town desired me to go to see him. And I went up to him in his *Chamber*, and spake the *Word of Life* to him, and was moved to *Pray* by him; and the Lord was entreated, and *Restored him to Health*. But when I was come down the *Stairs*, into a *lower Room*, and was speaking to the *Servants*, and to some *People* that were there; a *Serving-Man* of his came Raving out of another Room, with a *naked Rapier* in his Hand, and set it just to my side. But I looked stedfastly on him, and said; *Alack for thee, poor Creature! what wilt thou do with thy carnal Weapon? It is no more to me, than a Straw*. The *Standers by* were much troubled, and he went away in a Rage, and full of *Wrath*: But when the News of it came to his *Master*, he turned him out of his Service. Thus the *Lord's Power* preserved me, and raised up the *Weak Man*; who afterwards was very *Loving* to *Friends*: And when I came to that Town again, both he and his *Wife* came to see me.

Darbyshire.
Chester-
field.

After this I was moved to go into *Darbyshire*, where the mighty Power of *God* was among *Friends*. And I went to *Chesterfield*, where one *Britland* was *Priest*. He was one, that saw beyond the common sort of *Priests*; for he had been partly *Convinced*, and had spoken much on behalf of *Truth*, before he was *Priest* there: But when the *Priest* of that Town died, he got the *Parsonage*, and choked himself

himself with it. So I was moved to speak to him and the People in the great Love of God, that they might come off from all *Mens Teaching* unto *God's Teaching*; and he was not able to gainsay. But they had me before the *Major*, and threatened to send me, with some others, to the *House of Correction*; and kept us in *Custody*, till it was late in the Night: And then the *Officers*, with the *Watchmen*, put us out of the Town, leaving us to shift, as we could. So I bent my Course towards *Darby*, having a *Friend* or two with me: And in our way we met with many *Professors*; and at *Kidsey-Park* many were *Convinced*.

1649.
Chesterfield.

Kidsey-park.

Then coming to *Darby*, I lay at a *Doctor's House*, whose *Wife* was *Convinced*; and so were several more in the Town. And as I was walking in my Chamber, the *Bell rung*; and it struck at my Life at the very hearing of it. So I asked the Woman of the House, *What the Bell rung for?* And she said, There was to be a great *Lecture* there that day, and many of the *Officers of the Army*, and *Priests* and *Preachers* were to be there that Day, and a *Colonel*, that was a *Preacher*. Then was I moved of the *Lord* to go up to them: And when they had done, I spake to them, what the *Lord* Com-manded me; and they were pretty quiet. But there came an *Officer*, and took me by the Hand, and said, I must go before the *Magistrates*; and the other *Two* that were with me. It was about the *First Hour Afternoon*, that we came before them. They asked me, Why we came thither? I said, God moved us so to do; and I told them, *God dwells not in Temples made with Hands*. I told them also, *All their Preaching, Baptism and Sacrifices would never sanctifie them; and bid them, Look unto Christ in them, and not unto Men: For it is Christ, that sanctifies*. Then they ran into many Words; but I told them, They were not to *Dispute* of God and Christ, but to *Obeey* him. And *the Power of God thundred amongst them, and they did fly like Chaff before it*. They put me in and out of the Room often, hur-rying me backward and forward often: For they were from the *First Hour* till the *Ninth* at Night in Examining me. And sometimes they would tell me in a deriding manner, *That I was taken up in Rap-tures*. At last they asked me, *Whether I was Sanctified?* I answered, *Yes*; for I was in the *Paradise* of God. Then they asked me, *If I had no Sin?* I answered; Christ my Saviour has taken away my *Sin*; and in him there is no *Sin*. They asked, *How we knew, that Christ did abide in us?* I said, by his *Spirit*, that he hath given us. They temptingly asked, *If any of us were Christ?* I answered, *NAY*, we were nothing; Christ was all. They said, *If a Man steal, is it no Sin?* I answered; All Unrighteousness is Sin. So when they had wearied themselves in Examining me, they Committed me and one other Man to the *House of Correction* in *Darby* for *six Months*, as *Blas-phemers*; as may appear by the *Mittimus*, a Copy whereof here followeth:

1650.
Darby.

20

1650.

Darby.

To the Master of the House of Correction in
Darby, Greeting.

WE have sent you herewithal the Bodies of George Fox late of Mansfield in the County of Nottingham, and John Fretwell, late of Staniesby in the County of Darby Husbandman, brought before us this present Day, and charged with the avowed uttering and broaching of divers blasphemous Opinions, contrary to a late Act of Parliament, which upon their Examination before us, they have Confessed. These are therefore to require you, forthwith upon sight hereof, to receive them, the said George Fox and John Fretwell into your Custody, and them therein safely to keep during the space of Six Months, without Bail or Mainprize, or until they shall find sufficient Security to be of the good Behaviour, or be thence delivered by Order from our Selves. Hereof you are not to fail. Given under our Hands and Seals this 30th Day of October, 1650.

Ger. Bennet,
Nath. Barton.

Now did the *Priests* bestir themselves in their *Pulpits* to preach up *Sin for term of Life*; and much of their Work was, to plead for it: So that People said, *Never was the like heard*. Then after some time, he that was *Committed* with me, not standing faithful in his *Testimony*, got in with the *Jailer*, and by him made way to the *Justice* to have leave to go see his Mother; and so got his Liberty. And then they reported, that he should say, I had *bewitched and deceived him*: But my Spirit was strengthened, when he was gone. Now the *Priests* and *Professors*, the *Justices* and the *Jailer* were all in a great Rage against me. The *Jailer* watched my Words and Actions, and would often ask me Questions to ensnare me; and sometimes he would ask me such silly Questions, as, *Whether the Door was latched, or not?* Thinking, to draw some suddain, unadvised Answer from me, from whence he might take Advantage to charge *Sin* upon me: But I was kept watchful, and chaste, so that they could get no advantage of me; and they admired at it.

Not long after my *Commitment*, I was moved to write both to the *Priests* and *Magistrates* of *Darby*. And first I directed these following Lines to the *Priests*.

O Friends,

1650.

Darby-
Prison.

‘ **O** Friends, I was sent unto you to tell you, That if you had received the Gospel freely, you would Minister it freely without Money or Price : But you make a Trade and Sale, of what the Prophets and the Apostles have spoken ; and so you corrupt the Truth. And you are the Men, that lead silly Women Captive, who are ever learning, and never able to come to the knowledge of the Truth : you have a Form of Godliness ; but you deny the Power. Now as Jannes and Jambres withstood Moses, so do you resist the Truth ; being Men of corrupt Minds, reprobate concerning the Faith. But you shall proceed no further ; for your Folly shall be made manifest to all Men, as theirs was. More-over the Lord sent me to tell you, that he doth look for Fruits. You asked me, if the Scripture was my Rule ? but it is not your Rule, to rule your Lives by ; but to talk of in Words. You are the Men, that live in Pleasures, Pride and Wantonness, in Fulness of Bread and abundance of Idleness : See if this be not the Sin of Sodom. Lot received the Angels : but Sodom was envious. You shew forth the vain Nature : You stand in the Steps of them, that crucified *MY SAVIOUR*, and mocked him : You are their Children ; you shew forth their Fruit. They had the Chief Place in the Assemblies ; and so have you : They loved to be called Rabbi ; and so do you.

G. F.

That which I writ to the *Magistrates*, who committed me to Prison, was to this effect :

‘ Friends,

‘ **I** Am forced, in tender Love unto your Souls, to write unto you, and to beseech you to Consider, what you do, and what the Commands of God call for. He doth require Justice and Mercy, to break every Yoke, and to let the Oppressed go free. But who calleth for Justice ? or loveth Mercy ? or contendeth for the Truth ? Is not Judgment turned backward ? and doth not Justice stand afar off ? Is not Truth silenced in the Streets ? or can Equity enter ? And do not they that depart from Evil, make themselves a Prey ? Oh ! Consider what ye do, in Time, and take heed, whom ye do Imprison : For the Magistrate is set for the Punishment of Evil-doers, and for the Praise of them that do well. Now, I intreat you, in Time take heed, what you do : For surely, the Lord will come, and will make manifest both the Builders and the Work : And if it be of Man, it will fail ; but if it be of God, nothing will overthrow it. Therefore I desire and pray, that you would take heed, and beware what you do ; lest ye be found Fighters against God.

G. F.

1650. Now, after I had thus far cleared my *Conscience* to them, I waited in the holy *Patience* ; leaving the Event to *God*, in whose Will I stood. And after some Time I was moved to write again to the *Justices*, that had *Committed* me to *Prison*, to lay their *Evils* before them, that they might Repent. One of them, that signed the *Mittimus*, to wit, *Nathaniel Barton*, was both a *Colonel*, a *Justice* and a *Preacher* : So I writ to them, as followeth ;

Deby-
Prison.

Friends,

‘ **Y**OU did speak of the *Good old Way*, which the *Prophet* spake of ; but the *Prophet* cryed against the *Abominations*, which you hold up. Had you the *Power* of *God*, ye would not persecute the *Good Way*. He that spake of the *Good Way*, was set in the *Stocks* : The People Cryed, *Away with him to the Stocks*, for speaking the *Truth*. Ah ! *foolish People*, which have *Eyes* and see not, *Ears* and hear not, without Understanding ! *Fear ye not me*, saith the Lord, and *will ye not tremble at my Presence* ! O your *Pride* and *Abominations* are odious in the *Eyes* of *God* ! You (that are *Preachers*) have the *chiefest Place* in the *Assemblies*, and are called of Men *Master* ; and such were and are against my Saviour and Maker : And they shut up the *Kingdom* of *Heaven* from Men, neither go in themselves, nor suffer others. Therefore ye shall receive the greater *Damnation*, who have their *Places*, and walk in their *Steps*. You may say, If you had been in the *Days* of the *Prophets*, or *Christ*, ye would not have persecuted them : Wherefore be ye *Witnesses* against your selves, that ye are the *Children* of them, seeing, ye now persecute the way of *Truth*. O consider, There is a true *Judge*, that will give every one of you a *Reward* according to your *Works*. O mind where you are, you that hold up the *Abominations*, which the true *Prophet* cried against ! O come down, and sit in the *Dust* ! The *Lord* is coming with *Power* ; and he will throw down every one that is *Exalted*, that he alone may be *Exalted*.

And as I had thus written unto them jointly ; so after some respite of Time, I writ to each of them by himself. To *Justice Bennet* thus :

Friend,

‘ **T**HOU that dost profess *God* and *Christ* in Words, see how thou dost follow him. To take off *Burdens*, and to visit them that be in *Prison*, and shew *Mercy*, and cloath thy own *Flesh*, and deal thy *Bread* to the *Hungry* ; these are *God’s Commandments* : To relieve the *Fatherless*, and to visit the *Widows* in their *Afflictions*, and to keep thy self *unspotted* of the *World* ; this is *pure Religion* before *God*. But if thou dost profess *Christ*, and followest *Covetousness*, and *Greediness*, and *Earthly-mindedness*, thou deniest him in *Life*, and deceivest thy self and others, and takest him for a *Cloke* :
‘ *Wo*

'Wo be to you *Greedy Men*, and *Rich Men*; weep and howl for your 1650.
 'Mifery, that fhall come. Take heed of *Covetoufnefs* and *Extortion*:
 'God doth forbid that. Wo be to the Man, that *Coveteth* an *Evil* Darby
 'Covetoufnefs, that he may fet his Nelt on high, and cover himfelf Prifon.
 'with thick Clay. O do not love that, which God doth forbid: His
 'Servant thou art, whom thou doft obey, whether it be of *Sin* unto
 'Death, or of *Obedience* unto *Righteoufnefs*. Think upon *Lazarus*
 'and *Dives*: the one fared *fumptuoufly* every Day; the other was a *Beg-*
 'gar. See, if thou be not *Dives*? Be not deceived; God is not mock-
 'ed with vain Words: *Evil Communication corrupteth good Manners*.
 'Awake to *Righteoufnefs*, and fin not.

G. F.

That to *Justice Barton* was in thefe Words:

Friend,

'Thou that preacheft *Chrift*, and the *Scriptures* in *Words*, when
 'any come to follow that, which thou haft fpoken of, and to
 'live the *Life* of the *Scriptures*, then they, that fpeak the *Scriptures*,
 'but do not lead their *Lives* according thereunto, *persecute* them
 'that do. Mind the *Prophets*, and *Jesus Chrift*, and his *Apostles*,
 'and all the *Holy Men* of God; what they fpake, was from the *Life*:
 'But they that had not the *Life*, but the *Words*, *Persecuted* and *Im-*
 'prifoned them that lived in the *Life*, which they had back-ftidden
 'from.

G. F.

Now, as I had written to the *Justices* and to the *Priests*, fo it was
 upon me to write to the *Major* of *Darby* alfo; who (though he did
 not fign the *Mittimus*) had a Hand with the reft in fending me to
Prifon. And to him I writ after this manner:

Friend,

'Thou art fet in Place to do *Justice*; but in *Imprifoning* my
 'Body, thou haft done contrary to *Justice*, according to your
 'own *Law*. O take heed of pleasing *Men* more, than *God*, for that's
 'the way of the *Scribes* and *Pharifees*: They fought the Praise of
 'Men more than *God*. Remember who faid, *I was a Stranger*, and
 'ye took me not in; *I was in Prifon*, and ye vifited me not. O Friend,
 'thy *Envy* is not againft me, but againft the Power of *Truth*: I had
 'no *Envy* to you; but *Love*: O take heed of *Oppreffion*; for *The*
 'Day of the Lord is coming, that fhall burn as an Oven; and all the
 'Proud, and all that do wickedly, fhall be as *Stubble*; and the Day
 'that cometh, fhall burn them up, faith the Lord of *Hosts*; It fhall
 'leave them neither Root nor Branch. O Friend, if the *Love* of
 'God

1650. *God were in thee, thou would'st love the Truth, and hear the Truth*
 spoken; and not *Imprison* unjustly: The *Love* of *God* beareth, and
 suffereth, and envieth no Man. If the *Love* of *God* had broken
 your Hearts, you would shew *Mercy*; but you do shew forth,
 what ruleth you. Every *Tree* doth shew forth its *Fruit*: you do
 shew forth your *Fruits* openly. For *Drunkennes*, *Swearing*, *Pride*
 and *Vanity* rule among you, from the *Teacher* to the *People*. O
 Friend, *Mercy*, and true *Judgment*, and *Justice* are Cried for in
 your Streets! *Oppression*, *Unmercifulness*, *Cruelty*, *Hatred*, *Pride*,
Pleasures, *Wantonness* and *Fulness* is in your Streets; but the *Poor*
 is not regarded. O take heed of the *Wo*: *Wo be to the Crown of*
Pride! *Wo be to them that drink Wine in Bowles, and the Poor is*
ready to perish. O remember *Lazarus* and *Dives*. One fared deli-
 ciouſly every Day; and the other was a *Beggar*. O Friend, Mind
 these Things, for they are near; and see, whether thou be not the
 Man, that is in *Dives* his State.

I writ also to the Court at *Darby* thus:

I Am moved to write unto you, to take heed of *Oppressing* the
 Poor in your Courts, or laying *Burdens* upon poor People,
 which they cannot bear: And of *false Oaths*, or making them to
 take *Oaths* which they cannot perform. The Lord saith, *I will come*
near to Judgment, and will be a swift Witness against the Sorcerers,
against the false Sweaters, and against the Idolaters, and against those
that do oppress Widows and Fatherless: Therefore take heed of
 all these things betimes. The Lord's *Judgments* are all true and
 righteous, and he delighteth in *Mercy*: So love *Mercy*, Dear People,
 and Consider in Time.

Likewise to the *Ringers*, who used to Ring the *Bells* in the *Steeple-
 house*, called *S. Peter's* in *Darby*, I sent these few Lines:

Friends,

Take heed of *Pleasures*, and prize your Time now, while
 you have it; and do not spend it in *Pleasures*, nor *Earthli-
 ness*. The Time may come, that you will say, *You had Time*, when
 it is past. Therefore look at the *Love* of *God* now, while you have
 Time; for it bringeth to loath all *Vanities* and worldly *Pleasures*. O
 Consider! Time is precious: Fear *God* and rejoyce in him, who
 hath made *Heaven* and *Earth*.

Now, while I was there in *Prison*, divers of the *Professors* came
 unto me to discourse with me: And I had a Sense; before they
 spake, that they came to plead for *Sin* and *Imperfection*. And I asked
 them; Whether they were *Believers*, and had *Faith*? and they
 said, *Yes*. Then I asked them, *In whom*? and they said, *In*
Christ. Then I replied; If ye are true *Believers* in *Christ*, you
 are passed from *Death* to *Life*; and if passed from *Death*, then from
 Sin,

Sin, that bringeth Death: And if your Faith be true, it will give you Victory over Sin and the Devil, and purify your Hearts and Consciences (for the true Faith is held in a pure Conscience) and it will bring you to please God, and give you Access to him again. But they could not endure to hear of Purity, and of Victory over Sin and the Devil: For they said, They could not believe, that any could be free from Sin on this Side the Grave. Then I bid them, give over babbling about the Scriptures, which were Holy Mens Words; whilst they pleaded for Unholiness. And at another Time another Company of Professors came; and they also began to plead for Sin. And I asked them, Whether they had Hope? And they said, Yes: God forbid, but we should have Hope. Then I asked them, What Hope is it that you have? Is Christ in you the Hope of your Glory? Doth it purify you, as he is Pure? But they could not abide to hear of being made pure here. Then I bid them, forbear talking of the Scriptures, which were the Holy Men's Words: For the Holy Men, that writ the Scriptures, pleaded for Holiness in Heart, Life and Conversation here; but since you plead for Impurity and Sin, which is of the Devil, what have you to do with the Holy Men's Words?

1650.

Darby-
Prison.

Now the Keeper of the Prison, being an high Professor, was greatly enraged against me; and spake very wickedly of me: But it pleased the Lord one Day to strike him so, that he was in great Trouble, and under great Terrors of Mind. And as I was walking in my Chamber, I heard a doleful Noise; and standing still, I heard him say to his Wife: *Wife, I have seen the Day of Judgment, and I saw GEORGE there, and I was afraid of him; because I had done him so much wrong, and spoken so much against him to the Ministers and Professors, and to the Justices, and in Taverns and Ale-houses. After this, towards the Evening, he came up into my Chamber, and said to me; I have been as a Lion against you: But now I come like a Lamb, and like the Jailer, that came to Paul and Silas trembling. And he desired, that he might lie with me: I told him, that I was in his Power; he might do, what he would; But he said, Nay, he would have my Leave; and he could desire to be always with me, but not to have me as a Prisoner. And he said, He had been plagued, and his House had been plagued for my sake. So I suffered him to lie with me; and then he told me all his Heart, and said, He believed, what I had said of the true Faith and Hope, to be true: And he wondered, that the other Man, that was put into Prison with me, did not stand to it; and said, That Man was not right, but I was an honest Man. He confessed also to me; that at those Times, when I had asked him to let me go forth, to speak the Word of the Lord to the People, and he had refused to let me go, and I had laid the weight thereof upon him, that then he used to be under great Trouble, amazed and almost distracted for some time after; and in such a Condition, that he had little Strength left him. When the Morning came, he arose, and soon after went to the Justices, and told them; That he and his House had been plagued for my sake: and one of the Justices replied (as he reported to me) that the Plagues were on them too, for keeping me. This was Justice Bennet of Darby, who was the first that called us Quakers, because*

1650.

Darby-
Prison.

because I bid them, *Tremble at the Word of the Lord*. And this was in the Year 1650.

After this the *Justices* gave leave, *That I should have Liberty to walk a Mile*. I perceived their End ; and I told the *Jailer*, *If they would set down to me, how far a Mile was, I might take the liberty of walking it sometimes* : For I had a Sense, they thought, I would go away. And the *Jailer* Confest afterwards, that they did it with that Intent, to have me go away, to ease them of their *Plague* : But I told him, I was not of that Spirit.

This *Jailer* had a *Sister*, who was a sickly young Woman ; and she came up into my Chamber to Visit me ; and after she had stay'd some time, and I had spoken the *Words of Truth* to her, she went down, and told them ; *That we were an Innocent People, and did none any hurt, but did good to all, even to them that hated us* : And she desired them to be Tender towards me.

Now forasmuch as, by reason of my *Restraint*, I had not the Opportunity of *Traveling* about, to declare and spread *Truth* through the *Countries* ; it came upon me to Write a *Paper*, and send it forth to be spread abroad both amongst *Friends*, and other tender People, for the Opening of their Understandings in the *Way of Truth*, and directing them to the true *Teacher* in themselves. And it was as followeth :

THE Lord doth shew unto Man his *Thoughts*, and discovereth all the *secret Workings* in Man. A Man may be brought to see his *evil Thoughts*, and running *Mind*, and vain *Imaginations*, and may strive to keep them down, and to keep his *Mind* in ; but cannot *Overcome* them, nor keep his *Mind* within to the Lord. Now, in this State and Condition submit to the *Spirit* of the Lord, that shews them, and that will bring to *Wait upon the Lord* ; and he that hath *discovered* them, will *destroy* them. Therefore stand in the *Faith* of the Lord Jesus Christ (who is the *Author* of the true *Faith*) and mind him ; for he will discover the *Root* of *Lusts*, and *evil Thoughts*, and vain *Imaginations*, and how they are begotten, conceived and bred ; and then how they are brought forth, and how every evil Member doth work. He will discover every *Principle* from its own *Nature* and *Root*.

So mind the *Faith* of *Christ*, and the *Anointing*, which is in you, to be taught by it, which will discover all *Workings* in you : And as he teacheth you, so obey and forsake ; else you will not grow up in the *Faith*, nor in the *Life* of *Christ*, where the *Love* of God is received. Now *Love* begetteth *Love*, its own *Nature* and *Image* : And when *Mercy* and *Truth* do meet, what *Joy* there is ! And *Mercy* doth *Triumph* in *Judgment* : And *Love* and *Mercy* doth bear the *Judgment* of the *World* in patience. That which cannot bear the *World's Judgment*, is not the *Love* of God ; for *Love* beareth all things, and is above the *World's Judgment* ; for the *World's Judgment* is but Foolishness. And though it be the *World's Judgment* and Practice, to cast all the *World's Filthiness*, that is among themselves, upon the *Saints* ; yet their *Judgment* is false. Now
the

1650.

Darby-
Prison

' the *Chaste Virgins* follow Christ, the *Lamb*, that takes away the Sins
 ' of the World : But they that are of that Spirit, which is not *Chaste*,
 ' will not follow Christ the *Lamb* in his Steps ; but are disobedient to
 ' him in his Commands. So the *fleshly Mind* doth mind the *Flesh*,
 ' and talketh *fleshly*, and its Knowledge is *fleshly*, and not spiritual ;
 ' but savours of *Death*, and not of the *Spirit* of *Life*. Now some
 ' Men have the Nature of *Swine*, wallowing in the *Mire* : And some
 ' Men have the Nature of *Dogs*, to bite both the *Sheep* and one ano-
 ' ther : And some Men have the Nature of *Lions*, to tear, devour
 ' and destroy : And some Men have the Nature of *Wolves*, to tear
 ' and devour the Lambs and Sheep of Christ : And some Men have
 ' the Nature of the *Serpent* (that old Adversary) to sting, envenom
 ' and poison : *He that hath an Ear to hear, let him hear, and learn*
 ' these things within himself. And some Men have the Natures of
 ' other Beasts and Creatures, minding nothing, but earthly and visi-
 ' ble things, and feeding without the fear of God. Some Men have
 ' the Nature of an *Horse*, to prounce and vapor in their Strength,
 ' and to be swift in doing Evil. And some Men have the Nature of
 ' *Tall sturdy Oaks*, to flourish and spread in Wisdom and Strength ;
 ' who are strong in Evil, which must perish, and come to the Fire.
 ' Thus the *Evil* is but *one in all*, but worketh many Ways ; and
 ' whatsoever a Man's or Woman's *Nature* is addicted to, that is Out-
 ' ward, the *Evil one* will fit him with that, and will please his *Nature*
 ' and Appetite, to keep his Mind in his Inventions, and in the *Crea-*
 ' *tures* from the *Creator*. O therefore let not the *Mind* go forth from
 ' God ; for if it do, it will be stained, and venomed and corrupted :
 ' And if the *Mind* go forth from the *Lord*, it is hard to bring it in again.
 ' Therefore take heed of the Enemy, and keep in the *Faith* of *Christ*.
 ' O! therefore mind that which is Eternal and Invisible, and him who
 ' is the *Creator* and *Mover* of all things : For the things that are made,
 ' are not made of things that do appear ; for the *visible* covereth the
 ' *invisible Sight* in you. But as the *Lord*, who is *Invisible*, doth
 ' open you by his *Invisible Power* and *Spirit*, and brings down the
 ' carnal Mind in you ; so the *Invisible* and *Immortal* things are
 ' brought to Light in you. O therefore you, that know the *Light*,
 ' walk in the *Light* ! For there are *Children* of *Darkness*, that will
 ' talk of the *Light*, and of the *Truth*, and not walk in it ; but the
 ' *Children* of the *Light* love the *Light*, and walk in the *Light*. But
 ' the *Children* of *Darkness* walk in *Darkness*, and hate the *Light* ;
 ' and in them the earthly Lusts, and the carnal Mind choke the
 ' *Seed* of *Faith*, and that bringeth *Oppression* on the *Seed*, and *Death*
 ' over them. O therefore mind the pure *Spirit* of the Everlasting
 ' God, which will teach you to use the *Creatures* in their right place ;
 ' and which judgeth the Evil. *To thee, O God, be all Glory and*
 ' *Honour, who art Lord of all Visibles and Invisibles ! To thee be all*
 ' *Praise, who bringest out of the Deep to thy Self ; O powerful God,*
 ' *who art worthy of all Glory !* For the *Lord*, who created all, and
 ' gives Life and Strength to all, is over all, and Merciful to all. *So*
 ' *thou, who hast made all, and art over all, to thee be all Glory ! In*
 ' *thee is my Strength, Refreshments and Life, my Joy and my*
 ' *Gladness, my Rejoycing and Glorjying for evermore !* So to live and
 ' walk

1650.

Darby-
Prison.

‘ walk in the *Spirit* of God, is Joy, and Peace, and Life; but
 ‘ the Mind going forth into the *Creatures*, or into any *Visible Things*
 ‘ from the Lord, this bringeth *Death*. Now when the *Mind* is got
 ‘ into the *Flesh*, and into *Death*, then the *Accuser* gets within, and
 ‘ the Law of *Sin* and *Death*, that gets into the *Flesh*; and then the
 ‘ *Life* suffers under the Law of *Sin* and *Death*: And then there is
 ‘ straitness and failings. For then the *Good* is shut up, and then the
 ‘ *Self-Righteousness* is set a top; and then Man doth work in the out-
 ‘ ward Law, and he cannot Justify himself by the Law; but is Con-
 ‘ demned by the *Light*: For he cannot get out of that State, but by
 ‘ abiding in the *Light*, and resting in the *Mercy* of God, and believing
 ‘ in him, from whom all *Mercy* doth flow: For there is *Peace* in rest-
 ‘ ing in the Lord Jesus. This is the *Narrow Way*, that leads to him,
 ‘ the *Life*; but few will abide in it: Therefore keep in the *Inno-*
 ‘ *cency*, and be obedient to the *Faith* in him. And take heed of *Con-*
 ‘ *forming* to the *World*, and of Reasoning with *Flesh* and *Blood*,
 ‘ for that bringeth *Disobedience*; and then Imaginations and Questi-
 ‘ onings do arise, to draw from *Obedience* to the *Truth* of Christ.
 ‘ But the *Obedience* of *Faith* destroyeth Imaginations, and Question-
 ‘ ings, and Reasonings, and all the Temptations in the *Flesh*, and
 ‘ Bufferings, and lookings forth, and fetching up things that are
 ‘ past. But not keeping in the *Life* and *Light*, and not crossing the
 ‘ Corrupt Will by the Power of God, the *Evil Nature* grows up in
 ‘ Man; and then *Burdens* will come, and Man will be stained with
 ‘ that Nature. But *Esau’s Mountain* shall be laid waste, and become
 ‘ a Wilderness, where the *Dragons* lie: But *Jacob*, the *second Birth*,
 ‘ shall be fruitful, and shall arise. For *Esau* is hated, and must not
 ‘ be Lord: but *Jacob*, the *second Birth*, which is perfect and plain,
 ‘ shall be Lord; for he is beloved of God.

G. F.

I writ another *Paper* also, much about the same time, and sent it
 forth amongst the *Convinced People*, as followeth:

‘ **T**HE LORD is KING over all the Earth! Therefore all
 ‘ People, praise and glorify your King in the true *Obedience*, in
 ‘ the Uprightness, and in the beauty of *Holiness*. O Consider, in the
 ‘ true *Obedience* the Lord is known, and an Understanding from him
 ‘ is received. Mark and consider in silence, in the *Lowliness* of
 ‘ *Mind*, and thou wilt hear the Lord speak unto thee in thy *Mind*:
 ‘ His *Voice* is sweet and pleasant; His *Sheep* hear his *Voice*, and they
 ‘ will not hearken to another: And when they hear his *Voice*,
 ‘ they Rejoice, and are Obedient; they also sing for Joy. Oh, their
 ‘ Hearts are filled with everlasting *Triumph*! They sing, and praise
 ‘ the Eternal God in *Sion*: their Joy shall never Man take from them.
 ‘ Glory to the Lord God for Evermore!

But

But many, that had been *Convinced* of the *Truth*, turned aside, because of the *Persecution* that arose: Whereupon I writ a few Lines for the *Comfort and Encouragement of the Faithful*, thus:

1650.
Darby-
Prison.

‘Come ye *Blessed* of the *Lord*, and Rejoice together! Keep in
‘Unity and Oneness of Spirit; Triumph above the World!
‘Be joyful in the *Lord*; reigning above the World, and above all
‘things that draw from the *Lord*: that in *Clearness*, *Righteousness*,
‘Pureness and Joy, you may be preserved to the *Lord*. O hear,
‘O hearken to the *Call* of the *Lord*, and come out of the World,
‘and keep out of it for evermore! And come, *Sing* together, ye
‘*Righteous Ones*, the *Song* of the *Lord*, the *Song* of the *Lamb*; which
‘none can learn, but they, who are Redeemed from the Earth, and
‘from the World.

Now while I was in the *House of Correction*, my *Relations* came to see me; and being troubled for my *Imprisonment*, they went to the *Justices*, that cast me into *Prison*, and desired to have me home with them; offering to be bound in *One hundred Pounds*, and others of *Darby* in *fifty Pounds* a piece with them, that I should come no more thither to declare against the *Priests*. So I was had up before the *Justices*; and because I would not consent, that they, or any should be bound for me (for I was *Innocent* from any *Ill Behaviour*, and had spoken the *Word of Life and Truth* unto them) *Justice Bennet* rose up in a rage: and as I was kneeling down to *Pray to the Lord to forgive him*, he ran upon me, and struck me with both his Hands, Crying; *Away with him Jailer: Take him away Jailer*. Whereupon I was had back again to *Prison*, and there kept, until the time of my *Commitment* for *Six Months* was Expired. But I had now the Liberty of walking a *Mile* by my self; which I made use of, as I felt freedom. And sometimes I went into the *Market*, and *Streets*, and warned the People to *Repent* of their *Wickedness*; and so returned to *Prison* again. And there being Persons of several sorts of *Religion* in the *Prison*, I sometimes went, and visited them in their *Meetings* on the *First-days*.

After I had been before the *Justices*, and they had required *Sureties* for my *good Behaviour* (which I could not Consent should be given, to blemish my *Innocency*) It came upon me to write to the *Justices* again; which I did as followeth:

Friends,

‘SEE what it is in you, that doth *Imprison*; and see, who is
‘Head in you: and see, if something do not *Accuse* you? Con-
‘sider, you must be brought to *Judgment*. Think upon *Lazarus*
‘and *Dives*: the one fared *sumptuously* every day; the other a *Beg-*
‘gar: And now you have time, prize it, while you have it. Would
‘you have me to be bound to my *Good Behaviour*? I am bound to my
‘*Good Behaviour*; And do Cry for *Good Behaviour* of all People, to
G . turn

1650. *W* turn from the *Vanities, Pleasures* and *Oppression*, and from the *De-*
ceits of this World : And there will come a time, that you shall
 Darby- know it. Therefore take heed of *Pleasures*, and *Deceits*, and
 Prison. *Pride* ; and look not at *Man*, but at the *Lord* : for *Look unto me,*
all ye Ends of the Earth, and be ye saved, saith the Lord.

Some little time after, I writ to them again, thus :

Friends,

*W*ould you have me to be bound to my *Good Behaviour* from
Drunkenness, or *Swearing*, or *Fighting*, or *Adultery*, and
 the like ? The *Lord* hath Redeemed me from all these things ;
 and the *Love of God* hath brought me to loath all *Wantonness*, blef-
 sed be his Name. They who are *Drunkards*, and *Fighters*, and
Swearers, have their Liberty without *Bonds* : And you lay your *Law*
 upon me, whom neither you, nor any other can justly accuse of
 these things ; praised be the Lord ! I can look at no *Man* for my
Liberty, but at the *Lord* alone ; who hath all *Mens Hearts* in his
 Hand.

And after some time, not finding my Spirit clear of them, I writ
 to them again, as followeth :

Friends,

*H*AD you known, who sent me to you, ye would have re-
 ceived me : for the *Lord* sent me to you, to warn you of
 the *Woes*, that are coming upon you ; and to bid you, *Look at the*
Lord, and not at Man. But when I had told you my Experience,
 what the *Lord* had done for me, then your Hearts were hardened,
 and you sent me to *Prison* ; where you have kept me many Weeks.
 If the *Love of God* had broke your Hearts, then would ye see, what
 ye have done : Ye would not have *Imprisoned* me, had not my
Father suffered you ; and by his Power I shall be loosed : For he
 openeth and shutteth ; to him be all Glory ! In what have I mis-
 behaved my self, that any should be bound for me ? All *Mens*
Words will do me no good, nor their *Bonds* neither, to keep my
 Heart, if I have not a *Guide* within, to keep me in the upright
Life to God. But I believe in the *Lord*, that through his Strength
 and Power I shall be preserved from Ungodliness and worldly Lusts.
 The *Scripture* saith, *Receive Strangers* ; but you *Imprison* such.
 As you are in *Authority*, take heed of *Oppression* and *Oaths*, and
Injustice and *Gifts*, or *Rewards* ; for God doth loath all such. But
 love Mercy, and true Judgment and Justice ; for that the Lord
 delights in. I do not write with Hatred to you ; but to keep my
 Conscience Clear : Take heed, how you spend your time.

I was moved also to write again to the *Priests of Darby*; which I did after this manner:

1650.



Darby-
Prison.

Friends,

YOU do profess to be the *Ministers of Jesus Christ in Words*; but you shew forth by your *Fruits*, what your *Ministry* is. Every *Tree* doth shew forth its *Fruit*: The *Ministry of Jesus Christ* is in *Mercy and Love*, to unloose them that be bound, and to bring out of *Bondage*, and to let them that are *Captivated*, go free. Now *Friends*, where is your *Example* (if the *Scriptures* be your *Rule*) to *Imprison* for *Religion*? Have you any *Command* for it from *Christ*? If that were in you, which you do profess, you would walk in their *Steps*, who spake forth those *Words*, the *Scriptures*, which you do profess. But he is not a *Jew*, who is one *outward*, whose *Praise* is of *Men*; but he is a *Jew*, who is one *inward*, whose *Praise* is of *God*. But if you do build upon the *Prophets* and *Apostles in Words*, and pervert their *Life*, remember the *Words*, which *Jesus Christ* spake against such. They that spake the *Prophets* words, but denied *Christ*, they professed a *Christ* to come; but had they known him, they would not have *Crucified* him. The *Saints*, whom the *Love of God* did *Change*, were brought thereby to walk in *Love and Mercy*; for he that dwelleth in *Love*, dwelleth in *God*. But where *Envy*, *Pride* and *Hatred* doth rule, the nature of the *World* doth rule, and not the nature of *Jesus Christ*. I write with no *hatred* to you; but that you may weigh your selves, and see, how you pass on your *Time*.

Thus having cleared my *Conscience* to the *Priests*, it was not long, before a *Concern* came upon me again, to write again to the *Justices*, which I did as followeth:

I am moved to Warn you to take heed of giving way to your *own Wills*. Love the *Cross*, and satisfy not your own *Minds* in the *Flesh*; but prize your *Time*, while you have it, and walk up to that you know, in *Obedience* to *God*: and then you shall not be *Condemned* for that you know not; but for that you do know, and do not obey. Consider besides, and weigh your selves, and see where you are, and whom you serve. For if ye blaspheme *God*, and take his *Name* in vain; if ye *Swear* and *Lie*; if ye give way to *Envy*, *Hatred*, *Covetousness* and *Greediness*, *Pleasures* and *Wantonness*, or any other *Vices*, be assured then, that ye do serve the *Devil*: But if ye fear the *Lord*, and serve him, ye will loath all these things. He that loveth *God*, will not blaspheme his *Name*: but where there is *Opposing* of *God*, and serving the *Devil*, that *Profession* is sad and miserable. O prize your *Time*, and do not love that which *God* doth forbid; *Lying*, *Wrath*, *Malice*, *Envy*, *Hatred*, *Greediness*, *Covetousness*, *Oppression*, *Gluttony*, *Drunkenness*, *Whoredom* and all *Unrighteousness* *God* doth forbid. So Consider, and be not deceived;

1650. *ceived; Evil Communication corrupts good Manners.* Be not deceived, God will not be mocked with vain Words: The Wrath of God is Revealed from Heaven against all Ungodliness. Therefore Obey that which doth Convince you of all Evil, and telleth you, that you should do no Evil: It will lead to Repentance, and keep you in the Fear of the Lord. O look at the Mercies of God, and prize them; and do not turn them into Wantonness. O Eye the Lord, and not earthly things!

Besides this, I writ the following to Colonel Barton, who was both a Justice, and a Preacher, as was hinted before.

Friend,

DO not Cloak and Cover thy self; there is a God, who knoweth thy Heart, and will Uncover thee: He seeth thy Way. Woe be to him, that Covereth, and not with my Spirit, saith the Lord. Dost thou do contrary to the I am, and then put it from thee? Mercy and true Judgement thou neglectest: look what was spoken against such. My Saviour said to such, I was Sick and in Prison, and ye visited me not; I was hungry, and ye fed me not; I was a Stranger, and ye took me not in. And when they said, When saw we thee in Prison, and did not come to thee, &c. He replied; Inasmuch as ye did it not to one of these little ones, ye did it not to me. Friend, thou hast Imprisoned me for bearing Witness to the Life and Power of Truth; and yet professest to be a Minister of Christ: But if Christ had sent thee, thou wouldest bring out of Prison, and out of Bondage, and wouldest receive Strangers. Thou hast been wanton upon Earth, thou hast lived plenteously, and nourished thy Heart, as in a Day of Slaughter: thou hast killed the Just. O look, where thou art, and how thou hast spent thy Time! O remember thy self, and now, while thou hast Time, prize it; and do not slight the free Mercy of God, and despise the long-suffering of God, which is great Salvation: But mind that in thee, which doth Convince thee, and would not let thee Swear, nor Lie, nor take God's Name in vain. Thou knowest, thou shouldest do none of these Things; Thou hast learned, that which will Condemn thee: Therefore obey the Light, which doth Convince thee, and forsake thy Sins, and look at the Mercies of God; and prize his Love in sparing thee, till now. The Lord saith, Look unto me, all ye Ends of the Earth, and be ye saved; and, Cease from Man, whose Breath is in his Nostrils. And Friend, prize thy Time, and see whom thou serveest: For his Servant thou art, whom thou dost obey, whether of Sin unto Death, or Obedience unto Righteousness. If thou serveest God, and fearest him, thou wilt not blaspheme his Name, nor Curse, nor Swear, nor take his Name in vain, nor follow Pleasures and Wantonness, Whoredom and Drunkenness, or Wrath, or Malice, or Revenge, or Rashness, or Headiness, Pride or Gluttony, Greediness, Oppression or Covetousness, or foolish Jestings, or vain Songs; God doth forbid these things, and all Unrighte-

‘righteousness. If thou professest God; and attest any of these Things, thou takest him for a *Cloak*, and serveest the *Devil*. Consider with thy self, and do not *love* that which God doth *hate*. He that loveth God, keepeth his Commandments. The *Devil* will tell thee, It is an hard thing, to keep *God’s Commandments*: but it is an easie thing, to keep the *Devil’s Commandments*, and to live in all Unrighteousness and Ungodliness, turning the *Grace* of God into Wantonness. But let the Unrighteous Man forsake his Ways, and turn unto me, saith the Lord, and I will have Mercy: Turn ye, why will ye die? saith the Lord.

1650.
Darby-
Prison.

‘Howl, ye *Great Ones*, for the *Plagues* are pouring out upon you! ‘Howl, ye *Oppressors*, for Recompence and Vengeance is coming upon you! Wo unto them, that Covetously Join one *House* to another; and bring one *Field* so nigh unto another, that the *Poor* can get no more Ground, and that ye may dwell upon the Earth alone: These things are in the *Ears* of the Lord of *Hosts*. Wo unto him that Coverously getteth evil-gotten Goods into his House, that he may set his Nest on high, to escape from the Power of *Evil*.

While I was yet in the *House of Correction*, there came unto me a Trooper, and said; As he was sitting in the *Steeple-house*, hearing the *Priest*, exceeding great *Trouble* came upon him; and the Voice of the Lord came to him saying; Dost thou not know, that my *Servant* is in Prison? Go to him for direction. So I spake to his Condition, and his Understanding was opened. And I told him; That which shewed him his *Sins*, and troubled him for them, would shew him his *Salvation*: For he that shews a Man his *Sin*, is the same, that takes it away. Now, while I was speaking to him, the *Lord’s Power* opened him, so that he began to have a good Understanding in the *Lord’s Truth*, and to be sensible of *God’s Mercies*; and began to speak boldly in his *Quarters* amongst the *Souldiers*, and to others, concerning *Truth* (for the *Scriptures* were very much opened to him) insomuch that he said; His Colonel was as *Blind* as *Nebuchadnezar*, to cast the *Servant of the Lord* into Prison. Upon this his Colonel had a *Spight* at him; and at *Worcester-Fight*, the Year after, when, the *Two Armies* lying near one another, *Two* came out from the *King’s Army*, and challenged any *Two* of the *Parliament-Army* to fight with them; his Colonel made Choice of him and another, to Answer the Challenge. And when in the Encounter his Companion was slain, he drave both his *Enemies* within Musquet-shot of the Town, without firing a *Pistol* at them: This, when he returned, he told me with his own Mouth. But when the *Fight* was over, he saw the *Deceit* and *Hypocrisy* of the *Officers*: And being sensible, how wonderfully the Lord had preserved him, and seeing also to the End of *Fighting*, he laid down his *Arms*.

Now the Time of my Commitment to the *House of Correction* being very near out, and there being many new *Souldiers* Raised, the *Commissioners* would have made me Captain over them: And the *Soldiers* cried, They would have none but me. So the Keeper of the

House

1650. *House of Correction* was Commanded to bring me up before the *Commissioners* and *Souldiers*, in the *Market-place*; and there they proffered me that *Preferment* (as they called it) asking me, If I would not take up *Arms* for the *Common-wealth* against *Charles Steward*? I told them, 'I knew, from whence all *Wars* did arise, even from the ' *Lust*, according to *James* his *Doctrine*: and that I lived in the ' *Vertue* of that *Life* and *Power*, that took away the *Occasion* of ' all *Wars*. But they courted me to accept of their Offer, and thought; I did but *Complement* with them. But I told them, 'I was come ' into the *Covenant* of *Peace*, which was before *Wars* and *Strifes* ' were. They said, They offered it in *Love* and *Kindness* to me, because of my *Vertue*; and such like flattering Words they used. But I told them, 'If that was their *Love* and *Kindness*, I trampled it ' under my Feet. Then their *Rage* got up, and they said; *Take him away Jailor, and put him into the Dungeon amongst the Rogues and Fellons*. So I was had away and put into a *lousy, stinking Place*, without any *Bed*, amongst *thirty Fellons*; where I was kept almost *half a Year*, unless it were at *Times*: For they would sometime let me walk in the *Garden*, having a *Belief* of me, that I would not go away. Now, when they had gotten me into *Darby-Dungeon*, it was the *Belief* and saying of *People*, that I should never come out: But I had *Faith* in *God*, and believed, I should be delivered in his *Time*: For the *Lord* had said to me before, That *I was not to be removed from that Place yet, being set there for a Service, which he had for me to do*.

Darby-
Prison.

Darby-
Dungeon.

After it was bruited abroad, That I was in *Darby-Dungeon*, my *Relations* came to see me again; and they were much troubled, that I should be in *Prison*: For they looked upon it, to be a great shame to them, for me to lie in *Jail*. It was a strange thing then, to be *Imprisoned* for *Religion*: And some thought, I was *Mad*, because I stood for *Purity*, and *Righteousness*, and *Perfection*.

Among others that came to see me, and discourse with me, there came a certain *Person* from *Nottingham*, a *Souldier*, and that had been a *Baptist* (as I understood) and with him came several others. And in Discourse this *Person* said to me, *Your Faith stands in a Man, that died at Jerusalem, and there was never any such thing*. I was exceedingly grieved, to hear him say so; and I said to him: How! Did not *Christ* suffer without the *Gates* of *Jerusalem* through the *Professing Jews*, and *Chief Priests*, and *Pilate*? And he denied, that ever *Christ* suffered there outwardly. Then I asked him, Whether there were not *Chief Priests*, and *Jews*, and *Pilate* there outwardly? And when he could not deny that, then I told him: As certainly as there was a *Chief Priest*, and *Jews*, and *Pilate* there outwardly; so certainly was *Christ* persecuted by them, and did suffer there outwardly under them. Yet from this *Man's* Words was a *Slander* raised upon us, That the *Quakers* should deny *Christ*, that suffered and died at *Jerusalem*: Which was all utterly false; and the least Thought of it never entred our Hearts; but it was a meer *Slander* cast upon us, and occasioned by this *Person's* Words. The same *Person* also said; That never any of the *Prophets*, nor *Apostles*, nor *Holy Men of God* suffered any thing Outwardly; but all their Sufferings were

were inward. But I instanced to him many of the *Prophets* and *Apo-* 1651.
stles, how they suffered, and by whom they suffered: And so was
 the Power of the Lord brought over his *wicked Imaginations* and
Whimsies. Darby-
 Dungeon.

There came also another *Company* to me, that pretended, They
 were *Triers of Spirits*: And I asked them; What was the *first*
Step to Peace? And what it was, by which a Man might see his
Salvation? And they were presently up in the airy Mind, and said,
 I was *Mad*. Thus they came to *Try Spirits*, who did not know them-
 selves, nor their own *Spirits*.

In this Time of my *Imprisonment*, I was exceedingly exercised
 about the Proceedings of the *Judges* and *Magistrates* in their *Courts*
 of *Judicature*. And I was moved to write to the *Judges*, concerning
 their putting Men to *Death* for *Cattel*, and *Money*, and small *Mat-*
ters; and to shew them, how *Contrary* it was to the *Law* of *God* in
 old Time: for I was under great Suffering in my Spirit because of
 it, and under the very *Sense* of *Death*; but standing in the *Will* of
God, an heavenly Breathing arose in my Soul to the *Lord*. Then did
 I see the Heavens opened, and I rejoiced, and gave Glory to God.
 So I writ to the *Judges*, as followeth:

‘ I Am moved to write unto you to take heed, of putting Men
 ‘ to *Death* for stealing *Cattel*, or *Money*, &c. for the *Thieves* in the
 ‘ old Time were to make *Restitution*; and if they had not where-
 ‘ with, they were to be *sold* for their *Theft*. Mind the *Laws* of *God*
 ‘ in the *Scriptures*, and the *Spirit* that gave them forth; and let them
 ‘ be your *Rule* in executing *Judgment*: And shew *Mercy*, that you
 ‘ may receive *Mercy* from God, the *Judge* of all. And take heed of
 ‘ *Gifts* and *Rewards*, and of *Pride*; for God doth forbid them, and
 ‘ they do blind the *Eyes* of the *Wise*. I do not write to give liberty
 ‘ to *Sin*; God hath forbidden it: But that you should *Judge* ac-
 ‘ cording to his *Laws*, and shew *Mercy*: For he delighteth in true
 ‘ *Judgment*, and in *Mercy*. I beseech you to mind these Things, and
 ‘ prize your *Time*, now you have it; and *Fear God*, and *Serve* him:
 ‘ for he is a *Consuming Fire*.

Besides this, I writ another *Letter* to the *JUDGES*, to this
 effect:

‘ I Am moved to write unto you, That ye do true *Justice* to every
 ‘ Man, and see, that none be *Oppressed*, nor *Wronged*; nor no
 ‘ *Oaths* Imposed: for the Land mourneth because of *Oaths*, and
 ‘ *Adulteries*, and *Sorceries*, and *Drunkenness*, and *Prophaneness*. O
 ‘ Consider, ye that be Men set in *Authority*: Be moderate, and in
 ‘ *Lowliness* Consider these things. Shew *Mercy* to the Fatherless, and
 ‘ to the Widows, and to the Poor: And take heed of *Rewards* or
 ‘ *Gifts*; for they do blind the *Eyes* of the *Wise*: The Lord doth
 ‘ loath all such. Love *Mercy* and true *Judgment*, *Justice* and *Righ-*
 ‘ *teousness*;

1651. *teousness*; for the Lord delighteth in such. Consider these Things
 ~~~~~ in *Time*, and take heed, how ye do spend your *Time*. Now ye have  
 Darby- *Time*, prize it; and shew *Mercy*, that ye may receive *Mercy* from  
 Dungeon. the Lord: For he is coming to *Try all Things*, and will plead with  
 'all *Flesh*, as by *Fire*.

Moreover, I laid before the *Judges*, what an hurtful thing it was, that *Prisoners* should lie so long in *Jail*; shewing, how that they learned *Badness* one of another, in talking of their *bad Deeds*: and therefore *speedy Justice* should be done. For I was a tender *Youth*, and dwelt in the *Fear of God*; and I was grieved to hear their *bad Language*; and was often made to reprove them for their *wicked Words*, and *evil Carriage* towards each other. And People did admire, that I was so preserved and Kept; for they could never catch a *Word* or *Action* from me, to make any thing of against me, all the time, that I was there: For the *Lord's Infinite Power* upheld and preserved me all that time; to him be *Praises* and *Glory* for ever!

Now, while I was here in *Prison*, there was a *young-Woman* in the *Jail* for *Robbing* her Master of some Money: and when she was to be *Tried* for her *Life*, I writ to the *Judge* and to the *Jury* about her, shewing them; How contrary it was to the *Law of God* in old Time, to put People to *Death* for *Stealing*: and moving them to shew *Mercy*. Yet she was *Condemned to die*, and a *Grave* was made for her; and at the *Time* appointed, she was carried forth to *Execution*. Then I writ a few Words, "Warning all People to 'beware of *Greediness* or *Covetousness*, for it leads from *God*; but that 'all should *Fear the Lord*, and avoid all *Earthly Lusts*, and prize 'their *Time*, while they have it: This I gave to be read at the *Gal-lows*. And though they had her upon the *Ladder*, with a *Clouth* bound over her Face, ready to be turned off; yet they did not put her to *Death*, but brought her back again to *Prison*: And in the *Prison* she afterwards came to be *Convinced* of *God's Everlasting Truth*.

There was also in the *Jail*, while I was there, a *Prisoner*, a *Wicked, Ungodly Man*, who was reputed a *Conjuror*; and he threatened, how he would talk with me, and what he would do to me: but he never had Power to open his Mouth to me. And on a time, the *Jailer* and he falling out, he threatened the *Jailer*, That he would *Raise the Devil*, and *break his House down*; so that he made the *Jailer* afraid. Then I was moved of the *Lord*, to go in his Power, and *Rebuke* him in it; and to say unto him: *Come let's see, what thou canst do; and do thy worst*. And I told him, *The Devil was Raised high enough in him already; but the Power of God Chained him down*: So he slunk away, and went from me.

Now the *Time of Worcester-Fight* coming on, *Justice Bennet* sent the *Constables* to *press me for a Soldier*, seeing I would not voluntarily accept of a *Command*: And I told them, That I was brought off from outward *Wars*. They came down again to give me *Press-Money*; but I would take none. Then I was brought up to

Ser-

*Sergeant Holes*, and kept there a while; and then I was taken down again. Then, after a while, the *Constables* fetched me up again, and then I was brought before the *Commissioners*; and they said I should go for a *Souldier*: But I told them, I was dead to it. They said, I was *Alive*: I told them, where Envy and Hatred is, there is Confusion. They proffered me *Money* twice; but I would not take it: Then they were Wroth, and I was Committed *Close Prisoner*, without *Bail* or *Mainprize*. Whereupon I writ to them again, directing my Letter to *Colonel Barton* (who was a *Preacher*) and the rest, that were concerned in my *Commitment*: And I writ thus:

1651

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Darby-
Prison

‘**Y**OU, who are without *Christ*, and yet use the Words, which he and his *Saints* have spoken, Consider, neither he nor his *Apostles* did ever *Imprison* any; but my *Saviour* is *Merciful* even to the *Unmerciful* and *Rebellious*. He doth bring out of *Prison* and *Bondage*: But *Men*, while the *carnal Mind* doth rule, do *Oppress* and *Imprison*. My *Saviour* saith, *Love your Enemies*, and do good to them that hate you, and pray for them that despitefully use you and persecute you: For the *Love* of God doth not persecute any; but loveth all, where it dwelleth: He that hateth his Brother, is a *Murderer*. You profess to be *Christians*, and one of you a *Minister* of *Jesus Christ*; yet you have *Imprisoned* me, who am a *Servant* of *Jesus Christ*. The *Apostles* never *Imprisoned* any; but were *Imprisoned* themselves: Take heed of speaking of *Christ* in Words, and denying him in Life and Power. O *Friends*, the *Imprisoning* my *Body* is to satisfy your *Wills*; but take heed of giving way to your *Wills*, for that will hurt you. If the *Love* of God had broken your *Hearts*, ye would not have *Imprisoned* me; but my *Love* is to you, as to all my *Fellow-Creatures*: and that you may *Weigh* your selves, and see, how you stand, is this written.


About this Time I was moved to give forth the following *Lines*, to go amongst the *Convinced* and *Tender People*, to manifest the *Deceits* of the *World*, and how the *Priests* have deceived the *People*:

1651.

Darby-
Prison.

‘ To all you, that love the Lord Jesus Christ with a pure
 ‘ and naked Heart, and the Generation of the Righ-
 ‘ teous.

‘ CHRIST was ever hated ; and the Righteous for his sake.
 ‘ Mind, who they were, that did ever hate them: He that
 ‘ was born after the *Flesh*, did persecute him, that was born after the
 ‘ *Spirit* ; and so it is now. And mind, who were the Chiefest
 ‘ against *Christ* ; even the great *Learned Men*, the Heads of the Peo-
 ‘ ple, Rulers and Teachers, that did profess the *Law* and the *Pro-*
 ‘ *phets*, and looked for *Christ*. They looked for an outwardly-Glori-
 ‘ ous *Christ*, to hold up their outward Glory : But *Christ* spake against
 ‘ the Works of the World ; and against the *Priests*, and *Scribes*, and
 ‘ *Pharisees*, and their hypocritical Profession. He that is a Stranger
 ‘ to *Christ*, is an *Hireling* : but the Servants of Jesus Christ are
 ‘ *Freemen*. The *false Teachers* always laid Burdens upon the Peo-
 ‘ ple : and the *true Servants* of the Lord did speak against them.
 ‘ *Jeremiah* did speak against *Hirelings*, and said, *It was an horrible*
 ‘ *thing* ; and said, *What will ye do in the End?* for the *People* and
 ‘ *Priests* were given to *Covetousness*. *Paul* did speak against such, as
 ‘ did make *Gain* upon the *People* ; and exhorted the *Saints* to turn
 ‘ away from such, as were *Covetous Men* and *Proud Men*, such as did
 ‘ love *Pleasures* more than *God* ; such as had a *Form* of *Godliness* ;
 ‘ but denied the *Power* thereof. For of this sort (said he) are they,
 ‘ that *Crawl into Houses*, and lead *Captive silly Women*, who are ever
 ‘ *learning*, but never able to come to the knowledge of the *Truth* ; *Men of*
 ‘ *corrupt Minds*, *Reprobate concerning the Faith* : and as *Jannes and*
 ‘ *Jambres* withstood *Moses*, so (said he) do these *Resist the Truth* :
 ‘ but they shall proceed no further, for their folly shall be made ma-
 ‘ nifest unto all *Men*. *Moses* forsook *Honours* and *Pleasures*, which
 ‘ he might have enjoyed. The *Apostle* in his time saw this *Corrup-*
 ‘ *tion entering*, which now is spread over the *World*, of having a
 ‘ *Form* of *Godliness*, but denying the *Power*. Ask any of your
 ‘ *Teachers*, whether you may ever Overcome your *Corruptions* or
 ‘ *Sins* ? None of them doth believe that ; but as long as *Man* is here,
 ‘ he must (they say) carry about with him the *Body of Sin*. Thus
 ‘ *Pride* is kept up, and that *Honour* and *Master-ship*, which *Christ*
 ‘ denied ; and all *Unrighteousness* : Yet *Multitudes of Teachers* ;
 ‘ *Heaps of Teachers* ; the *Golden Cup* full of *Abominations* ! *Paul*
 ‘ did not preach for *Wages* ; but laboured with his *Hands*, that he
 ‘ might be an *Example* to all them that follow him. O *People*, see
 ‘ who follow *Paul* ! The *Prophet Jeremiah* said, *The Prophets prophesie*
 ‘ *falsely*, and the *Priests bear rule by their means* ; but now the *Priests*
 ‘ *bear Rule* by the *Means* they get from the *People* : take away their
 ‘ *Means*, and they will bear *Rule* over you no longer. They are
 ‘ such, as the *Apostle* said, *Intruded* into those things, which they
 ‘ never

' never saw, being vainly puffed up with a fleshly Mind; and, as 1651.
 ' the Scriptures declare of some of old, *They go in the way of Cain,* 
 ' (who was a Murderer) *and in the way of Balaam, who covered the*
 ' *Wages of Unrighteousness.* The Prophet Micah also cried against Darby-
 ' the Judges, that Judged for Reward; and the Priests, that taught Prison.
 ' for Hire; and the Prophets, that prophesied for Money; and yet
 ' leaned on the Lord, saying; *Is not the Lord amongst us? Gifts do*
 ' blind the Eyes of the Wise: And the Gift of God was never pur-
 ' chased with Money. All the holy Servants of God did ever cry
 ' against Deceit: and where the Lord hath manifested his Love, they
 ' do loath it, and that Nature, which holdeth it up.

Again a Concern came upon me to write unto the *Magistrates* of Darby, which I did as followeth:

Friends,

I desire you to consider in time, whom ye do Imprison: for the
 Magistrate is set for the punishment of Evil-Doers, and for the
 Praise of them that do well. But when the Lord doth send his Mes-
 sengers unto you, to warn you of the Woes, that will come upon
 you, except you Repent; then you persecute them, and put them
 into Prison, and say; *We have a Law, and by our Law we may do it.*
 For you indeed Justifie your selves before Men; but God knoweth
 your Hearts: He will not be worshipped with your Forms and
 Professions, and Shews of Religion. Therefore Consider, ye that
 talk of God, how ye are subject to him; for they are his Children,
 that do his Will. What doth the Lord require of you, but *To do*
Justice, to love and shew Mercy, to walk humbly with him, and to
 help the Widows and Fatherless to their Right? But instead there-
 of ye Oppress the Poor. Do not your Judges Judge for Rewards,
 and your Priests Teach for Hire? The time is coming, that he
 who seeth all things, will discover all your Secrets. And know
 this assuredly, The Lord will deliver his Servants out of your
 Hands, and he will recompence all your unjust Dealings towards his
 People. I desire you to Consider of these things, and search the
 Scriptures, and see, whether any of the People of God did ever
 Imprison any for Religion; but were themselves Imprisoned. I de-
 sire you to Consider, how it is written, that when the Church is met
 together, they may all Prophesy, one by one; that all may hear, and
 all may learn, and all may be comforted: And then, *If anything*
be Revealed to him, that sitteth by, let the first hold his Peace. Thus
 it was in the true Church; and thus it ought now to be. But it is
 not so in your Assemblies: but he that Teaches for Hire, may speak,
 and none may Contradict him. Again, Consider the Liberty, that
 was given to the Apostles, even among the unbelieving Jews; when
 after the reading of the Law and the Prophets, the Rulers of the
 Synagogue said unto them: *Ye Men and Brethren, if ye have any Word*
of Exhortation for the People, say on. I desire you to Consider in
 Stiffness, and strive not against the Lord: for he is stronger than
 you.

1651. *W* 'you. Though ye hold his People fast for a time ; yet when he
 'cometh, he will make known, who are his : for his Coming is like
 'the *Refiner's Fire*, and like *Fuller's Sope*. Then the *Stone*, that is set
 'at nought of you *Builders*, shall be the *Head-Stone* of the *Corner*.
 'O *Friends*, lay these things to Heart, and let them not seem light
 'things to you, I wrote unto you in Love, to mind the *Laws* of
 'God, and your own *Souls*, and do, as the *Holy Men* of God
 'did.

Darby-
Prison.

Great was the *Exercise* and *Travel* in Spirit, that I went under during my *Imprisonment* here, because of the *Wickedness* that was in this Town : for though there were some *Convinced* there, yet for the generality they were an *hardened People*. And I saw the *Visitation* of God's Love pass away from them ; and I mourned over them. And it came upon me to give forth the following Lines, as a *Lamentation* for them :

'O *Darby* ! As the *Waters* run away, when the Flood-Gates are up ; so doth the *Visitation* of God's Love pass away from thee, O *Darby* ! Therefore look, where thou art, and how thou art grounded ; and Consider, before thou art utterly *forsaken*. The Lord moved me *Twice*, before I came to Cry against the *Deceits* and *Vanities*, that are in thee ; and to warn all to look at the Lord, and not at *Man*. The *Wo* is against the *Crown of Pride*, and the *Wo* is against *Drunkenness* and *vain Pleasures*, and against them that make a *Profession* of Religion in Words, and are high and lofty in Mind, and live in *Oppression* and *Envy*. O *Darby* ! thy *Profession* and *Preaching* stinks before the Lord. Ye do profess a *Sabbath* in Words, and Meet together, dressing your selves in *fine Apparel* ; and you uphold *Pride*. Thy *Women* go with *stretched-forth Necks*, and *wanton Eyes*, &c. which the true *Prophet* of old Cryed against. Your *Assemblies* are odious, and an Abomination to the Lord : *Pride* is set up, and bowed down to ; *Covetousness* abounds ; and he that doth wickedly, is honoured : So *Deceit* doth bear with *Deceit* ; and yet they profess Christ in Words. O the *Deceit*, that is within thee ! It doth even break my Heart to see, how God is dishonoured in thee, O *Darby* !

Now, after that I had seen the *Visitation* of God's Love pass away from this Place, I knew, that my *Imprisonment* here would not continue long : But I saw, that when the Lord should bring me forth, it would be, as the letting of a *Lion* out of a *Den* amongst the *Wild Beasts* of the *Forrest*. For all *Professions* stood in a *Beastly Spirit* and *Nature*, pleading for *Sin*, and for the *Body of Sin* and *Imperfection*, as long as they lived : And they all kick'd, and yelled, and roar'd, and raged, and ran against the *Life* and *Spirit*, which gave forth the *Scriptures*, which they professed in words. And so it was ; as will appear hereafter.

There

There was a great Judgment upon the Town; and the Magistrates were uneasy about me, and could not agree, what to do with me. One while they would have sent me up to the Parliament: another while they would have Banished me to Ireland. At first they called me a Deceiver, and a Seducer, and a Blasphemer: afterwards, when God had brought his Plagues upon them, then they said, I was an Honest, Vertuous Man. But their good Report, and bad Report, their well-speaking or their ill-speaking was nothing to me: for the one did not lift me up, nor the other cast me down: Praised be the Lord! At length they were made to turn me out of Jail, about the beginning of Winter in the Year 1651; after I had been a Prisoner in Darby almost a Year; whereof Six Months in the House of Correction, and the rest of the Time in the Common Jail and Dungeon.

1651.

Darby?
Prison.

Thus being set at Liberty again, I went on (as before) in the Work of the Lord, passing through the County, first, into my own Country of Leicestershire, and had Meetings as I went; and the Lord's Spirit and Power accompanied me. Afterwards I went near to Burton upon Trent, where some were Convinced; and so to Bushel-House, where I had a Meeting. And I went up into the Country, where there were friendly People: But there was an outrageous, wicked Professor, who had an intent to have done me a Mischief; but the Lord prevented him: Blessed be the Lord!

Leicester-
shire.Burton
upon
Trent.
Bushel-
House.

And as I was walking along, with several Friends, I lifted up my Head, and saw Three Steeple-house-Spires; and they struck at my Life. And I asked Friends, What Place that was? and they said, Lichfield. Immediately the Word of the Lord came to me, that I must go thither. So being come to the House, we were going to, I wish'd Friends, that were with me, to walk into the House; saying nothing to them, whither I was to go. And as soon as they were gone, I slept away, and went by my Eye over Hedge and Ditch, till I came within a Mile of Lichfield; where, in a great Field, there were Shepherds keeping their Sheep. Then was I commanded by the Lord to pull off my Shoos. And I stood still (for it was Winter :) And the Word of the Lord was like a Fire in me. So I put off my Shoos, and left them with the Shepherds; and the poor Shepherds trembled, and were astonished. Then I walked on about a Mile, till I came into the City; and as soon as I was got within the City, the Word of the Lord came to me again, saying; Cry, Wo unto the bloody City of Lichfield! So I went up and down the Streets, Crying with a loud Voice, WO TO THE BLOODY CITY OF LICHFIELD! And it being Market-Day, I went into the Market-Place, and to and fro in the several Parts of it, and made stands, Crying as before, WO TO THE BLOODY CITY OF LICHFIELD! And no one laid Hands on me. But as I went thus Crying through the Streets, there seemed to me to be a Channel of Blood running down the Streets, and the Market-Place appeared like a Pool of Blood. Now, when I had declared, what was upon me, and felt my self Clear, I went out of the Town in Peace; and returning to the Shepherds, gave them some Money, and took my Shoos of them again. But the Fire of the Lord was so in my Feet,

Lichfield.

and

1651. and all over me, that I did not matter to put on my *Shoos* any more ;
 and was at a stand, whether I should or no ; till I felt freedom
 from the Lord so to do : and then, after I had washed my Feet, I
 put on my *Shoos* again. After this, a deep Consideration came upon
 me, Why, or for what reason, I should be sent to Cry against that
 City, and call it *THE BLOODY CITY*? For though the
Parliament had the *Minster* one while, and the *King* another while,
 and much *Blood* had been shed in the *Town*, during the *Wars* be-
 tween them ; yet that was no more, than had befallen many other
 Places. But afterwards I came to understand, that in the Emperor
Diocletian's Time a *Thousand Christians* were *Martyred* in *Lichfield*.
 So I wasto go, without my *Shoos*, through the *Channell* of their
Blood, and into the *Pool* of their *Blood* in the *Market-Place*, that
 I might Raise up the *Memorial* of the *Blood* of those *Martyrs*,
 which had been shed above a *Thousand Years* before, and lay Cold in
 their *Streets*. So the Sense of this *Blood* was upon me, and I obeyed
 the *Word* of the Lord. *Ancient Records* testify, how many of the
Christian Britains suffered there. And much I could write of the
 Sense I had of the *Blood* of the *Martyrs*, that hath been shed in this
Nation for the *Name* of *Christ*, both under the *Ten Persecutions*, and
 since ; but I leave it to the Lord, and to his *Book*, out of which all
 shall be Judged : For his *Book* is a most certain, true *Record*, and his
Spirit a true *Recorder*.

Notting-
 ghamshire.
 Mansfield.
 Darbyshire.
 Yorkshire.
 Doncaster
 Balby.
 Wakefield

Then passed I up and down through the *Countries*, having *Meetings*
 amongst friendly *People* in many *Places* : But my *Relations* were of-
 fended at me. So after some Time I came into *Nottinghamshire* again,
 and to *Mansfield*, and went into *Darbyshire*, visiting *Friends*. Then
 passing into *Yorkshire*, I preached *Repentance* through *Doncaster*, and
 several other *Places* ; and after came to *Balby*, where *Richard Farns-*
worth and several others were convinced. So traveling through the
Countries to several *Places*, preaching *Repentance*, and the *Word* of
Life to the *People*, I came into the *Parts* about *Wakefield*, where
James Naylor lived ; and he and *Thomas Goodyear* came to me, and
 were both *Convinced*, and received the *Truth*. *William Dewsbury*
 also and his *Wife*, with many more, came to me, who were *Con-*
vinced, and received the *Truth*. From thence I passed through the
 Country towards *Captain Parsloe's* house by *Selby*, and visited one
John Leek, who had been to visit me in *Darby-Prison*, and was
Convinced. I had an *Horse*, but was fain to leave him, not know-
 ing, what to do with him : for I was moved to go to many *great*
Houses, to admonish and exhort the *People* to turn to the Lord. Thus
 passing on, I was moved of the Lord to go to *Beverly-Steeple-house*,
 which was then a *Place* of high *Profession*. And being very Wet
 with *Rain*, I went first to an *Inn* ; and as soon as I came to the *Door*,
 a *Young-woman* of the *House* came to the *Door*, and said, *What ! is it*
you ? Come in, said she, as if she had known me before : for the
 Lord's *Power* bowed their *Hearts*. So I refreshed my self, and went
 to *Bed* : And in the *Morning*, (my *Cloaths* being still wet) I got rea-
 dy, and having paid, for what I had had in the *Inn*, I went up to the
Steeple-house, where was a *Man* preaching. And when he had done,
 I was moved to speak to him, and to the *People*, in the *mighty Power*
 of

Selby.

Beverly.

of God; and turned them to their Teacher, *Christ Jesus*: And the Power of the Lord was so strong, that it struck a mighty Dread amongst the People. And the Major came down to me, and spake a few Words to me: but none of them had any Power to meddle with me. So I passed away out of the Town: And in the Afternoon went to another *Steeple-house*, about *Two Miles* off: And when the Priest had done, I was moved to speak to him, and to the People very largely, shewing them the *Way of Life and Truth*, and the Ground of *Election and Reprobation*. The Priest said, he was but a *Child*, and could not dispute with me: I told him, I did not come to dispute; but to hold forth the *Word of Life and Truth* unto them, that they might all know the *One Seed*, which the Promise of God was to, both in the *Male* and in the *Female*. Here the People were very loving, and would have had me come again on a *Week-day*, and preach among them: But I directed them to their Teacher, *Christ Jesus*, and so passed away; and the next Day went to *Crantick*, to *Captain Pursloe's*, who accompanied me to *Justice Hotham's*. This *Justice Hotham* was a pretty tender Man, one that had had some Experiences of *God's Workings* in his Heart. After I had had some Discourse with him of the things of God, he took me into his *Closet*; where sitting together, he told me; he had known that *Principle* these *Ten Years*, and was glad, that the Lord did now publish it abroad to the People. After a while there came a Priest to visit him, with whom also I had some Discourse concerning *Truth*. But his Mouth was quickly stopt: for he was nothing but a *Notionist*, and not in *Possession*, of what he talked of.

While I was here, there came a *Great Woman* of *Beverly*, to speak with *Justice Hotham* about some Business; and in Discourse she told him, *That the last Sabbath-day* (as she called it) *there was an Angel or Spirit came into the Church at Beverly, and spake the wonderful things of God, to the astonishment of all that were there: And when it had done, it passed away; and they did not know, whence it came, nor whither it went: But it astonished all, both Priest, Professors and Magistrates of the Town.* This Relation *Justice Hotham* gave me afterwards; and then I gave him an Account, how I had been that Day at *Beverly-Steeple-house*; and had declared *Truth* to the Priest and People there:

There was in the County thereabouts some *Noted Priests*, and *Dottors*, that *Justice Hotham* had acquaintance with, and he would fain have them speak with me; and offered to send for them, under pretence of some Business he had with them: but I wish'd him not to do so.

Now when the *First Day* of the *Week* was come, *Justice Hotham* walked out with me into the *Fields*; and then *Captain Pursloe* coming up after us, *Justice Hotham* left us, and returned home; but *Captain Pursloe* went with me into the *Steeple-house*. And when the Priest had done, I spake to both Priest and People; and declared to them the *Word of Life and Truth*, and directed them, where they might find their Teacher, the Lord *Jesus Christ*. Some of the People were *Convinced* there that Day, and received the *Truth*, and stand fast in it; and have a fine Meeting there-a-ways to this Day.

1651. In the *Afternoon* I went to another *Steeple-house*, about *Three Miles* off, where preached a great *High-Priest*, called a *Doctor* (being one of them, whom *Justice Hotham* would have sent for, to have spoken with me.) So I went into the *Steeple-house*, and stayed, till the *Priest* had done (Now the Words, which he took for his *Text*, were these; *Ho, every One that Thirsteth, come ye to the Waters, and he that hath no Money, come ye, buy and eat, yea come, buy Wine and Milk without Money and without Price.*) Then was I moved of the *Lord God* to say unto him; *Come down, thou deceiver; Dost thou bid People, Come freely, and take of the Water of Life freely, and yet thou takest Three hundred Pounds a Year of them, for preaching the Scriptures to them! Mayest not thou blush for shame! Did the Prophet Isaiah and Christ do so, who spake the Words, and gave them forth freely? Did not Christ say to his Ministers, whom he sent to preach, Freely ye have received, freely give?* So the *Priest*, like a Man amazed, hastned away. And after he was gone, and had left his *Flock*, I had as much Time, as I could desire, to speak to the *People*. And I directed them from the *Darkness* to the *Light*, and to the *Grace of God*, that would Teach them, and bring them *Salvation*; and to the *Spirit of God* in their *Inward Parts*, which would be a *free Teacher* unto them.

Then, having Cleared my self amongst that *People*, I returned to *Justice Hotham's House* that Night; who when I came in, took me in his Arms, and said: *His House was my House*, for he was exceeding glad at the work of the *Lord*, and that his *Power* was *Revealed*. Then he told me, Why he went not with me to the *Steeple-house* in the Morning, and what Reasonings he had in himself about it: for he thought, if he had gone with me to the *Steeple-house*, the *Officers* would have put me to him; and then he should have been so put to it, that he should not have known, what to have done: But he was glad, he said, when *Captain Pursloe* came up to go with me. Yet neither of them was *drest*, nor had their *Bands* about their Necks. And it was a strange thing then, to see a Man come into a *Steeple-house* without a *Band*: Yet *Captain Pursloe* went in with me without his *Band*; the *Lord's Power* and *Truth* had so affected him, that he minded it not.

From hence I passed on through the Country, and came at Night to an *Inn*, where was a Company of *rude People*; and I bid the *Woman* of the *House*, if she had any *Meat*, to bring me some: But because I said *Thee* and *Thou* to her, she looked strangely on me. Then I asked her, if she had any *Milk*? and she said, *No*. I was sensible, she spake falsely: And seeing a *Churn* standing in the Room, and being willing to try her further, I asked her; If she had any *Cream*? she denied, that she had any. Now there stood a *Churn* in the Room, and a little *Boy* playing about it, put his Hands into it, and pulled it down; and threw all the *Cream* on the Floor before my Eyes. Thus was the *Woman* manifested to be a *Liar*. The *Woman* was amazed, and blest her self, and took up the *Child*, and whipt it sorely: But I reprov'd her for her *Lying* and *Deceit*. After the *Lord* had thus discovered her *Deceit* and *Perverseness*, I walked out of the *House*, and went away, till I came to a *Stack of Hay*, and lay in the

the Hay-Stack that Night, in Rain and Snow ; it being but Three Days before the Time called Christmas. 1651.

Y^{ork}.

The next day I came into York, where were several People, that were very tender. And upon the First-Day of the Week following I was Commanded of the Lord, to go to the great Minster, and speak to Priest Bowles and his Hearers in their great Cathedral. Accordingly I went : and when the Priest had done, I told them ; I had something from the Lord God to speak to the Priest and People. Then say on quickly, said a Professor, that was among them ; for it was Frost and Snow, and very Cold Weather. Then I told them ; This was the Word of the Lord God unto them, that they lived in Words ; but God Almighty looked for Fruits amongst them. As soon as the Words were out of my Mouth, they hurried me out, and threw me down the Steps : but I got up again without hurt, and went to my Lodging again ; and several were Convinced there. For the very Groans, that arose from the Weight and Oppression, that was upon the Spirit of God in me, would open People, and strike them ; and make them Confess, That the Groans, which brake forth through me, did reach them : For my Life was burthened with their Profession without Possession, and Words without Fruits.

Now after I had done my present Service in York, and that several were Convinced there, and received the Truth of God, and were turned to his Teaching ; I passed out of York, and looked towards Cleaveland. And I saw, there was a People, that had tasted of the Power of God ; and I saw then, there was a Seed in that Country, and that God had an humble People there. So I passed onwards that Night ; and a Papist overtook me, and talked to me of his Religion, and of their Meetings : and I let him speak all that was in his Mind. That Night I stayed at an Ale-house ; and the next Morning I was moved of the Lord to speak the Word of the Lord to this Papist. So I went to his House, and declared against his Religion, and all their Superstitious Ways ; and told him, that God was come to teach his People himself. This put the Papist into such a Rage, that he could not then endure to stay in his own House.

The next day I came to Burraby, where there was a Priest, and several Friendly People Met together : Many of the People were Convinced, and have continued faithful ever since ; and there is a great Meeting of Friends in that Town. The Priest also was forced to Confess to Truth, though he Came not into it. Burraby.

The day following I passed to Cleaveland, amongst those People, that had tasted of the Power of God : They had formerly had great Meetings, but were then all shattered to pieces ; and the Heads of them turned Ranters. I told them, ' That after they had had such Meetings, they did not Wait upon God to feel his Power ; to gather their Minds Inward, that they might feel his Presence and Power amongst them in their Meetings, to sit down therein, and Wait upon him : for they had spoken themselves dry ; they had spent their Portions, and not living in that, which they spake of, they were now become DRY. They had some kind of Meetings still : but they took Tobacco, and drank Ale in their Meetings ; and were grown light and loose. But my Message unto them from the Lord was,

Cleave-
land.

1651. was, 'That they should all come together again, and *Wait to feel*
 'the Lord's Power and Spirit in themselves, to gather them to Christ,
 'that they might be taught of him, who says, *Learn of me*. For
 'when they had declared, that which the Lord had opened to
 'them, then the People were to receive it; and both the *Speakers* and
 'Hearers were to live in that themselves. But when these had no
 'more to declare, but went to seek *Forms* without *Life*; that made
 'themselves *dry* and *barren*, and the People also: and from thence
 'came all their *Loss*: for the Lord renews his *Mercies* and his
 'Strength to them that *Wait upon him*. The *Heads* of these People
 came to nothing: but most of the People came to be *Convinced*,
 and received God's everlasting Truth, and continue a *Meeting* to
 this day; sitting under the *Teaching* of the Lord Jesus Christ, their
 Saviour.

Cleave-
land.

Upon the *First day* of the next *Week* the *Word* of the Lord came to
 me to go to the *Steeple-house* there; which I did. And when the
 Priest had done, I spake the *Truth* to him and the People, and directed
 them to their *Teacher within*, Christ Jesus, their free Teacher, that
 had bought them. The Priest came to me; and I had a little Dis-
 course with him: but he was soon *stopt*, and silent. Then, being
 Clear of the Place, I *passed away*, having had several *Meetings* a-
 mongst those People.

Though at this time the *Snow* was very deep; yet I kept traveling:
 And going through the Country, came to a *Market-Town*, where I
 met with many *Professors*, with whom I had much Reasoning; and
 I asked them many Questions, which they were not able to Answer;
 but said, 'They had never had such deep Questions put to them in all
 their Lives.

Stath-

From them I went to another Place called *Stath*, where also
 I met with many *Professors*, and some *Ranters*. I had great
Meetings amongst them, and a great *Convincement* there was,
 and many received the Truth: amongst whom One was an *Ancient*
Man of an *hundred Years* of Age; Another was a *Chief Constable*;
 and a *third* was a *Priest*, whose Name was *Philip Scafe*: Him the
 Lord, by his free Spirit, did afterwards make a free *Minister* of his
 free Gospel.

The Priest of this Town was a *lofty Priest*, and did much Oppress
 the People for his *Tithes*: for if they went a *Fishing* many *Leagues*
 off, he would make them pay the *Tithe-Money*, of what they made
 of their *Fish*; though they caught them at a great distance, and
 carried them as far as *Tarmanth* to sell. Now I was moved to go to
 the *Steeple-house* there, to declare the Truth, and lay open the
 Priest. And when I had spoken to the Priest, and laid his Oppressing
 of the People upon him, he fled away. The *Chief* of the *Parish*
 were very light and vain: So after I had spoken the *Word* of *Life* to
 them, I turned away from them, because they did not receive it;
 and left them. But the *Word* of the Lord, which I had declared
 amongst them, stuck with some of them; so that at Night some of
 the *Heads* of the *Parish* came to me: and most of them were *Con-*
vinced and satisfied, and confessed to the *Truth*. Thus the *Truth* began
 to spread up and down that Country, and great *Meetings* we had;

at which the *Priest* began to rage, and the *Ranters* began to be stirred: and they lent me words, that they would have a *Dispute* with me; both the *Oppressing Priest*, and the *Leader* of the *Ranters*. A day was set, and the *Ranter* came with his Company: and another *Priest*, a *Scottish Man*, came; but not the *Oppressing Priest* of *Stath*. *Philip Scafe*, who had been a *Priest*, and was *Convinced*, was with me; and a great Number of People were men. When we were settled, the *Ranter*, whose Name was *T. Bushe*, told me; *He had had a Vision of me, that I was sitting in a great Chair, and that he was to come and put off his Hat, and bow down to the Ground before me; and he did so: and many other flattering Words he spake.* I told him, It was his own *Figure*: and said unto him, *Repent thou Beast.* He said, it was *Jealousy* in me to say so. Then I asked him the *Ground* of *Jealousy*, and how it came to be bred in Men? And the *Nature* of a *Beast*, what made in? And how that was bred in Man? For I saw him directly in that *Nature* of the *Beast*; and therefore I would have known of him, how that *Nature* came to be bred in him? I told him, *He should give me an Account of things done in the Body, before we came to dissonance of things done out of the Body.* So I stopp'd up his Mouth, that he could say no more; and all his Fellow-*Ranters* were silenced: for he was the *Head* of them. Then I called for the *Oppressing Priest*; but he came not: Only the *Scottish Priest* came; but his Mouth was soon stopp'd with a very few Words; he being out of the *Life* of what he did profess. Then had I a good Opportunity with the *People*: and I laid open the *Ranters*, ranking them with the old *Ranters* in *Sodom*. And the *Priests* I manifested to be of the same Stamp with their Fellow-*Hirelings*, the *false Prophets* of old, and the *Priests* that then bore rule over the *People* by their *Means*, seeking for their *Gain* from their *Quartern*, *Divining* for *Money*, and *Teaching* for *filthy Lucre*: and so I brought all the *Prophets*, and *Christ*, and the *Apostles* over the *Heads* of the *Priests*, shewing, how the *Prophets*, *Christ* and the *Apostles* had long since discovered them by their *Marks* and *Fruits*. Then I directed *People* to their *Inward Teacher*, *Christ Jesus* their *Saviour*; and I preached up *Christ* in the *Hearts* of his *People*, when all these *Mountains* were laid low. The *People* were all quiet, and the *Gain-sayers* Mouths were stopped: for though they brouled inwardly, yet the *Power* bound them down, that they could not break out.

After the *Meeting* was over, this *Scottish Priest* desired me to walk with him a top of the *Cliffs*. Whereupon I called a *Brother-in-Law* of his, who was in some measure *Convinced*, and desired him to go with me, telling him; I was willing to have some Body by, to hear, what we said; lest the *Priest*, when I was gone, should report any thing of me, which I did not say. So we went together; and as we walked, the *Priest* asked me many things concerning the *Light*, and concerning the *Soul*: To all which I answered him fully. When he had done questioning, we parted; and he went his way: and as he went, meeting with the other *Priest*, *Philip Scafe*, that was *Convinced*, he brake his *Cain* against the *Ground* in *Madness*, and said, *If ever he met with me again, he would have my Life; or I should have his; adding, that he would give his Head, if I was not knockt down*

1651. *within a Month.* By this *Friends* suspected, his intent was, in desiring me to walk with him alone, either to have *Thrust me down from off the Cliff*, or to have done me some other *Mischief*: And that when he saw himself frustrated in that, by my having one with me, that made him *rage* so. But I feared neither his *Prophecies*, nor his *Threats*: for I feared God Almighty. But some *Friends*, through their Affection to me, feared much, that this *Priest* would do me some *Mischief*, or set on Others to do it. Yet after some Years, this very *Scotch Priest*, and his *Wife* also came to be *Convinced* of the *Truth*; and about *Twelve Years* after this I was at their House.

stath.

After this there came another *Priest* to a *Meeting*, where I was, (one that was in Repute above all the *Priests* in the Country) and as I was speaking in the *Meeting*, That the Gospel was the Power of God, and how it brought *Life* and *Immortality* to *Light* in Men, and so was turning People from *Darkness* to the *Light*; this high-flown *Priest* said, *The Gospel was Mortal*. I told him, The true Minister said, *The Gospel was the Power of God*; and would he make the *Power of God Mortal*? Upon that, the other *Priest*, *Philip Scafe*, that was *Convinced*, and had felt the *Immortal Power* of God in himself, took him up, and reprov'd him; and so a great Dispute arose between them: the *Convinced Priest* holding, that the *Gospel was Immortal*; and the other *Priest* holding, that it was *Mortal*. But the *Lord's Power* was too hard for this *Opposing Priest*, and stopp'd his Mouth: And many People were *Convinced*, seeing the *Darkness*, that was in the *Opposing Priest*, and the *Light* that was in the *Convinced Priest*.


Then another *Priest* sent to have a *Dispute* with me, and *Friends* went with me to the House, where he was: But when he understood, we were come, he *slipt* out of the House, and hid himself under an *Hedge*. The People went to seek him, and found him; but could not get him to come to us. Then I went to a *Steeple-house* hard by there, where the *Priest* and People were in a great rage: This *Priest* had threatned *Friends*, what he would do; but when I came there, he would not stand, but fled: for the *Lord's Power* came over him and them. Yea, the *Lord's Everlasting Power* was over the *World*, and did reach to the Hearts of People, and made both *Priests* and *Professors tremble*. It shook the earthly and airy Spirit, in which they held their *Profession* of *Religion* and *Worship*; so that it was a dreadful thing unto them, when it was told them, "*The Man in Leathern Breeches is come*. At the hearing thereof the *Priests* in many Places would get out of the way; they were so struck with the dread of the *Eternal Power* of God: and *Fear surprized the Hypocrites*.

or

From this Place we passed to *Whitby* and *Scarborough*, where we had some Service for the Lord; and there are large *Meetings* settled there since. From thence I passed over the *Wolds* to *Malton*, where we had great *Meetings*; as we had also at the *Towns* thereabouts. At one of those *Towns* there was a *Priest* sent me a *Challenge*, to dispute with me: But when I came, he would not come forth. So I had a good Opportunity with the People, and the *Lord's Power* seized upon them: And one, who had been a *Wild, drunken Man*, was reached therewith, so that he came to me as lowly, as a *Lamb*; though he and

Whitby.
Scarbo-
rough.
Wolds.
Malton.

his

his *Companions* had before sent for *Drink*, to make the rude People *drunk*, on purpose, that they might abuse us. So when the *Priest* would not come forth, I was moved to go to the *Steeple-house* there; and the *Priest* was Confounded, and the *Lord's Power* came over all. 1651.  Yorkshire.

On the *First-day* following, there came one of the highest *Independent-Professors*, a *Woman*, who had let in such a *Prejudice* against me, that she said, before she came, *She could willingly have gone to see me hang'd*. But when she came, she was *Convinc'd*; and remains a *Friend*.

Then I turned to *Malton* again, and very great *Meetings* there were; to which several People more would have come, but durst not for fear of their *Relations*: for it was thought a strange thing then, to *preach in Houses*, and not go to the *Church* (as they call'd it;) so that I was much desired, to go and speak in the *Steeple-houses*. One of the *Priests* writ to me, and invited me to *preach in his Steeple-house*; calling me his *Brother*: Another *Priest*, a noted Man, kept a *Lecture* there. Now the *Lord* had shewed me, while I was in *Darby-Prison*, That I should speak in *Steeple-houses*, to gather People from thence; and a Concern sometimes would come upon my Mind about the *Pulpits*, that the *Priests* loll'd in. For the *Steeple-houses* and *Pulpits* were offensive to my Mind, because both *Priests* and People called them the *House of God*, and *Idolized* them; reckoning, that *God* dwelt there in the *outward House*: whereas they should have looked for *God and Christ to dwell in their Hearts*, and their *Bodies* to be made the *Temples of God*: for the *Apostle* said, *God dwelleth not in Temples made with Hands*: But by reason of the People's *Idolizing* those *Places*, it was counted an heinous thing to declare against them. Now when I came into the *Steeple-house*, there were not passing *Eleven Hearers*; and the *Priest* was preaching to them. But after it was known in the *Town*, that I was in the *Steeple-house*, it was soon filled with People. When the *Priest*, that preacht that day, had done, he sent the *other Priest*, that had Invited me thither, to bring me up into the *Pulpit*: but I sent back Word to him, that I needed not to go into the *Pulpit*. Then he sent to me again, desiring me to go up into it; for (he said) it was a *better Place*, and there I might be *seen* of the People. I sent him Word again, I could be *seen* and *heard* well enough, where I was; and that I came not there to hold up such *Places*, nor their *Maintenance* and *Trade*. Upon my saying so, they began to be angry, and said, *These False Prophets were to come in the last Times*. Their saying so, grieved many of the People; and some began to murmur at it. Whereupon I stood up, and desired all to be quiet: and stepping upon an *High Seat*, 'I declared unto them the *Marks of the false Prophets*; and shewed, *That they were already come*: and set the *true Prophets*, and *Christ* and his *Apostles* over them; and manifested, these to be out of the *Steps* of the *true Prophets*, and of *Christ* and his *Apostles*. And I directed the People to their *Inward Teacher*, *Christ Jesus*, who would turn them from the *Darkness* to the *Light*. And having opened divers *Scriptures* to them, I directed them to the *Spirit of God* in themselves, 'by which they might come to him; and by which they might also
'come

1651. 'come to know, who the *false Prophets* were. So having had a large time among them, I departed in Peace.

Pickering. After some time, traveling in the Country, I came to *Pickering*, where in the *Steeple-house* the *Justices* held their *Sessions*; *Justice Robinson* being Chairman: and I had a *Meeting* in the *School-house* at the same time; and abundance of *Priests* and *Professors* came to it, asking *Questions*; which were *Answered* to their Satisfaction. And it being *Sessions-time*, *four Chief-Constables*, and many other Poople were *Convinced* that day. And word was carried to *Justice Robinson*, that his *Priest* was *Overthrown* and *Convinced*; whom he had a *Love* to, more than to all the *Priests* besides. After the *Meeting* was done, we went to an *Inn*, and *Justice Robinson's Priest* was very lowly and loving; and would have paid for my *Dinner*: but I would by no means suffer it. Then he offered, that I should have his *Steeple-house* to preach in; But I denied it, and told him and the People, That I came to bring them off from such things to *Christ*.

The next Morning I went up, with the *Four Chief-Constables*, and some others, to visit *Justice Robinson*; who met me at his Chamber-door. I told him, I could not honour him with *Man's Honour*; and he said, He did not look for it. So I went into his Chamber, and opened to him the *State* of the *false Prophets*, and of the *true Prophets*; and set the *true Prophets*, and *Christ*, and the *Apostles* over the other; and directed his Mind to *Christ* his Teachers; and opened to him the *Parables*, and how *Election* and *Reprobation* stood; as that *Reprobation* stood in the *first Birth*, and *Election* stood in the *second Birth*: I shewed also, what the *Promise* of *God* was to, and what the *Judgment* of *God* was against. He Confessed to it all; and was so opened with the *Truth*, that when another *Justice*, that was present, made some little *Opposition*; he *Informed* him. At our parting he said, It was very well, that I did exercise that *Gift*, which *God* had given me: And he took the *Chief-Constables* aside, and would have given them some *Money*, to have given me, saying; He would not have me be at any *Charge* in their Country: but they told him, That they themselves could not get me to take any *Money*; and so accepting his Kindness, refused his *Money*.

From thence I passed up into the Country, and the *Priest* that called me *Brother* (in whose *School-house* I had the *Meeting* at *Pickering*) went along with me. When we came into a *Town* to bait, the *Bells* rang: Whereupon I asked, What the *Bells* rang for? And they said, for me to preach in the *Steeple-house*. After some Time I felt Drawings that way: And as I walked to the *Steeple-house*; I saw, the People were gathered together in the *Steeple-house-yard*. The *Old Priest* would have had me gone into the *Steeple-house*; but I said, *Nay, it was no matter*: But it was something strange to the People, that I would not go into that, which they called the *House of God*. Then I stood up in the *Steeple-house-yard*, and declared to 'the People, 'That I came not to hold up their *Idol-Temples*, nor 'their *Priests*, nor their *Tithes*, nor their *Augmentations*, nor their 'Priests-wages, nor their *Jewish* and *Heathenish Ceremonies* and *Traditions* (for I denied all these) and told them, that that piece of 'Ground

'Ground was no more *Holy*, than another Piece of Ground. And I 1651.
 'shewed them, that the Apostles going into the *Jews Synagogues* and *Temples*, which God had Commanded, was *To bring People off from* *that Temple*, and those *Synagogues*, and from the *Offerings* and *Tithes*, and *Covetous Priests* of that Time. And that such, as came
 'to be *Convinced* of the Truth, and *Converted* to it, and believed in
 'Jesus Christ, whom the Apostles preached; they *met together* afterwards in *Dwelling-Houses*. And that all who preach Christ, the
 '*Word of Life*, ought to *preach freely*, as the Apostles did; and as
 'he had Commanded. So I was sent of the Lord God of Heaven and
 '*Earth to preach freely*; and to bring People off from these outward
 '*Temples made with Hands*, which God dwelleth not in; that they might
 'know their *Bodies* to become the *Temples of God* and of *Christ*:
 'And to draw People off from all their *Superstitious Ceremonies*, and
 '*Jewish and Heathenish Customs, Traditions and Doctrines of Men*;
 'and from all the World's *Hireling-Teachers*, that take *Tithes* and
 'great *Wages, preaching for Hire, and divining for Money*, whom
 'God and Christ never sent, as themselves confess, when they say;
 'They never heard *God's Voice, nor Christ's Voice*. Therefore I ex-
 'horted the People to come off from all these things, and directed
 'them to the *Spirit and Grace of God* in themselves, and to the *Light*
 'of *Jesus* in their own Hearts; that they might come to know *Christ*,
 'their *Free Teacher*, to bring them *Salvation*, and to open the
 '*Scriptures* to them. Thus the Lord gave me a good Opportunity
 amongst them, to open things largely unto them; and all was quiet,
 and many were *Convinced*: Blessed be the Lord.

I passed on to another Town, where there was another great Meeting,
 and the Old Priest before-mentioned went along with me; and there came Professors of several sorts to it. Now I sat on an Hay-stack,
 and spake nothing for some Hours: for I was to furnish them from Words.
 And the Professors would ever and anon be speaking to the Old Priest,
 and asking him, *When I would begin? and when I would speak?* And he bad them *Wait*; and told them, *That the People waited upon Christ a long while, before he spake.* At last I was moved
 of the Lord to speak; and they were struck by the Lord's Power,
 and the Word of Life reached to them; and there was a General Convincement amongst them.

From hence I passed on, the Old Priest being still with me, and several others. And as we went along, some People called to the Old Priest,
 and said; *Mr. Boyes, We owe you some Money for Tithes, pray come and take it.* But the Old Priest threw up his Hands, and said;
He had enough, he would have none of it; they might keep it: And, he praised the Lord, he had enough.

At length we came to this Old Priest's Steeple-house in the Moors:
 And when we were come into it, the Old Priest went before me, and held open the Pulpit-Door; but I forbade him, and told him, I should not go into it. This Steeple-house was very much painted; and I told him and the People, That the painted Beast had a painted House.
 Then I opened to them the Rise of all those Houses, and their Superstitious Ways; shewing them, that as the End of the Apostles going into the Temple and Synagogues, which God had Commanded,

The Moors.

1651.

Yorkshire,
in the
Moors.

manded, was not to hold them up; but to bring them to *Christ*, the *Substance*: So the End of my coming there, was not, to hold up these *Temples*, *Priests* and *Tithes*, which God had never Commanded; but to bring them off from all these things, to *Christ* the *Substance*. So I shewed them the *True Worship*, which *Christ* had set up: and distinguished unto them *Christ* the *True Way*, from all the *false Ways*; opening the *Parables* to them, and turning them from the *Darkness* to the true *Light*, that by it they might see themselves and their *Sins*, and *Christ* their *Saviour*; that believing in him, they might be saved from their *Sins*.

After this we went to one *Birdet's* House, where I had a great *Meeting*; and this *Old Priest* accompanied me still, leaving his *Steeple-house*: For he had been looked upon as a famous *Priest*, above *Common-prayer-Men*, and *Presbyters*, and *Independents* too. Before he was *Convinced*, he would have gone sometimes into their *Steeple-houses*, and have preached: For he had been a zealous Man in his *Way*. And when they have Complained of him to *Justice Hotham*, he would bid them, *Distrein his Horse*, for travelling on the *Lord's Day* (as he call'd it:) But *Hotham* did that only to put them off; for he knew, the *Priest* used no *Horse*, but travelled on *Foot*.

Crantsick.

Now came I up through the Country again towards *Crantsick*, to *Captain Purflo's* and *Justice Hotham's*, who received me kindly; being glad, that the *Lord's Power* had so appeared; and that *Truth* was spread, and so many had received it; and that *Justice Robinson* was so Civil. And *Justice Hotham* said; If God had not raised up this *Principle of Light and Life*, which I preached, the Nation had been over-run with *Ranterism*; and all the *Justices* in the Nation could not have stopped it with all their *Laws*: Because (said he) they would have said, as we said, and done as we Commanded; and yet have kept their own *Principle* still. But this *Principle of Truth* (said he) overthrows their *Principle* and the *Root* and *Ground* thereof; and therefore (he said) he was glad, the *Lord* had raised up this *Principle of Life and Truth*.

Holder-
ness.

From thence I travelled up into *Holderness*, and came to a *Justice's House*, whose Name was *Pearson*; where there was a very tender *Woman*, that believed in the *Truth*, and was so affected therewith, that she said; *She could have left all, and have followed me.*

Oram.

Thence I went to *Oram*, to one *George Hartise's*; where many of that Town were *Convinced*. On the *first-Day* I was moved to go into the *Steeple-house*, where the *Priest* had got another *Priest* to help him: And a many *Professors* and *Contenders* were got together. But the *Lord's Power* was over all, and the *Priests* fled away, and a great deal of good Service I had for the *Lord* amongst the People. And some of those great *Professors* were *Convinced*, and became honest faithful *Friends*; being Men of Account in the Place.

Pattring-
ton.

The next day *Friends* and friendly People having left me, I traveled alone, declaring the *Day* of the *Lord* amongst People in the *Towns*, where I came; and warning them to *Repent*. And as I traveled one day, I came towards Night into a Town called *Pattrington*;

ton; and as I walked along the Town, I warned both *Priest* and *People* (for the *Priest* was in the Street) to *Repent, and turn to the Lord*. Now it grew *dark*, before I came to the End of the Town; and a Multitude of *People* gathered about me, and I declared the *Word of Life* unto them. And when I had cleared my self, I went to an *Inn*, and desired them to let me have a *Lodging*; but they would not. Then I desired them to let me have a little *Meat*, or *Milk*, and I would pay them for it; but they would not. So I walked out of the Town, and a Company of *Fellows* follow'd me, and asked me; *What News?* And I bid them *Repent, and fear the Lord*. After I was gone a pretty way out of the Town, I came to another *House*, and I desired the *People* of that *House* to let me have a little *Meat*, and *Drink*, and *Lodging* for my Money; but they would not neither, but denied me. Then I went to another *House*, and desired the same; but they refused me also. By this time it was grown so *dark*, that I could not see the *High-way*; but I discerned a *Ditch*, and got a little *Water*, and refreshed my self. Then I got over the *Ditch*; and being weary with traveling, I sat down amongst the *Furz-bushes*, till it was day. About *break of Day* I got up, and passed on the *Fields*; and a Man came after me with a great *Pike-Staff*, and went along with me to a *Town*: And he raised the Town upon me, with the *Constable* and *Chief-Constable*, before the Sun was up. So I declared *God's Everlasting Truth* amongst them, warning them of the *day of the Lord*, that was coming upon all *Sin and Wickedness*; and exhorted them to *Repent*. But they seized on me, and had me back again to *Pattrington*, about *three Miles*, guarding me with *Watch-Bills*, and *Pikes*, and *Staves and Halberds*. Now when I was come back to *Pattrington*, all the *Town* was in an *Uproar*; and the *Priest* and *Constables* were consulting together: So I had another Opportunity to declare the *Word of Life* amongst them, and warn them to *Repent*. At last a *Professor*, a tender Man, called me into his *House*, and there I took a little *Milk* and *Bread*; having not eaten for *some Days* before. Then they guarded me about *Nine Miles* to a *Justice*; and when I was come near his *House*, there came a Man riding after us, and asked me, *Whether I was the Man, that was apprehended?* And I asked him, *Wherefore he asked?* And he said, *For no hurt*; and I told him, I was: So he rode away to the *Justice* before us. The Men, that guarded me, said; *It was well, if the Justice was not drunk, before we got to him: for he used to be drunk early*. Now when I was brought in before him, because I did not put off my *Hat*, and said *Thou* to him, he asked the Man, that rode thither before me, *Whether I was not mazed, or fond?* But the Man told him, *No; it was my Principle*. Then I warned him to *Repent*, and come to the *Light*, which *Christ* had enlightned him withal; that by it he might see all his evil *Words* and *Actions*, that he had spoken and acted (his ungodly *Ways* he had walked in, and his ungodly *Words* he had spoken) and to return to *Christ Jesus*, whilst he had time; and that whilst he had Time, he should prize it. *Ay, Ay*, said he, *the Light, that is spoken of in the third of John*: I desired him, that he would mind it, and obey it. And as I admonished him, I laid my *Hand* upon him; and he was brought down by the *Power of the Lord*:

1652. And all the *Watch-men* stood amazed. Then he took me into a little *Parlour* with the other Man, and desired to see, what I had in my Pockets, of *Letters*, or *Intelligence*; and I plucked out my *Linnen*, and shewed him, that I had no *Letters*: So he said, He is not a *Vagrant* by his *Linnen*: and then he set me at Liberty. Then I went back to *Patrington* again, with that Man, that had ridden before me to the *Justice*; for he lived at *Patrington*. When I came there, he would have had me have had a *Meeting* at the *Cross*: But I said, It was no matter, his *House* would serve. Then he desired me to go to *Bed*, or lie down upon a *Bed*: Which he did, that they might say, they had seen me in a *Bed*, or upon a *Bed*; for they had got up a Report, that I would not lie on any *Bed*, because at that time I lay many times without Doors. Now when the *First-day* of the *Week* was come, I went to the *Steeple-house*, and declared the Truth to the *Priest* and *People*: and the *People* did not molest me; for the Power of God was come over them. Then presently after I had a great *Meeting* at that Man's House, where I lay: And many that day were *Convinced* there of the *Lord's* Everlasting Truth; who stand faithful Witnesses for it to this day. And they were exceeding sorry and grieved, that they did not Receive me, nor give me Lodging, when I was there before.

York-shire. From hence I Traveled through the Country, even to the furthest part thereof; Warning People, both in Towns and in Country-Villages, to *Repent*; and directing them to *Christ Jesus* their Teacher.

On the *First-day* of the *Week* I came to one *Colonel Overton's* House, and had a great *Meeting* of the *Prime* of the *People* of that Country; where many things were opened out of the *Scriptures*, which they had never heard before in all their Lives: and many were *Convinced*, and received the *Word* of *Life*, and were settled in the *Truth* of God.

Patrington. Then I returned to *Patrington* again, and visited those *Friends*, that were *Convinced* there; by whom I understood, that a *Taylor*, and some wild Blades in that Town had occasioned my being carried before the *Justice*. The *Taylor* came to ask me forgiveness, fearing, I would Complain of him: The *Constables* also were afraid, lest I should trouble them: But I forgave them all, and warned them to turn to the Lord, and to amend their Lives. Now that which made them the more afraid, was this: When I was in the *Steeple-house* at *Oram* not long before, there came a *Professor*, and gave me a *Push* on the *Breast* in the *Steeple-house*, and bid me, Get me out of the Church: Alas, poor Man, said I, dost thou call the *Steeple-house* the Church? The Church is the *People*, whom God hath purchased with his *Blood*, and not the *House*. It happened, that *Justice Hotham* came to hear of this Man's *Abuse* done to me; and sent his *Warrant* for him, and bound him over to the *Sessions*: So affected was he with the Truth; and so Zealous to keep the Peace. And indeed, this *Justice Hotham* had asked me before, whether any *People* had meddled with me, or abused me? But I was not to tell him any thing of that kind; but was to forgive all.

From *Patrington* I went to several *Great Men's Houses*, warning them to *Repent*: Some Received me lovingly, and some slighted me. Thus I passed on through the Country: And at Night came to another *Town*, where I desired *Lodging* and *Meat*, and I would pay for it: But they would not *Lodge* me, except I would go to the *Constable*, which was the Custom (they said) of all *Lodgers* at *Inns*, if *Strangers*. I told them, I should not go: for that Custom was for *suspicious Persons*; but I was an *Innocent Man*. So, after I had warned them to *Repent*, and declared unto them the *Day* of their *Visitation*, and directed them to the *Light* of *Christ* and *Spirit* of *God*, that they might come to know *Salvation*, I passed away; and the People were something tendered, and troubled afterwards. But when it grew dark, I spied an *Hay-Stack*, and went, and sat under it all Night, till Morning.

1652.
w
Patrington.

The next Day I passed into *Hull*, admonishing and warning People, as I went, to turn to *Christ Jesus*, that they might receive *Salvation*. That Night I got a *Lodging*; but was very sore with traveling on *Foot* so far.

Hull.

Afterward, passing through the Country, I came to *Balby*, and visited *Friends* up and down in those Parts; And then passed into the Edge of *Nottinghamshire*, visiting *Friends* there: and so passed into *Lincolnshire*, and visited *Friends* there. And on the *First-day* of the *Week* I went to a *Steeple-house* on this side of *Trent*; and in the Afternoon I went to another *Steeple-house* on the other side of *Trent*, declaring the *Word* of *Life* to the People, and directing them to their *Teacher*, *Christ Jesus*, who died for them, that they might hear him, and receive *Salvation* by him. Then I went further into the Country, and had several *Meetings* there-aways. And at one *Meeting*, where I was, there came a *Great Man*, and a *Priest*, and many *Professors*: but the *Lord's Power* came over them all; and they went their ways peaceably. And there came a *Man* to that Meeting, who had been at a *Meeting* before; and he raised a *false Accusation* against me, and made a *Noise* up and down the Country, reporting, that I said; *I was Christ*; which was utterly *false*. And when I came to *Gainsborough*, where a *Friend* had been declaring *Truth* in the *Market*, the *Town* and *Market-People* was all in an *Up-roar*: So I went into a *Friendly Man's House*, and the People rushed in after me; so that the House was filled with *Professors*, and *Disputers*, and *rude People*. And this *false Accuser* came in before them all, and accused me openly before all the People, *That I said, I was Christ*; and he had got *Witnesses* to prove the same: Which set the People into such a *Rage*, that they had much ado to keep their Hands off me. Then was I moved of the *Lord God* to stand up upon the *Table*, in the *Eternal Power* of *God*, and tell the People, *That Christ was in them, except they were Reprobates; and that it was Christ, the Eternal Power of God, that spake in me at that time unto them: NOT, that I was CHRIST*. And the People were generally satisfied, except himself, and a *Professor*, and his own *false Witnesses*. And I called the *Accuser*, *Judas*; and was moved to tell him, *That he was Judas*, and *Judas his End* should be his; and that that was the *Word* of the *Lord*, and of *Christ* through me to him. So

Balby.

Nottinghamshire.
Lincolnshire.
Trent.

Gainsborough.

1652. the Lord's Power came over all, and quieted the Minds of the People, and they departed in Peace. But this Judas went away, and shortly after *hanged himself*; and a Stake was driven into his Grave. And afterwards the Wicked Priests raised a Scandal upon us, and reported, *That a Quaker had hanged himself in Lincolnshire, and had a Stake driven through him.* This Falshood they printed to the Nation, adding Sin to Sin; which the Truth and we were clear of: for he was no more a Quaker, than the Priest, that printed it; but was one of their own People. But notwithstanding this wicked Slander, by which the Adversary designed to defame us, and turn Peoples Minds against the Truth we held forth, many in *Lincolnshire* received the Gospel, being Convinced of the Lord's Everlasting Truth, and fate down therein under the Lord's heavenly Teaching.

After this I passed in the Lord's Power into *Yorkshire*, and came to *Warnsworth*, and went to the Steeple-house in the Fore-noon; but they shut the Door against me: Yet after a while they let in *Thomas Aldam*, and then shut it again; and the Priest fell upon him, asking him Questions. At last they opened the Door, and I went in: and as soon as I was come in the Priests sight, he left Preaching, though I said nothing to him; for he was in a great Maze, and asked me, *What have you to say?* and presently Cried out, *Come, come, I will prove them false Prophets in Matthew:* But he was so Confounded, he could not find the Chapter. Then he fell on me, asking me many Questions; and I stood still all this while, not saying any thing amongst them. At last I said; *Seeing, here are so many Questions asked, I may Answer them.* But as soon as I began to speak, the People violently rushed upon me, and thrust me out of the Steeple-house again, and lockt the Door on me. And as soon as they had done their Service, and were come forth, the People ran upon me, and knockt me sorely with their Staves, threw Clods and Stones at me, and abused me much: the Priest also, being in a great rage, laid violent Hands on me himself. But I warned them and him of the Terrible Day of the Lord, and exhorted them to Repent, and turn to Christ. And being filled with the Lord's refreshing Power, I was not sensible of much hurt I had received by their Blows. In the Afternoon I went to another Steeple-house; but the Priest had done, before I got thither: So I preached Repentance to the People, that were left, and directed them to their inward Teacher, *Jesus Christ.*

From hence I went to *Balby*, and so to *Doncaster*, where I had formerly preach'd Repentance on the Market-day; which had made a Noise and Alarm in the Country. On the First-day I went to the Steeple-house; and after the Priest had done, I spake to him and the People, what the Lord God had Commanded me. And they were in a great Rage, and hurried me out, and threw me down, and haled me before the Magistrates; and a long Examination they made of me, and much Work I had with them: And they threatned my Life, if ever I came there again; and that they would leave me to the Mercy of the People. Nevertheless I declared Truth amongst them, and directed them to the Light of Christ in them; testifying unto them,

them, *That God was come to teach his People himself, whether they would hear, or whether they would forbear.* After a while they put us out (for some Friends were with me) among the rude Multitude; and they stoned us down the Streets. And there was an Inn-keeper, that was a Bayliff, came and took us to his House: and they brake his Head, that the Blood ran down his Face, with the Stones, that they threw at us: So we stay'd a while in his House, and shewed the more sober People the Priest's Fruits. Then we went away to Balby, about a Mile off; and the rude People laid wait for us, and stoned us down the Lane: But blessed be the Lord, we did not receive much hurt.

1652.
Doncaster

Balby.

The next first-Day I went to Tickhill, whither the Friends of that Side gathered together, and there was a Meeting; and a mighty Brokenness by the Power of God there was amongst the People. I went out of the Meeting, being moved of God to go to the Steeple-house: And when I came there, I found the Priest, and most of the Chief of the Parish together in the Chancel. So I went up to them, and began to speak; but they immediately fell upon me: and the Clark up with his Bible, as I was speaking, and struck me on the Face with it, so that my Face gushed out with Blood; and I bled exceedingly in the Steeple-house. Then the People cried, *Let us have him out of the Church.* And when they had got me out, they beat me exceedingly; and threw me down, and threw me over an Hedge: And afterwards dragged me through an House into the Street, stoning and beating me, as they dragged me along; so that I was all-over besmeared with Blood and Dirt. And they got my Hat from me, which I never got again. Yet when I was got upon my Legs again, I declared to them the Word of Life, and shewed them the Fruits of their Teacher; and how they dishonoured Christianity. So after a while I got into the Meeting again amongst Friends: And the Priest and People coming by the Houle, I went forth with Friends into the Yard, and there I spake to the Priest and People; and the Priest scoffed at us, and called us Quakers. But the Lord's Power was so over them, and the Word of Life was declared in such Authority and Dread to them, that the Priest fell a Trembling himself; and one of the People said, *Look how the Priest trembles and shakes, he is turned a Quaker also.* So when the Meeting was over, Friends departed; and I went without my Hat to Balby, about Seven or Eight Miles. And Friends were much abused that Day by the Priest and his People; insomuch that some moderate Justices hearing of it, Two or Three of them came, and sate at the Town, to hear and examine the Business. And he that had shed my Blood, was afraid, of having his Hand cut off, for striking me in the Church (as they called it:) but I forgave him, and would not appear against him.

Tickhill.

Balby.

In the beginning of this Year, 1652 great Rage got up in Priests and People, and in some of the Magistrates in the West-Riding of Yorkshire, against the Truth and against Friends; insomuch that the Priest of Warnsworth procured a Warrant from the Justices against me and Thomas Aldam, which was to be executed in any part of the West-Riding of Yorkshire. At the same Time I had a Vision of a Bear and Two great Mastiff-Dogs; that I should pass by them, and they

Yorkshire.
West-Riding.

1652.

West-
Riding.

they should do me no hurt : and it proved so. For the *Constable* took *Thomas Aldam*, and carried him to *Tork* ; and I went with *Thomas Aldam* Twenty Miles towards *Tork* ; and the *Constable* had the *Warrant* for me also, and said, *He saw me ; but he was loth to trouble Men, that were Strangers : but Thomas Aldam was his Neighbour.* So the Lord's Power restrained him, that he had not Power to meddle with me. And we came to *Lieutenant Roper's*, where we had a great Meeting of many Considerable Men ; and the Truth was powerfully declared amongst them, and the *Scriptures* wonderfully opened, and the *Parables* and *Sayings* of *Christ* were expounded, and the State of the Church in the *Apostles* Days was plainly set forth, and the *Apostasy* since from that State discovered. And the *Trash* had great Dominion that Day, so that those Great Men, that were present, did generally Confess to it, saying ; *They believed, that this Principle must go over the whole World.* There were at this Meeting *James Naylor*, *Thomas Goodgear* and *William Dewsbury*, who had been Convinced the Year before ; and *Richard Farnsworth* also. And the *Constable* stay'd with *Thomas Aldam*, till the Meeting was over : And then went towards *Tork-prison* ; but did not meddle with me.

Wakefield

From hence I went to *Wakefield* : and on the First Day after I went to a *Steeple-house*, where *James Naylor* had been a Member of an *Independent-Church* ; but upon his receiving Truth, he was Excommunicated. When I came in, and the *Priest* had done, the People called upon me to come up to the *Priest* ; which I did : But when I began to declare the Word of Life to them, and to lay open the Deceit of the *Priest*, they rushed upon me on a suddain, and thrust me out at the other Door, and fell a punching and beating me, and Cried ; *Let us have him to the Stocks* : But the Lord's Power was over them, and restrained them, that they were not suffered to put me in. So I passed away to the Meeting, where were a great many Professors and friendly People gathered, and a great Convincement there was that Day : For the People were mightily satisfied, that they were directed to the Lord's Teaching in themselves. Here we got some Lodging : for Four of us had lain abroad under an Hedge the Night before, there being then few Friends in that Place.

The same Day *Richard Farnsworth* went to another great *Steeple-house*, belonging to a great *High-priest*, and declared the Word of Truth unto the People ; and a great Service he had amongst them : For the Lord's Dread and Power was mightily over all.

The *Priest* of that Church, which *James Naylor* had been a Member of, whose Name was *Marshall*, raised many Wicked Slanders upon me, as, *That I carried Bottles about with me, and made People drink of my Bottles, and that made them follow me.* And, *That I rid upon a great Black Horse, and was seen in one Country upon my Black Horse in one Hour, and in the same Hour in another Country Threescore Miles off ; and That I should give a Fellow Money to follow me, when I was on my Black Horse* : With these Hellish Lies he sed his People, to make them think Evil of the Truth, which I had declared amongst them. But by these Lies of his, he preached many of his Hearers away from him : For I was then on Foot, and travelled on foot, and had no Horse at that Time ; and that the People generally

rally knew. But the Lord soon after met with this Envious Priest, 1652.
and Cut him off in his Wickedness. ~

After this I came to a Town called *High-Town*, where dwelt a Woman, who had been Convinced a little before; and we went to her House, and had a Meeting: and the Towns-people gathered together, and we declared the Truth to them, and had some Service for the Lord amongst them; and they passed away again peaceably. But there was a Widow-woman in the Town, whose Name was Green, who being filled with Envy, went to one, that was called a Gentleman in the Town (who was reported to have killed Two Men and One Woman) and Informed him against us; though he was no Officer. The next Morning we drew up some Queries, to be sent to the Priest: And when we had done, and were just going away, some of the Friendly People of the Town came running up to the House, where we were, and told us; That this Murdering Man had sharpened a Pike to stab us, and was coming up with his Sword by his Side. We were just passing away, and so missed him. But we were no sooner gone, but he came to the House, where we had been; and the People generally Concluded, If we had not been gone, he would have murdered some of us. That Night we lay in a Wood, and were very Wet; for it Rained exceedingly. In the Morning I was moved to come back to that Town again; and then they gave us a full Relation of this wicked Man. High-town.

From hence we passed to *Bradford*, and came to an House, where we met with *Richard Farnsworth* again; from whom we had parted a little before. When we came in, they set Meat before us; but as I was going to Eat, the Word of the Lord came to me, saying; Eat not the Bread of such, as have an Evil Eye. Immediately I arose from the Table, and ate nothing: The Woman of the House was a Baptist. So after I had exhorted the Family, To turn to the Lord Jesus Christ, and hearken to his Teachings in their own Hearts, We departed thence. Bradford.

And as we travelled through the Country, preaching Repentance to the People, we came into a Market-town on the Market-day; and there was a Lecture there that Day: And I went into the Steeple-house, where were many Priests, and Professors, and People. The Priest, that preached, took for his Text those Words of *Jeremiah*, Chap. 5. ver 31. My People love to have it so: Leaving out the foregoing Words, viz. The Prophets prophesy falsely, and the Priests bear Rule by their Means. So I shewed the People his Deceit; and directed them to Christ, the true Teacher within; declaring unto them, that God was come to Teach his People himself, and to bring them off from all the World's Teachers and Hirelings; that they might come to receive freely from him. Then warning them of the Day of the Lord, that was coming upon all Flesh, I passed from thence without much Opposition.

At Night we came to a Country-house; and there was no Ale-house near. They desired us to stay there all Night; which we did, and had good Service for the Lord, declaring his Truth amongst them.

The

1652.
Yorkshire.

The next Day we passed on : For the Lord had said unto me ; If but one Man or Woman were Raised up by his Power, to stand and live in the same Spirit, that the Prophets and Apostles were in, who gave forth the Scriptures, that Man or Woman should shake all the Country in their Profession for Ten Miles round. For People had the Scriptures, but were not in that same Light, and Power, and Spirit, which they were in, that gave forth the Scriptures : and so they neither knew God, nor Christ, nor the Scriptures aright ; nor had they Unity one with another, being out of the Power and Spirit of God. Therefore as we passed along, we Warned all People, where-ever we met them, of the Day of the Lord, that was coming upon them.

Pendle-hill.

As we travelled on, we came near a very great and high Hill, called Pendle-hill, and I was moved of the Lord, to go up to the Top of it ; which I did with much ado, it was so very Steep and High. When I was come to the Top of this Hill, I saw the Sea bordering upon Lancashire : And from the Top of this Hill the Lord let me see, in what Places he had a Great People to be gathered. As I went down, I found a Spring of Water in the Side of the Hill, with which I refreshed my self ; having eaten or drunk but little in several Days before.

At Night we came to an Inn, and declared Truth to the Man of the House, and writ a Paper to the Priests and Professors, declaring 'the Day of the Lord, and that Christ was come to teach People himself, 'by his Power and Spirit in their Hearts, and to bring People off 'from all the World's Ways and Teachers, to his own free Teaching, 'who had bought them, and was the Saviour of all them, that believed in him. The Man of the House spread the Paper abroad, and was himself mightily affected with the Truth. Here the Lord opened unto me, and let me see a Great People in white Raiment by a River-side, coming to the Lord : And the Place that I saw them in, was about Wentzerdale and Sedbergh.

Wentzerdale.

The next Day we travelled on, and at Night got a little Fern or Brakins to lay under us, and lay upon a Common. Next Morning we reached to a Town, and there Richard Farnsworth parted from me ; and then I travelled alone again. So I came up Wentzerdale, and at the Market-Town in that Dale there was a Lecture on the Market-day ; and I went into the Steeple-house. And after the Priest had done, 'I Proclaimed the Day of the Lord to the Priest and People ; Warning them to turn from the Darkness to the Light, and from the Power 'of Satan unto God, that they might come to know God and Christ 'aright, and to receive his Teaching, who teacheth freely. And largely and freely did I declare the Word of Life unto them, and had not much Persecution there. Afterwards I passed up the Dales, Warning People to fear God ; and preaching the Everlasting Gospel to them. And in my way I came to a Great House, where there was a School-master ; and they got me into the House. And I asked them Questions about their Religion and Worship : and afterward I declared the Truth to them. They had me into a Parlour, and lockt me in, pretending that I was a Young Man, that was Mad, and had got away from my Relations ; and that they would keep me, till they could

could send to my *Relations*. But I soon *Convinced* them of their *Mistake* in that, and they let me forth; and would have had me to *stay* there: But I was not to *stay* there. Then having exhorted them to *Repentance*, and directed them to the *Light* of Christ Jesus, that through it they might come unto him, and be *saved*; I passed from them, and came in the Night to a little *Ale-house* on a *Common*, where there was a Company of *Rude Fellows drinking*. And because I would not drink with them, they got up their *Clubs*, and were *striking* at me: but I reprov'd them, and brought them to be somewhat *Cooler*; and then I walked out of the *House* upon the *Common* in the Night. After some time one of these *drunken Fellows* came out, and would have come close up to me, pretending to *whisper* to me: but I perceived, he had a *Knife*; wherefore I kept off from him, and bid him *Repent, and fear God*. So the Lord by his Power preserved me from this *Wicked Man*; and he went into the House again. The *next* Morning I went on through other *Dales*, Warning and Exhorting People every where, as I passed, to *Repent and turn to the Lord*: and several were *Convinced*. At one *House*, that I came to, the *Man* of the *House* (whom I afterwards found to be a *Kinsman* of *John Blakelin's*) would have given me *Money*; but I would not Receive it.

1652.

Wentz-
dale.Yorkshire-
Dales.

As thus I traveled on through the *Dales*, I came to another Man's House, whose Name was *Tennant*: And I was moved to speak to the *Family*, and declare God's Everlasting *Truth* to them. And as I was turning away from them, I was moved to *turn again*, and speak to the *Man* himself: And he was *Convinced*, and his *Family*, and lived and died in the *Truth*. Thence I came to *Major Bousfield's*, who received me, as did also several others; and some that were then *Convinced*, have stood faithful ever since. I went also thro' *Gryfedale*, and several other of those *Dales*; in which some were *Convinced*. And I went into *Dent*, where many were *Convinced* also. But from *Major Bousfield's* I came to *Richard Robinson's*, and declared the Everlasting *Truth* to him.

Gryfedale.

Dent.

The *next* day I went to a *Meeting* at *Justice Benson's*, where met a *People*, that were *separated from the publick Worship*. This was the place, that I had seen, where a *People* came forth in *white Raiment*. A large *Meeting* it was, and the *People* were generally *Convinced*; and continue a large *Meeting* still of *Friends* near *Sedburgh*: Which was then first gathered through my *Ministry* in the Name of *Jesus*.

Near Sed-
burgh.

In the *same* Week there was a great *Fair*, at which *Servants* used to be hired: And I went and declared the *day* of the *Lord* through the *Fair*. And after I had done so, I went into the *Steeple-house-Yard*; and many of the *People* of the *Fair* came thither to me, and abundance of *Priests* and *Professors*. 'There I declared the Ever-
'lasting *Truth* of the *Lord*, and the *Word* of *Life* for several Hours;
'shewing, that the *Lord* was come to *Teach* his *People* himself, and
'to bring them off from all the *World's Ways* and *Teachers*, to Christ
'the true *Teacher*, and the true *Way* to God. I laid open their
'*Teachers*, shewing, that they were like them, that were of *Old* con-
'demned by the *Prophets*, and by *Christ*, and by the *Apostles*: And I
L 'exhorted

1652. *W* 'exhorted the People to come off from the *Temples made with Hands*; and Wait to receive the *Spirit* of the Lord, that they might know *themselves* to be the *Temples* of God. Not one of the *Priests* had power to open his Mouth against what I declared: But at last a *Captain* said, *Why will you not go into the Church? for this is not a fit place to preach in*, said he. But I told him, I denied their *Church*. Then stood up one *Francis Howgill*, who was a *Preacher* to a *Congregation*: He had not seen me before; yet he undertook to Answer that *Captain*; and soon put him to *Silence*. Then said this *Francis Howgill* of me; *This Man speaks with Authority, and not as the Scribes*. After this I opened to the People, That that *Ground* and *House* was no *holier*, than another Place; and that that *House* is not the *Church* but the *People*; whom *Christ* is the *Head* of. Then after a while the *Priests* came up to me, and I warned them to *Repent*: One of them said, *I was Mad*; and so they turned away. But many People were *Convinced* there that day, and were glad at the hearing of the *Truth* declared, and received it with Joy. Amongst these was one called *Captain Ward*, who received the *Truth* in the love of it, and lived and dyed in it.

Westmor-
land.
Firbank-
Chappel.

The next First-day I came to *Firbank-Chappel* in *Westmorland*, where *Francis Howgill* before named, and one *John Audland* had been preaching in the Morning: The *Chappel* was full of People, so that many could not get in. And *Francis Howgill* said, *He thought, I lookt into the Chappel, and his Spirit was ready to fail; the Lord's Power did so surprize him*: But I did not look in. They made haste, and had quickly done at that time: and they and some of the People went to their *Dinners*; but abundance stay'd, till they came again. Now *John Blakelin*, and others came to me, and desired me not to Reprove them publicly; for they were not *Parish-Teachers*, but pretty *Tender Men*. I could not tell them, whether I should or no (though I had not at that time any Drawings to declare publicly against them;) but I said, They must leave me to the *Lord's Movings*. So while the others were gone to *Dinner*, I went to a *Brook*, and got me a little *Water*; and then came, and sat down on the *Top* of a *Rock* hard by the *Chappel*. In the *Afternoon* the People gathered about me, with several of their *Preachers*; it was judged, there were above a *Thousand* People: amongst whom I declared God's everlasting *Truth* and *Word of Life* freely and largely, for about the space of *three Hours*, directing all to the *Spirit* of God in themselves; that they might be turned from the *Darkness* to the *Light*, and believe in it, that they might become the Children of it: and might be turned from the *Power* of *Satan*, which they had been under, unto *God*; and by the *Spirit* of *Truth* might be led into all *Truth*, and sensibly understand the words of the *Prophets*, and of *Christ*, and of the *Apostles*; and might all come to know *Christ* to be their *Teacher* to instruct them, their *Counsellor* to direct them, their *Shepherd* to feed them, their *Bishop* to oversee them, and their *Prophet* to open divine *Mysteries* to them; and might know their *Bodies* to be prepared, sanctified and made fit *Temples* for *God* and *Christ* to dwell in. And in the openings of the heavenly Life, I opened unto them the *Prophets*, and the *Figures* and *Shadows*,

dows, and directed them to *Christ*, the *Substance*. Then I opened the *Parables* and Sayings of *Christ*, and things that had been long hid; shewing the intent and scope of the *Apostles* Writings, how that their *Epistles* were written to the *Elect*. And when I had opened that State, I shewed also the State of the *Apostacy*, that hath been since the *Apostles* days; how the *Priests* have gotten the *Scripture* (but are not in that *Spirit*, which gave them forth) and have put them into *Chapter* and *Verse*, to make a *Trade* of the Holy Mens Words: And how that the *Teachers* and *Priests* now are found in the steps of the *false Prophets*, *Chief Priests*, *Scribes* and *Pharisees* of old, and are such, as the true *Prophets*, *Christ* and his *Apostles* cried against, and so are judged and condemned by the *Spirit* of the true *Prophets*, and of *Christ*, and of his *Apostles*; and that none, who was in that *Spirit*, and guided by it now, could own them. Now there were many old People, who went into the *Chappel*, and looked out at the *Windows*; thinking it a strange thing, to see a Man preach on an *Hill* or *Mountain*, and not in their *Church* (as they called it;) whereupon I was moved to open to the People, 'That the *Steeple-house* (and the *Ground* whereon it stood,) was no more *holy*, than 'that *Mountain*; and that those *Temples*, which they called the 'dreadful Houses of God, were not set up by the *Command* of God 'and of *Christ*; nor their *Priests* called, as *Aaron's Priesthood* was; 'nor their *Tithes* appointed by God, as those amongst the *Jews* were: 'but that *Christ* was come, who ended both the *Temple* and its *Worship*, and the *Priests* and their *Tithes*; and all now should hearken 'unto him: for he said, *Learn of me*; and God said of him, *This is my beloved Son, in whom I am well pleased; hear ye him*. So I declared unto them, that the Lord God had sent me to preach the 'Everlasting Gospel and Word of *Life* amongst them; and to bring 'them off from all these *Temples*, *Tithes*, *Priests* and *Rudiments* of 'the *World*, which had gotten up since the *Apostles* days, and had 'been set up by such, as had erred from the *Spirit* and *Power*, that 'the *Apostles* were in. Very largely was I opened at this Meeting, and the Lord's Convincing *Power* accompanied my *Ministry*, and reached home unto the Hearts of the People; whereby many were *Convinced* that day, and all the *Teachers* of that *Congregation* (who were many) were *Convinced* of God's everlasting *Truth* that day.

After the Meeting was over, I went to *John Audland's*, and from thence to *Preston-Patrick-Chappel*, where a great Meeting was appointed; to which I went, and had a large opportunity amongst the People, to preach the *Everlasting Gospel* to them, opening to them (as to others on the like occasion) that the End of my coming into that *Place*, was not to hold it up; no more than the *Apostles* going into the *Jewish Synagogues* and *Temple* was, to uphold those: But to bring them off from all such things (as the *Apostles* brought the *Saints* of old from off the *Jewish Temple* and *Aaron's Priesthood*) that they might come to witness their *Bodies* to be the *Temples* of God, and *Christ* in them to be their *Teacher*.

1652.
Westmor-
land.
Firbank-
Chappel.

Preston-
Patrick-
Chappel.

1652.

Kendal.

From this Place I went to *Kendal*, where a *Meeting* was appointed in the *Town-Hall*: in which I declared the *Word of Life* amongst the People, shewing them; 'How they might come to the saving knowledge of *Christ*, and to have a right Understanding of the *Holy Scriptures*: and opening to them, what it was, that would lead them 'into the way of *Reconciliation* with God; and what would be their 'Condemnation. After the *Meeting* I stay'd a while in the Town; and several were *Convinced* there, and many appeared loving. One, whose Name was *Cock*, met me in the Street, and would have given me a *Roll of Tobacco* (for People then were much given to *smoking Tobacco*;) I accepted his love; but did not receive the *Tobacco*.

Under-barrow.

From thence I went to *Under-barrow*, to one *Miles Bateman's*, and several People going along with me, great *Reasonings* I had with them; especially with *Edward Burrough*. At Night the *Priest* came, and many Professors to the House; and a great deal of *Disputing* I had with them. *Supper* being provided for the *Priest* and the rest of the Company, I had not freedom to eat with them; but told them, If they would appoint a *Meeting* for the next day at the *Steeple-house*, and acquaint the People with it, I might meet them. They had a great deal of *Reasoning* about it; some being for it, and some against it. In the Morning I walked out (after I had spoken again to them concerning the *Meeting*;) and as I walked upon a *Bank* by the *House*, there came several poor People, Travellers, asking *Relief*, who I saw were in *Necessity*: and they gave them nothings; but said, they were *Cheats*. It grieved me to see such *hard-heartedness* amongst Professors; whereupon, when they were gone in to their *Breakfast*, I ran after the Poor People about a quarter of a *Mile*, and gave them some *Money*. Mean while some of them, that were in the *House*, coming out again, and seeing me a quarter of a *Mile* off, said; *I could not have gone so far in such an Instant, if I had not had Wings*. Hereupon the *Meeting* was like to have been put by: for they were filled with such *strange Thoughts* concerning me, that many of them were against having a *Meeting* with me. I told them, I ran after those poor People to give them some *Money*; being grieved at their *hard-heartedness*, who gave them nothing. Then came *Miles* and *Stephen Hubbersty*; and they being more *simple-hearted Men*, would have the *Meeting* held. So to the *Chappel* at *Under-barrow* I went: and the *Priest* came, and a great *Meeting* there was, and the *Way of Life* and *Salvation* was opened; and after a while the *Priest* fled away. And many of *Crook* and *Under-barrow* were *Convinced* that day, and received the *Word of Life*; and stood fast in it under the *Teaching* of *Christ Jesus*. Now after I had declared the *Truth* to them for some *Hours*, and the *Meeting* was ended; the *Chief-Constable*, and some other Professors fell to *Reasoning* with me in the *Chappel-Tard*: Whereupon I took a *Bible*, and opened to them the *Scriptures*, and dealt tenderly with them, as one would do with a *Child*. And they that were in the *Light of Christ*, and *Spirit of God*, knew when I spake *Scripture*, though I did not mention *Chapter* and *Verse* after the *Priest's Form* unto them.

From hence I went along with an *ancient Man*, whose Heart the Lord had opened; and he invited me to his House: His Name was *James Dickinson*. He was *Convinced* that day, and received the *Truth*, and lived and died in it. 1652.

Under-
barrow.

From his House I came the next day to *James Taylor's* of *Newton* in *Carmell*, in *Lancashire*. And on the *First-day* of the *Week*, I went to the *Chappel*, where one *Priest Camelford* used to preach; and after he had done, I began to speak the *Word of Life* to the People. But this *Priest Camelford* was in such a *Rage*, and did so *free*, and was so *peevish*, that he had no patience to hear; but stirred up the *rude Multitude*, and they rudely *baled* me out, and *struck* and *punched* me, and threw me *Headlong* over a *Stone-Wall*: yet, blessed be the Lord, his *Power* preserved me. He that did this *Violence* to me, was a *wicked Man*, one *John Knipe*, whom afterwards the Lord cut off. But there was a *Youth* in the *Chappel*, writing after the *Priest*; and I was moved to speak to him, and he came to be *Convinced*, and received a part of the *Ministry* of the *Gospel*: His Name was *John Brathwait*. *Newton in Cartmell.*

Then went I up to an *Ale-house*, whither many People resorted betwixt the time of their *Morning* and *Afternoon-Preaching*; and I had a great deal of *Reasoning* with the People there, declaring to them; That God was come to Teach his People himself, and to bring them off from all false Teachers, such as the *Prophets*, *Christ* and the *Apostles* cried against. And many received the *Word of Life* at that time, and abode in it.

In the *Afternoon* I went about two or three Miles to another *Steeple-house* or *Chappel*, called *Lyndal*. And when the *Priest* had done, I spake to him and the People, what the Lord commanded me: and there were great *Opposers*; but afterwards they came to be *Convinced*. After this I went to one *Captain Sands*, who with his *Wife* seemed somewhat affected with *Truth*: and if they could have held the *World* and *Truth* together, they would have received it; but they were *Hypocrites*, and he a very *Chaffy*, *light Man*. Wherefore I reproved him for his *Lightness*, and for his *Jesting*; telling him, It was not seemly in a great *Professor*, as he was. Thereupon he told me, He had a *Son*, who upon his *Death-bed* had also reproved him for it, and warned him of it. But he neither regarded the *Admonition* of his dying *Son*, nor the *Reproofs* of God's *Spirit* in himself.

From hence I went to *Ulverstone*, and so to *Swarthmore* to *Judge Fell's*; whether came up one *Lampitt*, a *Priest*, who I perceived had been, and still was an high *Notionist*. With him I had a great deal of *Reasoning*: for he would talk of high *Notions* and *Perfection*; and thereby deceived the People. He would have owned me; but I could not own nor join with him: he was so full of *Filth*. He said, He was above *John*; and made, as though he knew all things. But I told him; 'Death reigned from *Adam* to *Moses*; and that he was under *Death*, and knew not *Moses*: for *Moses* saw the *Paradise* of God; but he knew neither *Moses*, nor the *Prophets*, nor *John*. For that crooked and rough *Nature* stood in him, and the *Mountain* of *Sin* and *Corruptions*; and the *Way* was not prepared 'in

Ulver-
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1652.

Swarth-
more.

‘in him for the Lord. He confessed, he had been under a *Cross* in things; but now he could *sing Psalms*, and do any thing. I told him; ‘Now he could see a *Thief*, and join Hand in Hand with him: ‘But he could not preach *Moses*, nor the *Prophets*, nor *John*, nor ‘*Christ*, except he were in the same *Spirit*, that they were in. Now *Margaret Fell* had been abroad in the Day-time; and at Night her *Children* told her, that *Priest Lampitt* and I had *dis-agreed*: which did some-what trouble her, because she was in a *Profession* with him; (but he hid his *dirty Actions* from them.) At Night we had a great deal of *Reasoning*; and I declared the *Truth* to her and her Family. The next day *Lampitt* came again, and I had a great deal of *Discourse* with him before *Margaret Fell*, who then clearly discerned the *Priest*; and a *Convincement* of the *Lord’s Truth* came upon her, and her Family. Within a day or two there was a day to be observed for an *Humiliation*; and *Margaret Fell* asked me to go with her to the *Steeple-house* at *Ulverstone*, (for she was not wholly come off from them:) I replied, *I must do, as I am ordered by the Lord*. So I left her, and walked into the *Fields*; and the *Word* of the *Lord* came to me, saying; *Go to the Steeple-house after them*. When I came, the *Priest Lampitt* was *singing* with his People: But his *Spirit* was so *foul*, and the *Matter* they *sung*, so *Unsuitable* to their *States*, that after they had done *singing*, I was moved of the *Lord* to speak to him and the People. The *Word* of the *Lord* to them was; ‘He is not a *Jew*, that is one ‘*Outward*; but he is a *Jew*, that is one *Inward*, whose *Praise* is not ‘of *Man*, but of *God*. Then, as the *Lord* opened further; I shewed them, ‘*That God was come to Teach his People by his Spirit*, and ‘to bring them off from all their *old Ways* and *Religions*, *Churches* ‘and *Worships*: for all their *Religions*, and *Worships* and *Ways* was ‘but *talking* of other *Mens Words*; but they were out of the *Life* ‘and *Spirit*, which they were in, who gave them forth. Then cried out one, called *Justice Sawrey*; *Take him away*: But *Judge Fell’s Wife* said to the *Officers*; *Let him alone: Why may not he speak, as well as any other?* *Lampitt* also, the *Priest* (in *Deceit*) said, *Let him speak*. So at length, when I had declared a pretty while, this *Justice Sawrey* caused the *Constable* to put me out; and then I spake to the People in the *Grave-yard*.

Ulver-
stone.

Aldenham.

Upon the *First-Day* after, I was moved to go to *Aldenham-Steeple-house*: And when the *Priest* had done, I spake to him; but he got away. Then I declared the *Word* of *Life* to the People, and warned them to *Return* to the *Lord*.

Ramside.

From thence I passed to *Ram-side*, where was a *Chappel*, in which one *Thomas Lawson* used to preach, who was a *high sort* of a *Priest*: and he very lovingly spake to his People in the *Morning*, of my *Coming* in the *Afternoon*; by which means very many People were gathered together. When I came, I saw, there was no Place so *Convenient* to declare to the People there, as the *Chappel*; wherefore I went into the *Chappel*, and all was quiet: And the *Priest Thomas Lawson* went not up into his *Pulpit*, but left all the *Time* to me. And the *Everlasting Day* of the *Eternal God* was proclaimed that *Day*, and the *Everlasting Truth* was largely declared; which reached and entred into

into the Hearts of People, and many received the *Truth* in the *Love* of it. And this *Priest* came to be *Convinced*, and left his *Chappel*; and threw off his *Preaching for Hire*, and came to *preach the Lord Jesus and his Kingdom freely*. After that, some *rude People* cast *Scandals* upon him, and thought to have done him a *Mischief*; but he was carried over all, and grew in the *Wisdom* of God mightily, and proved very *serviceable* in his Place.

1652.

Firbank.
Chappel.

Then returned I to *Swarthmore* again, and on the next *First-Day* went to *Dalton-Steeple-house*; where after the *Priest* had done, I declared the *Word of Life* to the *People*, that they might be turned from the *Darkness* to the *Light*, and from the *Power* of *Satan* to *God*; and might come off from their *Superstitious Ways*, and from their *Teachers* made of *Man*, to *Christ* the true and living *Way*, to be taught of him.

Swarthmore.
Dalton-Steeple-house.

From thence I went into the *Island* of *Walnab*: and after the *Priest* had done, I spake to him; but he got away. Then I spake to the *People*, and declared the *Truth* unto them; but they were something *Rude*. Then went I to speak with the *Priest* at his *House*; but he would not be *seen*: The *People* said, he went to hide himself in the *Hay-mow*; and they went to look for him there, but could not find him. Then they said, he was gone to hide himself in the *standing Corn*; but they could not find him there neither. So I went to *James Lancaster's*, who was *Convinced* in the *Island*; and from thence I returned to *Swarthmore* again, where the *Lord's Power* seized upon *Margaret Fell* and her Daughter *Sarah*, and several of them.

Island of
Walnab.

Swarthmore.

Then I went to *Becliff*, where *Leonard Fell* was *Convinced*, and became a *Minister* of the *Everlasting Gospel*: And several others were *Convinced* there, and came into obedience to the *Truth*. Here the *People* said, *They could not tell how to dispute*; and would fain have put on some other to hold *Talk* with me: but I bid them, *Fear the Lord*; and not in a *light way* hold a *Talk* of the *Lord's Words*, but *put the Things in practice*. And I directed them to the *Divine Light* of *Christ*, and his *Spirit* in their *Hearts*, which would let them see all the *Evil Thoughts*, *Words* and *Actions*, that they had thought, spoken and acted; by which *Light* they might see their *Sin*, and by which *Light* they might also see their *Saviour*, *Christ Jesus*, to save them from their *Sins*. This, I told them, was their *first Step* to *Peace*, even to stand still in the *Light*, that shewed them their *Sins* and *Transgressions*; by which they might come to see, how they were in the *fall* of *Old Adam*, in the *Darkness* and *Death*, *Strangers* to the *Covenant* of *Promise*, and *without God* in the *World*: And by the same *Light* they might see *Christ*, that died for them, to be their *Redeemer* and *Saviour*, and their *Way* to *God*.

Becliff.

After this I went to a *Chappel* beyond *Gleaston*; which was built, but never *Priest* had preached in it. Thither all the *Country* up and down came; and a quiet, peaceable *Meeting* it was, in which the *Word of Life* was declared amongst the *People*, and many were *convinced* of the *Truth* about *Gleaston*.

Chappel
beyond
Gleaston.

1652.

Swarth-
more.
Westmor-
land on
Kendal-
side.

From thence I returned to *Swarthmore* again ; where after I had staid a few Days, and most of the Family were Convinced, I went from thence back again into *Westmorland*, where *Priest Lampitt* had been amongst the Professors on *Kendal-Side*, and had mightily Incensed them against me ; telling them, *I held many strange Things*. So I met with them, that he had so Incensed, and sat up all Night with them at *James Dickinson's*, and answered all their *Objections* : And then they were both thoroughly satisfied with the *Truth*, that I had declared, and dissatisfied with him, and his *Lies* that he had divulged ; so that he clearly lost the best of his *Hearers* and *Followers*, who hereby came to see his *Deceit*, and forsook him.

Then I passed on to *John Audland's* and *Gervase Benson's*, and had great Meetings amongst those People, that had been Convinced before : And to *John Blakelin's* and *Richard Robinson's*, and had mighty Meetings there ; and so up towards *Grisedale*.

Swarth-
more.

Soon after *Judge Fell* being come home, *Margaret Fell* his Wife sent to me, desiring me to return thither : And I feeling Freedom from the Lord so to do, went back through the Country to *Swarthmore*. Where when I came, I found, the *Priests* and *Professors*, and that envious *Justice Sawrey* had much Incensed *Judge Fell* and *Captain Sands* against the *Truth*, by their *Lies* : But when I came to speak with him, I answered all his *Objections* ; and so thoroughly satisfied him by the *Scriptures*, that he was Convinced in his *Judgment*. Then he asked me, *If I was that George Fox, whom Justice Robinson spake so much in Commendation of amongst many of the Parliament Men ?* I told him, I had been with *Justice Robinson*, and with *Justice Hotham* in *Yorkshire*, who were very Civil and Loving to me ; and that they were Convinced in their *Judgments* by the *Spirit of God*, that the *Principle*, which I bore Testimony to, was the *Truth*, and they did see over and beyond the *Priests* of the *Nation* : So that they, and many others, were now come to be wiser than their Teachers. After we had discoursed a pretty Time together, *Judge Fell* himself was satisfied also, and came to see, by the *Openings* of the *Spirit of God* in his Heart, over all the *Priests* and *Teachers* of the *World* ; and did not go to hear them for some Years, before he died : for he knew, it was the *Truth*, that I declared ; and that *Christ* was the Teacher of his People, and their Saviour : And he would sometimes wish, that I were a while with *Judge Bradshaw* to discourse with him. There came to *Judge Fell's* that *Captain Sands* before-mentioned, endeavouring to Incense the *Judge* against me ; for he was an evil-minded Man, and full of Envy against me : And yet he could speak high things, and use the *Scripture-words*, and say, *Behold, I make all things new*. But I told him, ' Then he must have a New God ; for his God was his Belly. Besides him, thither came also that envious *Justice John Sawrey* : And I told him, *His Heart was rotten, and he was full of Hypocrisy to the Brim*. Several other People also came, whose States the Lord gave me a discerning of ; and I spake unto their Conditions. And while I was in those Parts, *Richard Farnsworth* and *James Naylor* came thither to see me, and the Family ; and *Judge Fell* being satisfied, that it was the *Way of Truth*, notwithstanding all their Opposition let the Meeting be kept at his House : And a great Meeting was settled

settled there in the *Lord's Power*, to the tormenting of the *Priests* and *Professors*; which hath continued there near *Forty Years*, until the Year 1690. that a New *Meeting-house* was erected near it. 1652.

Now after I had stay'd a while, and the *Meeting* there was well settled, I departed from thence, and went to *Underbarrow*, where I had a great *Meeting*. From thence I went to *Kellet*, and had a great *Meeting* at *Robert Withers*, to which several came from *Lancaster*, and some from *Tork*; and many were *Convinced* there. Then on the *Market-day* I went to *Lancaster*, and spake through the *Market* in the dreadful *Power* of *God*; declaring the *Day* of the *Lord* to the *People*, and crying out against all their *deceitful Merchandize*: And I preached *Righteousness* and *Truth* unto them, which they should all follow after, and walk and live in; directing them, how and where they might find and receive the *Spirit* of *God*, to guide them there-into. After I had cleared my self in the *Market*, I went to my *Lodging*, whither several *People* came to me; and many were *Convinced* there, who have stood faithful to the *Truth*.

Under-
barrow.
Kellet.

Lancaster

On the *First-Day* following, in the *Forenoon*, I had a great *Meeting* in the *Street* at *Lancaster*, amongst the *Souldiers* and *People*, unto whom I declared the *Word* of *Life*, and the *Everlasting Truth*: And I opened unto them, That all the *Traditions* they had lived in, and all their *Worships* and *Religions*, and the *Profession* they made of the *Scriptures*, was good for nothing, while they lived out of the *Life* and *Power*, which they were in, who gave forth the *Scriptures*. And I directed them to the *Light* of *Christ*, the heavenly *Man*, and to the *Spirit* of *God* in their own *Hearts*, that they might come to be acquainted with *God* and with *Christ*, and receive him for their *Teacher*, and know his *Kingdom* set up in them.

In the *Afternoon* I went up to the *Steeple-house* at *Lancaster*, and declared the *Truth* both to the *Priest* and *People*; laying open before them the *Deceits* they lived in; and directing them to the *Power* and *Spirit* of *God*, which they wanted. But they *hated* me out, and *stoned* me along the *Street*, till I came to *John Lawson's House*.

On another *First-Day* I went to another *Steeple-house* by the *Water-side*, where one *Whitehead* was *Priest*; to whom, and to the *People* I declared the *Truth* in the dreadful *Power* of *God*. And there came to me a *Doctor*, who was so full of *Envy*, that he said, *He could find in his Heart, to run me through with his Rapier, though he was hanged for it the next Day*: Yet this *Man* came afterwards to be *Convinced* of the *Truth*, so far as to be *loving* to *Friends*. And some *People* were *Convinced* there-about, who willingly fate down under the *Ministry* of *Christ*, their *Teacher*: And a *Meeting* was settled there in the *Power* of *God*, which has continued to this *Day*.

After this I returned into *Westmorland*, and spake through *Kendal* upon a *Market-day*: And so dreadful was the *Power* of *God*, that was upon me, that *People* flew, like *Chaff*, before me into their *Houses*. I warned them of the *Mighty Day* of the *Lord*, and exhorted them to hearken to the *Voice* of *God* in their own *Hearts*, who was now *Come to Teach his People himself*. And when some *Opposed*, many *People* took my part; insomuch, that at last some of the *People* fell

Westmor-
land.
Kendal.

1652. to *Fighting* about me: but I went to them, and spake to them; and they *passed* again. And several were *Convinced*.

Under-
barrow.

On the *First-Day* after I had a very large *Meeting* in *Under-barrow* at *Miles Bateman's House*, where I was moved to declare, 'That all 'People in the *Fall* were gone from the *Image* of God, *Righteousness* 'and *Holiness*, and were become as *Wells* without the *Water* of *Life*, 'as *Clouds* without the heavenly *Rain*, as *Trees* without the heavenly '*Fruit*; and were degenerated into the *Nature* of *Beasts*, and of '*Serpents*, and of tall *Cedars*, and of *Oaks*, and of *Bulls*, and of '*Heifers*: So that they might read the *Natures* of these *Creatures* 'within, as the *Prophets* described them to the *People* of *Old*, that 'were out of *Truth*. I opened unto them, how some were in the '*Nature* of *Dogs* and *Swine*, biting and rending; some in the '*nature* of *Briars*, *Thistles* and *Thorns*; some like the *Owls* and '*Dragons* in the *Night*; some like the wild *Asses* and *Horses*, snuffing 'up the *Wind*; and some like the *Mountains* and *Rocks*, and crooked 'and rough *Ways*. Wherefore I exhorted them to read these things 'within, in their own *Natures*, as well as without: And that, when 'they read without of the wandering *Stars*, they should look within, 'and see, how they have wandred from the bright and *Morning-Star*. 'And they should consider, that as the *Fallow Ground* in their *Fields* 'must be plowed up, before it would bear *Seed* to them; so must 'the *Fallow Ground* of their *Hearts* be plowed up, before they could 'bear *Seed* to God. Now all these *Names* and *Things*, I shewed them, 'were spoken of and to *Man* and *Woman*, since they fell from the '*Image* of God; but as they do come to be renewed again into the *Image* 'of God, they come out of the *Natures* of these things, and so out 'of the *Names* thereof. Many more such things were declared to them, and they were turned to the *Light* of *Christ*, by which they might come to know *Christ*, and to receive him; and might witness him to be their *Substance* and their *Way*, their *Salvation* and true *Teacher*. And many were *Convinced* at that Time.

Swarth-
more.
Ulverston.

Now after I had travelled up and down in those Countries, and had had great *Meetings*, I came to *Swarthmore* again. And when I had visited *Friends* a while in those Parts; I heard of a great *Meeting* the *Priests* were to have at *Ulverstone*, on a *Lecture-Day*. Whereupon I went down to it, and went into the *Steeple-house* in the *Dread* and *Power* of the *Lord*: And when the *Priest* had done, I spake among them the *Word* of the *Lord*, which was as an *Hammer*, and as a *Fire* amongst them. And though *Lampit* (the *Priest* of the Place) had been at variance with most of the *Priests* before; yet against the *Truth* he and they all joined together. But the mighty *Power* of the *Lord* was over all; and so wonderful was the *Appearance* thereof, that *Priest Bennet* said, *The Church shook*; Insomuch that he was afraid, and trembled: and after he had spoken a few *Confused Words*, he hastened out, for fear the *Steeple-house* would fall on his *Head*. There were many *Priests* got together there; yet they had no *Power* as yet, to *Persecute*.

When I had cleared my Conscience amongst them, I went up to *1652.*
Swarthmore again; whither came up four or five of the *Priests*: And coming to discourse, I asked them; *Whether any one of them could say, he ever had the Word of the Lord to go and speak to such or such a People?* None of them durst say, He had: But one of them burst out into a Passion, and said, *He could speak his Experiences, as well as I.* I told him, *Experience* was one thing: but to receive and go with a *Message*, and to have a *Word* from the *Lord*, as the *Prophets* and *Apostles* had and did, and as I had done to them; this was another thing. And therefore I put it to them again; *Could any of them say, he had ever had a Command or Word from the Lord immediately at any time?* but none of them could say so. Then I told them; The *false Prophets*, and *false Apostles*, and *Antichrists* could use the *Words* of the true *Prophets*, and true *Apostles*, and of *Christ*, and would speak of other Mens *Experiences*; though they themselves never knew nor heard the *Voice* of *God* and *Christ*: and such as *They*, might get the good *Words* and *Experiences* of others: This puzzled them much, and laid them open. For at another time, when I was discoursing with several *Priests* at *Judge Fell's House*, and he was by, I asked them the same Question, *Whether any of them ever heard the Voice of God or Christ, to bid him go to such or such a People, to declare his Word or Message unto them?* for any one (I told them) any that could but *read*, might declare the *Experiences* of the *Prophets* and *Apostles*, which were recorded in the *Scriptures*. Hereupon one of them, whose Name was *Thomas Taylor*, an ancient *Priest*, did ingenuously Confess before *Judge Fell*, *That he had never heard the Voice of God, nor of Christ, to send him to any People; but he spake his Experiences, and the Experiences of the Saints in former Ages; and That he preached.* This very much Confirmed *Judge Fell* in the Perswasion he had, *That the Priests were wrong*; for he had thought formerly, as the generality of People then did, *That they were sent from God.*

This *Thomas Taylor* was Convinced at this time, and traveled with me into *Westmorland*. And coming to *Croftland-Steeple-house*, we found the People gathered together there. And the *Lord* opened *Thomas Taylor's* Mouth amongst the People (though he was Convinced but the day before) so that he declared amongst them, *How he had been, before he was Convinced*; and like the good *Scribe*, that was Converted to the Kingdom, he brought forth *things new and old* to the People, and shewed them, *how the Priests were out of the Way*: Which did torment the *Priests*. Some little discourse I had with them, but they fled away; and a precious Meeting there was, wherein the *Lord's Power* was over all, and the People were directed to the *Spirit* of *God*, by which they might come to know *God* and *Christ*, and to understand the *Scriptures* aright. After this I passed on, visiting *Friends*, and had very large Meetings in *Westmorland*.

*Westmor-
land.
Croft-land*

Now began the *Priests* to *Rage* more and more, and as much as they could to stir up *Persecution*. Whereupon *James Naylor* and *Francis Howgill* were cast into *Prison* in *Appleby-Jail*, at the instigation of the malicious *Priests*; some of whom prophesied, *That within a Month we should be all scattered again, and come to nothing.*


1652. But blessed for ever be the Worthy Name of the Lord, the *Work* of the Lord went on and prospered. For about this time *John Audland* and *Francis Howgill*, and *John Camm*, and *Edward Burrough*, and *Richard Hubberthorn* and *Miles Hubbersty*, and *Miles Halhead* with several others, being endued with *Power* from on high, came forth into the *Work* of the *Ministry*, and approved themselves *faithful Labourers* therein; traveling up and down, and preaching the *Gospel* freely: by means whereof *Multitudes* were *Convinced*, and many effectually turned to the Lord. Amongst these *Christopher Taylor* was one, who was Brother to *Thomas Taylor* before-mentioned; and had been a *Preacher* to a People, as well as his Brother: But after they had received the *knowledge* of the *Truth*, they soon came into *Obedience* thereunto; and left their *Preaching* for *Hire* or *Rewards*. And having received a part of the *Ministry* of the *Gospel*, they preached *Christ* freely; being often sent by the Lord to declare his Word in *Steeple-houses*, and in *Markets*: and great *Sufferers* they were.

Lancashire.
Ulverstone

After I had visited *Friends* in *Westmorland*, I returned into *Lancashire*, and went to *Ulverstone*, where — *Lampitt* was *Priest*: who though he had preached of a *People*, that did own the *Teachings* of *God*, and had said; *That Men and Women should come to declare the Gospel*; yet afterwards, when it came to be fulfilled, he *persecuted* both it and them. To this *Priest's House* I went, where abundance of *Priests* and *Professors* were got together after their *Lecture*; with whom I had great *Disputings* concerning *Christ* and the *Scriptures*: for they were loth to let their *Trade* go down, which they made of *preaching Christ's*, and the *Apostles* and *Prophets Words*. But the *Lord's Power* went over the Heads of them all, and his *Word of Life* was held forth amongst them; though many of them were exceeding *Envious* and *Devillish*. Yet alter this, many *Priests* and *Professors* came to me from far and near: of whom, they that were *Innocent* and *Simple-minded*, were satisfied, and went away refreshed; but the *fat* and *full* were fed with *Judgment*, and *sent empty away*: for that was the *Word* of the Lord to be divided to them.

Now when *Meetings* were set up, and we *Met* in *private Houses*, then began *Lampitt* the *Priest* to *Rage*: And he said, *We forsook the Temple, and went to Jeroboam's Calves-houses*: So that many *Professors* began to see, how he was declined from that, which he had formerly held and preached. Hereupon the *Case* of *Jeroboam's Calves* was opened to the *Professors*, *Priests* and *People*; and it was declared and manifested unto them, 'That their *Houses* (which they called *Churches*) were more like *Jeroboam's Calves-houses*, even 'the *Old Mass-houses*, which were set up in the *darkness* of *Papery*, 'and which they, who called themselves *Protestants*, and professed 'to be more enlightened than the *Papists*, did still hold up; although 'God had never commanded them: Whereas that *Temple*, which 'God had commanded at *Jerusalem*, *Christ* came to end the *Service* 'of; and they that received and believed in him, their *Bodies* came 'to be the *Temples* of *God*, and of *Christ*, and of the *Holy Ghost* to 'dwell in them, and to walk in them. And all such were gathered 'into

‘into the *Name* of *Jesus*, whose *Name* is above every *Name*; and
 ‘there is no *Salvation* by any other *Name* under the whole Heaven,
 ‘but by the *Name* of *Jesus*. And they that were thus gathered,
 ‘met together in several *Dwelling-houses*, which were not called the
 ‘*Temple*, nor the *Church*; but their *Bodies* were the *Temples* of God,
 ‘and the *Believers* were the *Church*, which Christ was the *Head* of.
 ‘So that *Christ* was not called the *Head* of an *Old House*, which was
 ‘made by Mens Hands; neither did he come to purchase and sanctify,
 ‘and redeem with his Blood an *Old House*, which they called their
 ‘*Church*; but the *People*, which he is the *Head* of. Much work I
 had in those Days with *Priests* and *People*, concerning their *Old Mifs-*
houses, which they called their *Churches*: for the *Priests* had persuaded
 the *People*, that it was the *House of God*; whereas the *Apostle* says,
Whose House we are, &c. *Heb. 3. 6.* So the *People* are God’s *House*, in
 whom he dwells. And the *Apostle* saith; *Christ purchased his Church with*
his own Blood; and Christ calls his *Church* his *Spouse*, and his *Bride*,
 the *Lamb’s Wife*: So that this Title *Church* and *Spouse*, was
 not given to an *Old House*; but to his *People*, the true *Be-*
lievers.

1652.

 Ulver-
 stone.

After this on a *Lecture-day* I was moved to go to the *Steeple-house*
 at *Ulverstone*, where were abundance of *Professors*, *Priests* and *People*.
 I went up near to *Priest Lampitt*, who was *blustering* on in his
Preaching: And after the *Lord* had opened my Mouth to speak, *John*
Sawrey the *Justice* came to me, and said; *If I would speak according*
to the Scriptures, I should speak. I stranged at him for speaking so to
 me, for I did speak according to the *Scriptures*; and I told him, *I*
should speak according to the Scriptures, and bring the Scriptures to
prove, what I had to say: for I had something to speak to Lampitt
and to them. Then he said: *I should not speak*; Contradicting him-
 self, who had said just before, *I should speak, if I would speak ac-*
cording to the Scriptures: which I did. Now the *People* were quiet,
 and heard me gladly; until this *Justice Sawrey* (who was the *first*
Stirrer up of *cruel Persecution* in the *North*) incensed them against
 me, and set them on to *hale, beat and bruise* me. Then on a sudden
 the *People* were in a *Rage*; and they fell upon me in the *Steeple-house*
 before his Face, and *knock’d* me down, and *kicked* me, and *trampled*
 upon me, he looking on: And so great was the *Uproar*, that some
People tumbled over their *Seats* for fear. At last he came, and took
 me from the *People*, and led me out of the *Steeple-house*, and put me
 into the Hands of the *Constables* and other *Officers*; bidding them
Whip me, and *put me out of the Town.* Then they led me about a
quarter of a *Mile*, some taking hold by my *Collar*, and some by my
Arms and *Shoulders*, and *shock* and *dragg’d* me along. And there
 being many *Friendly People* come to the *Market*, and some of them
 come to the *Steeple-house* to hear me, divers of these they *knocked*
 down also, and *brake* their *Heads*; so that the *Blood* ran down from
 several of them. And *Judge Fell’s Son* running after, to see what
 they would do with me, they *threw* him into a *Ditch* of *Water*; some
 of them crying, *Knock the Teeth out of his Head.* Now when
 they had *haled* me to the *Common-Moss-side*, a Multitude of *People*
 following, the *Constables* and other *Officers* gave me some *Blows* over
 my

1652. my Back with their *Willow-Rods*, and so thrust me among the rude
 Multitude: who (having furnished themselves some with *Staves*,
 some with *Hedge-stakes*, and others with *Holm* or *Holly-bushes*) fell
 upon me, and beat me on my *Head*, *Arms* and *Shoulders*, till they
 had amazed me; so that I fell down upon the *Wet Common*. And
 when I recovered my self again, and saw my self lying in a *Watry*
Common, and the *People* standing about me; I lay still a little while:
 And the *Power* of the *Lord* sprang through me, and the *Eternal Re-*
freshings refreshed me; so that I stood up again in the strengthening
Power of the *Eternal God*. And stretching out my *Arms* amongst them,
 I said with a loud Voice, "*Strike again; here are my Arms, my Head*
and my Cheeks. There was in the Company a *Mason*, a *Professor*,
 but a rude *Fellow*; He with his walking *Rule-Staff* gave me a *Blow*
 with all his might, just over the back of my *Hand*, as it was stretched
 out; with which *blow* my *Hand* was so bruised, and my *Arm* so be-
 nummed, that I could not draw it unto me again: so that some of
 the *People* cried out, *He hath spoil'd his Hand for ever having any*
use of it more. But I looked at it in the *Love* of *God* (for I was in the
Love of *God* to them all, that had persecuted me) and after a while
 the *Lord's Power* sprang through me again, and through my *Hand*
 and *Arm*, so that in a *Moment* I recovered *Strength* in my *Hand*
 and *Arm* in the *fight* of them all. Then they began to fall out a
 mong themselves; and some of them came to me, and said; *If I*
would give them Money, they would secure me from the rest. But I was
 moved of the *Lord* to declare to them all the *Word* of *Life*, and
 shewed them their *false Christianity*, and the *Fruits* of their *Priest's*
Ministry; telling them: they were more like *Heathens* and *Jews*,
 than true *Christians*. Then was I moved of the *Lord* to come up
 again through the *midst* of the *People*, and go up into *Ulverstone-*
Market. And as I went, there met me a *Man*, a *Souldier*, with his
Sword by his Side; *Sir*, said he to me, *I see, you are a Man, and I*
am ashamed and grieved, that you should be thus abused: and he offered
 to *Assist* me, in what he could. But I told him, The *Lord's Power*
 was over all: So I walked through the *People* in the *Market*, and
 none of them had power to touch me then. But some of the *Mar-*
ket-People abusing some *Friends* in the *Market*, I turned me about,
 and saw this *Souldier* among them with his *naked Rapier*; whereupon
 I ran in amongst them, and catching hold of his *Hand*, that his
Rapier was in, I bid him, *Put up his Sword again, if he would go along*
with me: for I was willing to draw him out from the *Company*, lest
 some *Mischief* should be done. Yet a few days after *seven Men* fell upon
 this *Souldier*, and beat him cruelly, because he had taken part with
Friends and me: For it was the manner of the *Persecutors* of that
Country, for *twenty* or *forty People* to run upon one *Man*. And they
 fell so upon *Friends* in many Places, that they could hardly pass the
High-ways; *stoning*, *beating* and *breaking* their *Heads*. Now when I
 came up to *Swarthmore*, I found the *Friends* there dressing the *Heads* and
Hands of *Friends* and *Friendly People*, which had been broken or hurt
 that day by the *Professors* and *Hearers* of *Lampitt*, the *Priest*. My *Body*
 and *Arms* were *yellow*, *black* and *blue*, with the *Blows* and *Bruises* I
 received amongst them that day: And now began the *Priests* to
 prophesy

Ulver-
stone-
Common.

Ulver-
stone-
Market.

Swarth-
more.

prophecy again, *That within half a Year we should be all put down and gone.* 1652.

About two Weeks after this I went into *Walney-Island*, and *James Naylor* went with me ; and we stay'd one Night at a little Town on this side, called *Cockan*, and had a Meeting there, where there was one *Convinced*. After a while there came a Man with a *Pistol* ; whereupon the People ran out of Doors. He called for me : and when I came out to him, he *snapp'd his Pistol* at me ; but it would not go off. This caused the People to make a great *Bustle* about him ; and some of them took hold of him, to prevent his doing *Mischief*. But I was moved in the *Lord's Power* to speak to him : and he was so struck by the *Power of the Lord*, that he trembled for fear ; and went and *hid* himself. Thus the *Lord's Power* came over them all, though there was a great *Rage* in the Country.

Walney-
Island.

Cockan.

The next Morning I went over in a Boat to *James Lancaster's* ; and as soon as I came to Land, there rushed out about *Forty Men* with *Staves, Clubs and Fishing-poles* ; and fell upon me, *beating and punching* me, and endeavoured to *thrust* me backward into the Sea. And when they had *thrust* me almost into the Sea, and I saw, they would have *knock'd* me down there in the Sea, I went up into the *Middle* of them : but they laid at me again, and *knock'd* me down, and *stunn'd* me. When I came to my self, I looked up and saw *James Lancaster's Wife* throwing *Stones* at my Face, and her Husband *James Lancaster*, was lying over me, to keep the *Blows* and the *Stones* from off me. For the People had persuaded *James Lancaster's Wife*, that I had bewitched her *Husband* ; and had promised her, *That if she would let them know, when I came thither, they would be my death.* And having got knowledge of my Coming, many of the Town rose up in this manner with *Clubs and Staves* to kill me : but the *Lord's Power* preserved me, that they could not take away my *Life*. At length I got up upon my Feet ; but they *beat* me down again into the Boat : which *James Lancaster* observing, he presently came into the Boat to me, and set me over the *Water* from them ; but while we were on the *Water* within their *Reach*, they *struck* at us with *long Poles*, and threw *Stones* after us. By that time we were come to the other side, we saw them *beating James Naylor* : for whilst they had been *beating* of me, he walked up into a *Field*, and they never minded him, till I was gone ; then they fell upon him, and all their Cry was, *Kill him, Kill him.*

Now when I was come over to the Town again, on the other side of the Water, the *Townsmen* rose up with *Pitchforks, Flails and Staves* to keep me out of the Town, crying, *Kill him ; knock him on the Head ; bring the Cart, and carry him away to the Church-yard.* So after they had abused me, they drove me a pretty way out of the Town, and there left me. Then went *James Lancaster* back again, to look after *James Naylor* ; and I being now left alone, went to a *Ditch of Water* ; and having washed my self (for they had all *bedirted and besmeared* my Face, Hands and Cloaths with *Miry Dirt and Wes*) I walked about *three Miles* to *Thomas Husson's House*, where lodged *Thomas Lawson* the Priest, that was *Convinced*. And when I came in, I could hardly speak to them, I was so *bruised* ; only I told them, where I left *James Naylor* : whereupon they took each

1652. each of them an *Horse*, and went and brought him thither that Night. The next day *Margares Fell* hearing of it, sent an *Horse* for me; but so sore I was with the *Bruises* I had, that I was not able to bear the *shaking* of the *Horse* without much *pain*. When I was come to *Swarthmore*, *Justice Sawrey*, and one *Justice Thompson* of *Lancaster*, granted forth a *Warrant* against me; but *Judge Fell* coming home, it was not served upon me: for he was out of the *Country* all this time, that I was thus *abused* and *cruelly used*. But when he came home, he sent forth *Warrants* into the *Isle of Walney*, to apprehend all those *Riotous Persons*: whereupon some of them *fled the Country*. *James Lancaster's Wife* was afterwards *Convinced* of the *Truth*, and *Repented* of the *Evil* she had done me; and so did some others of those bitter *Persecutors* also: but the *Judgments* of *God* fell upon some of them, and *Destruction* is come upon many of them since. *Judge Fell* asked me to give him a *Relation* of my *Persecution*: but I told him; *They could do no otherwise in the Spirit wherein they were; and that they manifested the Fruits of their Priest's Ministry, and their Profession and Religion to be wrong*. So he told his *Wife*, I made nothing of it; and that I spake of it as a *Man*, that had not been concerned. For indeed, the *Lord's Power* healed me again.

Cockan.

Swarthmore.

Yelland.

After I was recovered, I went to *Telland*, where there was a great *Meeting*. In the *Evening* there came a *Priest* to the *House*, with a *Pistol* in his *Hand*, under pretence to *light a Pipe of Tobacco*; and the *Maid* of the *House* seeing the *Pistol*, told her *Master*: who thereupon clapping his *Hands* on both the *Door-Posts*, told him, *He should not come in there*. And while he stood there, keeping the *Door-way*, he looked up, and spied over the *Wall* a *Company* of *Men* coming, some armed with *Staves*, and one with a *Musket*. But the *Lord God* prevented their *Bloody Design*; so that seeing themselves discovered, they went their way, and did no harm.

Lancaster.

The time for the *Sessions* at *Lancaster* being come, I went to *Lancaster* with *Judge Fell*; who on the way told me, *He had never had such a Matter brought before him before, and he could not well tell, what to do in the Business*. I told him: when *Paul* was brought before the *Rulers*, and the *Jews* and *Priests* came down to *Accuse* him, and laid many false things to his *Charge*, *Paul* stood still all that while. And when they had done, *Festus* the *Governour*, and *King Aprippa* beckned to him to speak for himself; which *Paul* did, and cleared himself of all those false *Accusations*: And so he might do by me. Being come to *Lancaster*, and *Justice Sawrey* and *Justice Thompson* having granted a *Warrant* to apprehend me; though I was not apprehended by it, yet hearing of it, I appeared at the *Sessions*; where there appeared against me about *Forty Priests*. These had chosen one *Marshall*, *Priest* of *Lancaster*, to be their *Orator*; and had provided one young *Priest*, and two *Priests Sons* to bear *Witnesses* against me; who had sworn before-hand, that I had spoken *Blasphemy*. When the *Justices* were set, they heard all, that the *Priests* and their *Witnesses* could say and charge against me; their *Orator Marshall* sitting by, and explaining their *Sayings* for them: But the *Witnesses* were so *Confounded*, that they discovered themselves to be false *Witnesses*. For

Lancaster-Sessions.

when

when the Court had Examined one of the *Witnesses* upon Oath, and then began to Examine another of them, he was at such los, he could not Answer directly; but said, the other could say it. Which made the *Justices* say to him; Have you sworn it, and given it in already upon your Oath, and now say, That he can say it? It seems, you did not hear those words spoken your self, though you have sworn it.

1652.
Lancaster
Sessions.

There were then in Court several People, who had been at that Meeting, wherein the *Witnesses* swore, I spake those blasphemous Words, which the *Priests* accused me of; and these, being Men of Integrity and Reputation in the Country, did declare and affirm in Court, That the Oath, which the *Witnesses* had taken against me, was altogether false; and that no such Words, as they had sworn against me, were spoken by me at that Meeting: For indeed, most of the serious Men of that side of the County, that were then at the Sessions, had been at that Meeting, and had heard me both at that Meeting, and at other Meetings also. This was taken notice of by Colonel West, who being a Justice of the Peace, was then upon the Bench; and having long been weak in Body, blessed the Lord, and said; The Lord had healed him that day: adding, That he never saw so many sober People and good Faces together in all his Life. And then turning himself to me, he said in the open Sessions; George, If thou hast anything to say to the People, thou may'st freely declare it. And I was moved of the Lord to speak: and as soon as I began, Priest Marshal, the Orator for the rest of the *Priests*, went his way. That which I was moved to declare, was this: That the *Holy Scriptures* were given forth by the Spirit of God; and all People must first come to the Spirit of God in themselves, by which they might know God and Christ, of whom the *Prophets* and the *Apostles* learnt; and by the same Spirit know the *Holy Scriptures*: for as the Spirit of God was in them, that gave forth the *Scriptures*; so the same Spirit of God must be in all them, that come to know and understand the *Scriptures*. By which Spirit they might have Fellowship with the Son, and with the Father, and with the *Scriptures*, and with one another: And without this Spirit they can know neither God, nor Christ, nor the *Scriptures*, nor have right Fellowship one with another. I had no sooner spoken these Words, but about half a dozen *Priests*, that stood behind my Back, burst out into a passion; and one of them, whose Name was Jackus, amongst other things that he spake against the Truth, said; That the Spirit and the Letter were inseparable. I replied, Then every one, that hath the Letter, hath the Spirit; and they might buy the Spirit with the Letter of the *Scriptures*. This plain discovery of Darknes in the Priest moved Judge Fell and Colonel West to Reprove them openly, and tell them, That according to that Position, they might carry the Spirit in their Pockets, as they did the *Scriptures*. Upon this the *Priests* being Confounded and put to silence, rushed out in a Rage against the *Justices*, because they could not have their bloody Ends upon me. So the *Justices*, seeing the *Witnesses* did not agree, and perceiving, that they were brought to Answer the *Priests* Envy, and finding, that all their Evidences were not sufficient in Law to make good their Charge against me, they discharged me. And after Judge Fell had spoken to Justice Sawrey and Justice Thompson concerning

1632. *cerning the VVarrant they had given forth against me, and shewed them the Errors thereof; He and Colonel West granted a Supersedeas, to stop the Execution thereof. Thus was I cleared in open Sessions of all those lying Accusations, which the malicious Priests had laid to my Charge: And Multitudes of People praised God that day; for it was a joyful Day to many. There was Justice Benson out of Westmorland, who was Convinced; and Major Ripan, that was Mayor of the Town of Lancaster, who was Convinced also. It was a day of Everlasting Salvation to hundreds of People: for the Lord Jesus Christ, the Way to the Father, and the free Teacher was exalted and set up, and his Everlasting Gospel was preached, and the Word of Eternal Life was declared over the heads of the Priests, and all such Money-Preachers. For the Lord opened many Mouths that Day to speak his Word to the Priests, and several friendly People and Professors reproved the Priests in their Inns, and in the Streets; so that they fell, like an old rotten House: and the Cry was among the People, That the Quakers had got the day, and the Priests were fallen. Many People were Convinced that day, amongst whom Thomas Briggs was one, who before had been averſe from Friends and Truth; inſomuch, that diſcourſing on a time with John Lawſon, a Friend, concerning Perfection, Thomas Briggs ſaid to him, Doſt thou hold Perfection? and therewithal liſt up his Hand, to have given the Friend a Box on the Ear. But this Thomas Briggs, being Convinced of the Truth that day, declared againſt his own Priest Jackus; and afterwards became a faithful Miniſter of the Goſpel, and ſtood ſo to the End of his Days.*

When the Sessions were over, James Naylor, who was preſent thereat, gave a brief Account of the Proceedings thereof in a Letter, which ſoon after he writ to Friends; which is here added for the Reader's further ſatisfaction in this Matter:

'**D**ear Friends and Brethren in the Lord Jesus Christ, my dear Love unto you all, deſiring, you may be kept ſtedfaſt in the Lord Jesus Christ, and in the power of his Love, boldly to witneſs forth the Truth, as it is revealed in you by the mighty working of the Father: To him alone be everlaſting Praise and Honour for evermore! Dear Friends, the Lord doth much manifeſt his Love and Power in theſe Parts. Upon the ſecond day of the laſt Week my Brother George and I were at Lancaster: There were abundance of Friends from all parts; and a great ſort, which ſided with the Priests, giving out, They now hoped to ſee a ſtop put to that great Work, which had gone on ſo faſt, and with ſuch Power, that their Kingdom is much ſhaken. We were called before Judge Fell, Colonel Weſt, Juſtice Sawrey, &c. to Answer, what was charged againſt George. There were Three Witneſſes to Eight Particulars, but they were much Confuſed in themſelves; which gave much Light to the Truth: whereby the Juſtices did plainly ſee, that it was Envy; and they divers times told them ſo. One of the Witneſſes was a young Priest, who Confelled, He had not meddled, had not another Priest ſent for him, and ſet him on Work. The other VVitneſſes were

' were two Priests Sons : It was proved there by many, that heard 1652.
 ' one of them lay ; If he had power, he would make George deny his *W*
 ' Profession, and that he would take away his Life. This was a single *Lancaster*
 ' Witness to one of the greatest Untruths, that was charged against *Sessions*.
 ' George ; And the Justices told him, That they saw, because he could
 ' not take away his Life, he went about to take away his Liberty. There
 ' was one Priest chosen out of the whole number, as an Orator, to
 ' plead against us ; who spared no pains to shew forth his Envy
 ' against the Truth : And when he could not prevail, he went down
 ' in a Rage ; and there came up a Pack of them into the Room,
 ' among whom was one Jacus. George was then speaking in the
 ' Room (one of the Justices having wished him, if he had any thing
 ' to say, he would speak :) at which the said Priest Jacus was in
 ' such a Rage, that he brake forth into many high Expressions against
 ' the Truth spoken by my dear Brother George ; amongst which this
 ' was one, That the Letter and the Spirit were inseparable. Hereupon
 ' the Justices stood up, and bid him, prove that, before he went any
 ' further. Then he seeing himself caught, would have denied it ; and
 ' when he could not get off so, the rest of the Priests would have
 ' helped him to a Meaning for his Words : But the Justices would
 ' admit no other Meaning, than the plain sense of the Words ; but
 ' told him, He had laid down a Position, and it was his, he should prove
 ' it ; pressing the Matter close upon him. Whereupon the Priests,
 ' being put to silence, went down in a greater Rage, than before ;
 ' and some of them, after they were gone down, being asked, what
 ' they had done, Lyes and said, They could not get into the Room ;
 ' thereby to hide their Shame, and keep the People in blindness. The
 ' Justices, Judge Fell and Colonel Vest were much Convinced of the
 ' Truth, and did set up Justice and Equity ; and have much silenced
 ' the Rage of the People. Many bitter Spirits were at Lancaster, to
 ' see the Event ; but went home, and cried : The Priests had lost the
 ' day : Everlasting Praises be to him, who fought the Battel for us,
 ' who is our King for ever ! There were Others called, who the Wit-
 ' nesses confessed were in the Room, when the things charged on
 ' George were said to have been spoken ; but they all, as one Man,
 ' denied, that any such Words were spoken : Which gave much
 ' Light to the Justices, and they durst trust, what they witnessed ;
 ' for they said, they knew many of them to be honest Men. There
 ' was a Warrant granted out against us at Appleby ; but Justice Ben-
 ' son told them, It was not according to Law ; and so it ceased : As I
 ' hear, he is a faithful Man to the Truth. The Priests began to preach
 ' against the Justices, and said ; They were not to meddle in these
 ' things, but to end Controversy betwixt Neighbour and Neighbour.
 ' They are not pleased with the Law, because it is not in the Statute to
 ' Imprison us, as the Priest, that pleaded against us, said : The
 ' Justices bid him Go put it into the Statute, if he could ; he said, It
 ' should want no will of his. They are much afraid, that they shall
 ' loose all : They are much discontented in these parts ; and some of
 ' them cry, All is gone. Dear Friends, dwell in Patience, and wait
 ' upon the Lord, who will do his own Work. Look not at Man in
 ' the Work ; nor at Man, who opposeth the Work : but rest in the

1652. *Will of the Lord, that so ye may be furnished with Patience, both*
 ~~~~~  
 Lancaster *to do and to suffer, what ye shall be called unto; that your End*  
 Sessions. *in all things may be his Praise. And take up his Cross freely,*  
*which keeps low the fleshly Man; that Christ may be set up and*  
*honoured in all things, and so the Light advanced in you, and the*  
*Judgment set up, which must give Sentence against all that opposeth*  
*the Truth; That the Captivity may be led Captive, and the Prisoner*  
*set free to seek the Lord; that Righteousness may rule in you,*  
*and Peace and Joy may dwell in you, wherein consisteth the Kingdom*  
*of the Father; to whom be all Praise for ever! Dear Friends,*  
*Meet often together: and take heed, of what Exalteth it self above*  
*its Brother; but keep low, and serve one another in Love for the*  
*Lord's sake. Let all Friends know, how it is with us: that God may*  
*have the Praise of all.*

Written from *Keller*, the 30th Day  
 of the 8th Month, 1652.

J. N.

At this Time I was in a *Fast*; and was not to *Eat*, until this *Work of God*, which then lay weighty upon me, was accomplished. But the Lord's Power was wonderfully set over all, and gave *Truth* and *Friends* Dominion therein over all, to his Glory: And his Gospel was freely preached that Day, over the Heads of about *Forty Hireling-Priests*. I stayed *Two or Three Days* afterwards in *Lancaster*, and had some *Meetings* there: And the rude and baser sort of People plotted together to have drawn me out of the *House*, and to have thrown me over *Lancaster-Bridge*; but the Lord prevented them. Then they invented another *Mischief*, which was this: After a *Meeting* at *Lancaster* they brought down a *distracted Man*, and another with him with *Bundles of Birchen-Rods*, bound together like *Besoms*, with which they should have *whipped* me: But I was moved to speak to them in the Lord's mighty Power, which chained down the *distracted Man*, and the other also; and made them calm and quiet. Then I bid him, throw his *Rods* into the *Fire*, and *burn* them; and he did so. Thus the Lord's Power being over them, they departed quietly.

But the *Priests*, fretting to see themselves overthrown at the *Sessions* at *Lancaster*, got some of the *Envious Justices* to join with them; and at the following *Affize* at *Lancaster* informed *Judge Windham* against me. Whereupon the *Judge* made a *Speech* against me in open *Court*; and commanded *Colonel West*, who was *Clerk* of the *Affize*, to issue forth a *Warrant* for the apprehending of me: But *Colonel West* told the *Judge* of my *Innocency*, and spake boldly in my defence. Yet the *Judge* commanded him again, either to write a *Warrant*, or go off from his *Seat*: Then he told the *Judge* plainly, that he would not do it; but that he would offer up all his *Estate*, and his *Body* also for me. So he stopt the *Judge*; and the Lord's Power came over all: So that the *Priests* and *Justices* could not get their *Envy* executed. That same Night I came into *Lancaster*, it being the *Affize-Time*: and hearing of a *Warrant* to be given out against me, I judged it better to shew my self openly, than for my *Adversaries* to seek me. So I went to *Judge Fell's* and *Colonel West's Chambers*: And as soon as I came

came in, they *smiled* on me; and Colonel West said, *What! are you come into the Dragon's Mouth?* I stayed in Town, till the Judge went out of Town; and I walked up and down the Town, but no one meddled with me, nor questioned me. Thus the Lord's blessed Power, which is over all, carried me through and over this *Exercise*; and gave *Dominion* over his *Enemies*, and enabled me to go on in his glorious *Work* and *Service* for his great Name's sake. For though the *Beast* maketh *War* against the *Saints*; yet the *Lamb* hath got, and will get the *Victory*.

1652.  
Lancaster  
Apr.

From Lancaster I returned to Robert Withers's, and from thence I went to Thomas Leper's to a *Meeting* in the Evening; and a very blessed *Meeting* we had there. After the *Meeting* was done, I walked in the Evening to Robert Withers's again. And no sooner was I gone, but there came a Company of *disguised Men* to Thomas Leper's with *Swords* and *Pistols*; who suddenly entering the *House*, put out the *Candles*, and swung their *Swords* about amongst the *People* of the *House*; so that the *People* were fain to hold up the *Chairs* before them, to save themselves from being cut and wounded. At length they drove all the *People* of the *House* out of the *House*, and then searched the *House* for me; who, it seems, was the only *Person* they looked for: for they had laid wait before in the *High-way*, by which I should have gone, if I had ridden to Robert Withers's. And not meeting with me on the *VVay*, they thought to have found me in the *House*; but the Lord prevented them. Soon after I was come in at Robert Withers, some *Friends* came from the Town, where Thomas Leper lived, and gave us a *Relation* of this wicked *Attempt*: And the *Friends* were afraid, lest they should come, and search Robert Withers's *House* also for me, and do me a *Mischief*: But the Lord restrained them, that they came not. Though these *Men* were in *disguise*; yet the *Friends* perceived some of them to be *French-men*, and supposed them to be *Servants* belonging to one called Sir Robert Bindlas: For some of them had said, that in their Nation they used to *Tye the Protestants to Trees*, and *whip them*, and *destroy them*. And his *Servants* used often to abuse *Friends*, both in their *Meetings*, and going to and from their *Meetings*. They once took Richard Hubberthorn and several others out of the *Meeting*, and carried them a good way off into the *Fields*; and there bound them, and left them bound in the *Winter-Season*. And at another Time one of his *Servants* came to Francis Flemming's *House*, and thrust his naked *Rapier* in at the *Door* and *Windows*: But there being at the *House* a *Kinsman* of Francis Flemming's, one who was not a *Friend*, he came with a *Cudgel* in his *Hand*, and bid the *Servant* put up his *Rapier*: which when the other would not, but vapoured at him with it, and was *Rude*; he knock'd him down with his *Cudgel*, and took his *Rapier* from him: And had it not been for *Friends*, he would have Run him through with it. So the *Friends* preserved his *Life*, that would have destroyed theirs.

Meeting  
at T. Le-  
pers.

From Robert Withers's I went to visit Justice West, Richard Hubberthorn accompanying me. And not knowing the *Way*, nor the *Danger* of the *Sands*, we *Rid*, where (as we were afterwards told) no *Man* ever *rid* before; *swimming* our *Horses* over a very dangerous *Place*. When we were come in, Justice West asked us, *If we did*

To Justice  
West's, o-  
ver the  
Sands.

1652.

Justice  
West.

not see Two Men riding over the Sands? I shall have their Cloaths anon, said he, for they cannot escape Drowning; and I am the Coroner. But when we told him, that we were the Men, he was astonished at it; and wondred, how we escaped Drowning. Upon this the envious Priests and Professors raised a slanderous Report concerning me, That neither Water could drown me, nor could they draw Blood of me; and that therefore surely I was a Witch (for indeed, sometimes when they beat me with great Staves, they did not much draw my Blood, though they bruised my Body oft-times very sorely.) But all these Slanders were nothing to me with respect to my self, (though I was concerned on the Truth's behalf, which, I saw, they endeavoured by these Means to prejudice People against) for I considered, that their fore-Fathers, the Apostate-Jews, called the Master of the House Beelzebub; and these Apostate-Christians from the Life and Power of God, could do no less to his Seed. But the Lord's Power carried me over their Slanderous Tongues, and their bloody, murtherous Spirits; who had the Ground of Witchcraft in themselves, which kept them from coming to God and to Christ.

Swarth-  
more.

Having visited Justice West, I went to Swarthmore, visiting Friends there-aways; and the Lord's Power was over all the Persecutors there. And I was moved to write several Letters to the Magistrates, Priests and Professors thereabouts, who had raised Persecution before. That which I sent to Justice Sawrey, was after this manner:

Friend,

THOU wast the first Beginner of all the Persecution in the North: Thou wast the Beginner and the Maker of the People Tumultuous: Thou wast the first Stirrer of them up against the Righteous Seed, and against the Truth of God; and wast the first strengthner of the Hands of Evil-doers against the Innocent and Harmless: And thou shalt not prosper. Thou wast the first Stirrer up of Strikers, Stoners, Persecutors, Stockers, Mockers and Imprisoners in the North, and of Revilers, Slanderers, Railers and false Accusers, and Scandal-Raisers: This was thy Work, and this thou stirredst up! So thy Fruits declare thy Spirit. Instead of stirring up the pure Mind in People, thou hast stirred up the Wicked, Malicious and Envious; and taken Hand with the Wicked. Thou hast made the People's Minds envious up and down the Country: This was thy Work. But God hath shortened thy Days, and limited thee, and set thy Bounds, and broken thy Jaws, and discovered thy Religion to the Simple and Babes, and brought thy Deeds to Light. How is thy Habitation fallen, and become the Habitation of Devils! How is thy Beauty lost, and thy Glory withered! How hast thou shewed thy End, that thou hast served God but with thy Lips, and thy Heart far from him, and thou in the Hypocrisy! How hath the Form of thy Teaching declared it self to be the Mark of the false Prophets, whose Fruit declares it self! for by their Fruits they are known. How are the Wise Men turned backward! View thy Ways, and take notice, with whom thou hast taken part. That of God in thy

thy *Conscience* will tell thee: The Ancient of Days will reprove thee. How hath thy *Zeal* appeared to be the *Blind Zeal*; a *Persecutor*, which *Christ* and his *Apostles* forbad *Christians* to follow! How hast thou strengthened the Hands of *Evil-doers*, and been a Praise to them, and not to them that do well! How like a *Mad-man*, and a *Blind-man* didst thou turn thy *Sword* backward against the *Saints*, against whom there is no *Law*! How wilt thou be gnawed and burned one Day, when thou shalt feel the *Flame* and have the *Plagues* of God poured upon thee, and thou begin to gnaw thy *Tongue* for Pain, because of the *Plagues*! Thou shalt have thy *Reward* according to thy *Works*: Thou canst not escape; the *Lord's* righteous *Judgment* will find thee out, and the *Witness* of God in thy *Conscience* shall answer it. How hast thou caused the *Heathen* to *BlaspHEME*, and gone on with the Multitude to do *Evil*, and joined hand in hand with the *wicked*! How is thy latter *End* worse than thy *Beginning*, who art come with the *Dog* to bite, and art turned as a *Wolf*, to devour the *Lambs*! How hast thou discovered thy self to be a Man more fit to be kept in a place to be nurtured, than to be set in a Place to *nurture*! How wast thou exalted and puffed up with *Pride*! And now art thou fallen down with *Shame*, that thou comest to be covered with that, which thou stirredst up, and broughtest forth. Let not *John Sawrey* take the *Words* of God into his Mouth, till he be Reformed: Let him not take his *Name* into his Mouth, till he depart from *Iniquity*. Let not him and his *Teacher* make a Profession of the *Saints Words*, except they intend to proclaim themselves *Hypocrites*, whose *Lives* are so contrary to the *Lives* of the *Saints*; whose *Church* hath made it self manifest to be a *Cage* of *Unclean Birds*. You having a *Form* of *Godliness*, but not the *Power*, have made them that be in the *Power*, your *Derision*, your *By-word*, and your *Talk* at your *Feasts*. Thy ill *Savour*, *John Sawrey*, the Country about have smelled, and of thy unchristian *Carriage* all that fear God have been *ashamed*; and to them thou hast been a *Grief*: In the Day of Account thou shalt know it, even in the Day of thy *Condemnation*. Thou wast mounted up, and hadst set thy *Nest* on high; but never gottest higher, than the *Fowls* of the *Air*: But now thou art run amongst the *Beasts* of *Prey*, and art fallen into the *Earth*; so that *Earthliness* and *Covetousness* hath swallowed thee up: and thy *Conceitedness* would not carry thee through, in whom was found the *selfish Principle*, which hath blinded thy *Eye*. Thy *Back* must be bowed down always; for thy *Table* is already become thy *Snare*.

G. F.

This *Justice Sawrey*, who was the first *Persecutor* in that Country, was afterward drowned.

I writ also to *William Lampit*, who was the *Priest* of *Ulverston*; and thus it was upon me to write unto him:

‘THE



1652.


Swarth-  
more.

‘THE Word of the Lord to thee, O Lampitt! who art a Deceiver, surfettted and drunk with the *Earthly Spirit*, rambling up and down in the *Scriptures*, and blending thy Spirit amongst the *Saints Conditions*; who hadst a *Prophecy*, as thy *Father Balaam* had, but art erred from it, as thy *Father* did: One whose *Fruit* hath withered (of which I am a Witness;) and many who have known thy *Fruit*, have seen the *End* of it, that it is withered: and do see, where thou art, in the *blind World*, a *blind Leader* of the *Blind*; a *Beast* wallowing and tumbling in the *Earth*, and in the *Lust*, one that is erred from the *Spirit* of the *Lord*; who art of old ordained for *Condemnation*: Who art in the *Seat* of the *Pharisees*, art called of Men *Master*, standest Praying in the *Synagogues*, and hast the *Chief Seat* in the *Assemblies*; a right *Hypocrite* in the steps of the *Pharisees*, and in the way of thy *Fathers*, the *Hypocrites*, which our Lord *Jesus Christ* cried *Wo* against. Such with the *Light* thou art seen to be, and by the *Light* art Comprahended: which is thy *Condemnation*, who hatest it; and will be so *Eternally*, except thou *Repent*. To thee this is the *Word* of *God*: for in *Christ’s Way* thou art not, but in the *Pharisees*; as thou mayst read, *Mat. 23*. and all that own *Christ’s Words*, may see thee there. *Christ* who died at *Jerusalem*, cried *Wo* against such as thou art; and *Christ* is the same *yesterday, to day, and for ever*. The *Wo* remains upon thee, and from under it thou canst never come; but through *Judgment*, *Condemnation* and true *Repentance*. To thee this is the *Word* of *God*: To that of *God* in thy *Conscience* I do speak, which will witness the *Truth*, of what I write, and will *Condemn* thee. And when thou art in thy *Torment* (though now thou swellest in thy *Vanity*, and livest in *Wickedness*) remember, thou wast warned in thy *Life-time*, when the *Eternal Condemnation* is stretched over thee, thou shalt witness this to be the *Word* of the *Lord God* unto thee. And if ever thy *Eye* should see *Repentance*, thou would’st witness me to have been a *Friend* of thy *Soul*.

G. F.

Having thus cleared my *Conscience* to the *Justice*, and to the *Priest* of *Ulverstone*, who had raised the first *Persecution* in that *Country*; it was upon me to send this *VVarning* in *Writing* to the *People* of *Ulverstone* in *general*.

‘Consider, O *People*! who be within the *Parish* of *Ulverston*; I was moved of the *Lord* to come into your *Publiick Places* to speak among you, being sent of *God* to direct your *Minds* to *God*, that you might know, where you might find your *Teacher*; that your *Minds* might be stayed alone upon *God*, and you might not gad abroad without you for a *Teacher*: for the *Lord God* alone will Teach his *People*, and he is coming to Teach them, and to gather his *People*

' People from *Idols-Temples*, and from the customary *Worships*, 1652.  
 ' which all the World is trained up in. And God hath given to   
 ' every one of you a *Measure* of his *Spirit* according to your Capa- Swarth-  
 ' city; *Liars*, *Drunkards*, *Whoremongers* and *Thieves*, and who fol- more.  
 ' low *filthy Pleasures*, you all have this *Measure* in you. And this is  
 ' the *Measure* of the *Spirit* of God, that shews you *Sin*, and shews  
 ' you *Evil*, and shews you *Deceit*; which lets you see *Lying* is *Sin*,  
 ' *Theft*, *Drunkenness* and *Uncleaness*, all these to be the *Works* of  
 ' *Darkness*. Therefore mind your *Measure* (for nothing that is Un-  
 ' clean, shall enter into the Kingdom of God) and prize your *Time*,  
 ' while you have it; lest the *Time* come, that you say with Sorrow,  
 ' We had *Time*, but it is past. Oh, why will ye die! Why will ye  
 ' chuse your own *Ways*! Why will ye follow the Course of the  
 ' *World*! and why will ye follow *Envy*, *Malice*, *Drunkenness* and  
 ' *foolish Pleasures*! Know ye not in your Consciences, that all  
 ' these are *Evil* and *Sin*? and that such as act such things, shall ne-  
 ' ver enter into the Kingdom of God? Oh that ye would Consider,  
 ' and see, how you have spent your *Time*, and mind, how ye do  
 ' spend your *Time*, and observe, whom ye do serve: for the Wages  
 ' of *Sin* is *Death*. Do not ye know, that whatsoever is more than  
 ' *Yea* and *Nay*, cometh of *Evil*? Oh ye *Drunkards*, who live in  
 ' *Drunkenness*, do ye think to escape the *Fire* and the *Judgment* of  
 ' God! Though ye swell in *Venom*, and live in *Lust* for a while; yet  
 ' God will find you out, and bring you to *Judgment*. Therefore love  
 ' the *Light*, which Christ hath enlightened you withal, who saith,  
 ' I am the *Light* of the *World*; and who doth enlighten every one,  
 ' that cometh into the World. One loves the *Light*, and brings his  
 ' Works to the *Light*, and there is no occasion at all of stumbling:  
 ' the other hates the *Light*, because his *Deeds* are *Evil*, and the  
 ' *Light* will reprove him. Thou that hatest this *Light*, thou hast it:  
 ' Thou knowest, *Lying* is *Evil*, *Drunkenness* is *Evil*, *Swearing* is  
 ' *Evil*; *Whoredom*, *Theft* and all *Ungodliness*, and all *Unrighteous-*  
 ' *ness* is *Evil*: Christ Jesus hath given thee *Light* enough to let  
 ' thee see, this is *Evil*. And this *Light* (if thou lovest it) will  
 ' teach thee *Holiness* and *Righteousness*, without which none shall  
 ' see God: but if thou hatest this *Light*, it is thy *Condemnation*.  
 ' And thus are *Christ's Words* found to be true, and fulfilled among  
 ' you: You that hate this *Light*, set up *Hirelings*, and *Idols-Tem-*  
 ' *ples*; and such *Priests*, as bear rule by their means; and such  
 ' *Shepherds* as hold up such things; and such as are called of Men  
 ' *Masters*, and have the *chiefest Place* in the Assemblies, whom  
 ' Christ cried *Wo* against; *Matt. 23*. And such as go in the way of  
 ' *Cain*, in *Envy*; and after the Error of *Balaam* for *Wages*, *Gifts*  
 ' and *Rewards*; *These* have been your *Teachers*, and these you have  
 ' held up. But who love the *Light*, are taught of God; and the  
 ' Lord is coming to teach his People himself, and to gather his from  
 ' the *Hirelings*, and from such as seek for their *Gain* from their  
 ' *Quarter*, and from such as bear Rule by their *Means*: The Lord  
 ' is opening the *Eyes* of *foolish People*, that they shall see such, as bear  
 ' Rule over them. But all, whose *Eyes* are shut, are such as the *Pro-*  
 ' *phet* spake of, *That have Eyes, and see not;* but are *foolish*, upholding  
 ' *such*

1652. *Such things.* Therefore, poor People, as ye love your own Souls, consider the Love of God to your Souls, while ye have time; and do not turn the Grace of God into Wantonness. That which shews you Ungodliness and worldly Lusts, that should and would be your Teacher, if ye would hearken to it; for the Saints of Old witnessed the Grace of God to be their Teacher, which taught them to live Soberly and Godly in this present World. And ye that are not sober, this Grace of God hath appeared unto you; but you turn it into Wantonness, and so set up Teachers without you, who are not sober, not holy, not godly. Here you are left without Excuse, when the Righteous Judgment of God shall be revealed upon you all, who live Ungodly. Therefore to the Light in you I speak; and when the Book of Conscience shall come to be opened, then shall you Witness, what I say to be true, and you all shall be judged out of it. So God Almighty direct your Minds (such of you especially, as love Honesty and Sincerity) that you may receive Mercy in the time of Need. Your Teacher is within you; look not forth: It will Teach you both lying in Bed, and going Abroad, to shun all Occasion of Sin and Evil.

G. F.

As the foregoing was directed To all the Inhabitants of Ulverston in general; so it was upon me to write also to those more particularly, that did most constantly follow W. Lampitt the Priest there. And unto these I writ thus:

THE Word of the Lord God to all the People, that follow Priest Lampitt, who is a blind Guide. Ye are such, as are turned from the Light of Christ within, which he hath enlightened you withal: Ye are such, as follow that which Christ cried Wo against, that goes not in Christ's Way, but in the Pharisees Way; as ye may read Matt. 23. which our Lord Jesus Christ cried Wo against. He is the same yesterday, to day and for ever: but him ye own not, while ye follow such, as he cried Wo against; though under a Colour ye make a Profession, and Lampitt, your Priest, makes a Trade of Christ's and the Saint's Words, as his Fathers the Pharisees did make a Profession of the Prophets Words, and of Moses his Words. Wo was unto them, who had not the Life: so Wo is unto you, who have not the Life, that gave forth the Scriptures; as your Fruits have made manifest. For when the Lord hath moved some to come amongst you, to preach the Truth freely, you have knock'd them down, beat, and punch'd and haled them out of your Assemblies. Such a People serves thee, O Lampitt, to make a prey upon; and these are thy Fruits: O let Shame, Shame strike thee and you all in the Faces, who make a Profession of Christ's Words, thou and they; and yet are Stoners, and Strikers, and Mockers, and Scoffers. Let all see, if this be not a Cage of Unclean Birds spoken of in the Scriptures, which they, who had the Life of the

the *Scriptures* spake of. And such a Company of People thou deceivest, and feedest them with thy *Fancies*, and makest a Trade of the *Scriptures*, and takest them for thy *Cloak*. But thou art manifest to all the *Children of Light*: for that *Cloak* will not cover thee; but thy *Skirts* are seen, and thy *Nakedness* appears. And the Lord made one to go *Naked* among you, a Figure of thy *Nakedness*, and of your *Nakedness*, and as a Sign amongst you, before your *destruction* cometh; that you might see, that you were *Naked*, and not covered with the *Truth*. To the *Light* in all your Consciences I do speak, which *Christ Jesus* doth enlighten you withal: It will shew you the *Time* you have spent, and all your *Evil Deeds* you have done in that *Time*; who follow such a *Teacher*, that acts contrary to this *Light*, and leads you into the *Ditch*. And when you are in the *Ditch* together, both *Teacher* and *People*, remember, ye were warned in your *Life time*. And if ever your Eye come to see *Repentance*, and you obey the *Light* of *Jesus Christ* in you, you will witness me to have been a *Friend* of your *Souls*, and that I have sought your *Eternal Good*, and written this in dear *Love* to you. And then will you own your *Condemnation*; which you must all own, before ye can come into that blessed *Life*, of which there is no End. But ye, who hate the *Light*, because your *Deeds* are evil, this *Light* is your *Condemnation*, and will be: And when your *Condemnation* is come upon you, remember, ye were warned. O that ye would love this *Light*, and hearken to it! It would teach you, both as you walk up and down about your *Occassions*, and as you lie upon your *Beds*, and would never let you speak a *vain Word*: In loving it, you love *Christ*; in hating it, you bring the *Condemnation* thereof upon your selves. And to you this is the *Word* of *God*, from under which you can never pass, nor ever escape the *Terror* of the *Lord* in the state you are in, who hate the *Light*.

1652.  
Swarth-  
more.

G. F.

Amongst those, who were the *Chief Hearers* and *Followers* of this *Priest Lampitt* of *Ulverston*, there was one *Adam Sands*, who was a very *wicked, false Man*, and would have destroyed *Truth* and its *Followers*, if he could: To him I was moved to write thus:

*Adam Sands,*

**T**O the *Light* in thy *Conscience* I appeal, thou *Child* of the *Devil*, thou *Enemy* of *Righteousness*; the *Lord* will strike thee down! though now for a while in thy *wickedness* thou may'st *Reign*: And the *Plagues* of *God* are due to thee, who hardenest thy self in thy *wickedness* against the pure *Truth* of *God*. With the pure *Truth* of *God*, which thou hast resisted and persecuted, thou art to be threshed down, which is *Eternal*, and doth *Comprehend* thee: and with the *Light*, which thou despisest, thou art seen; and


1652. 'and it is thy *Condemnation*. Thou as one *brutish*, and thy *Wife*, as  
 'an *Hypocrite*, and you both, as *Murderers* of the *Just*, in that which  
 'is *Eternal*, are seen and comprehended; and your *Hearts* searched  
 'and tried, and condemned by the *Light*. The *Light* in thy *Consci-*  
 'ence will witness the *Truth*, of what I write to thee; and will  
 'let thee see, that thou art not *born* of God, but art from the *Truth*,  
 'in the *Beastly Nature*: And if ever thy *Eye* see *Repentance*,  
 'thou wilt witness me a *Friend* of thy *Soul*, and a *seeker* of thy *Eter-*  
 'nal Good.

G. F.

This *Adam Sands* afterwards  
 died miserably.

I was moved also to write to *Priest Tatham*.

THE Word of the Lord to thee, *Priest Tatham*, who art  
 'found out of the *Doctrine* of *Christ*; having the *chiefest Place*  
 'in the *Assembly*, and being called of Men *Master*, and standing  
 'Praying in the *Synagogue* in the *Steps* of the *Pharisees*, which our  
 'Lord *Jesus Christ* cried *VVo* against. In his *VWay* thou art not;  
 'but in the *Way* of the *Scribes* and *Pharisees*: as thou mayest read,  
 'Matth. 23. There *Christ's VWords* Judge thee, and the *Scriptures* of  
 'Truth Condemn thee. For thou art such an one, as *sues* Men at the  
 'Law for *Tithes*, and yet professest thy self to be a *Minister* of *Christ*;  
 'which *Christ* never impowered his to do: Neither did any of his  
 'Apostles or *Ministers* ever do so. Here I charge thee in the *presence*  
 'of the *Living God* to be out of their *Doctrine*; and that thou art  
 'one of those *evil Beasts* the *Scripture* speaks of, that mindeth *Earth-*  
 'ly Things, which the *Life* of the *Scriptures* is against. Thou art  
 'for *Destruction* in the *State* wherein thou standest; and it will be  
 'thy *Portion* eternally, if thou dost not *Repent*. To that of God in  
 'thy *Conscience* I speak, which will witness the *Truth*, of what I  
 'say. Thou art one, that goest in *Cain's Way*, in *Envy*, an *Enemy*  
 'to God, and from the *Command* of God: Thou art one that goest  
 'in *Balaam's Way*, from the *Spirit* of God, for *Gifts* and *Rewards*,  
 'the *Wages* of *Unrighteousness*. Thou *Son* of *Balaam*, thou art  
 'worse than thy *Father*: for though he loved the *VVages* of *Unrigh-*  
 'teousness, yet he durst not take it; but thou not only takest it, but  
 'suest Men at the *Law*, if they will not give it thee: which never  
 'did *Minister* of *Jesus Christ*. Therefore stop thy *Mouth* for ever,  
 'and never make mention of them, or profess thy self one of them:  
 'With the *Light* thou art seen and comprehended; who art *light* and  
 'vain, and speakest a *Divination* of thy own *Brain*, and deceivest  
 'the *People*. That in thy *Conscience* will witness what I say, and  
 'will Condemn thee; who art one that bearest *Rule* by thy *Means*,  
 'which the Lord sent *Jeremiah* to cry against, *Jer. 5.* and so thou  
 'holdest up the horrible and filthy thing, that is committed in the *Land*.  
 'And they, that do not Tremble at the *VVord* of the Lord, they are the  
 'foolish

'foolish People, that hold thee up; they are *fottish Children*, and have 1652.  
 'no Understanding: They are Wise to do *Evil*, but not to do *Good*;   
 'who are deceived by thee. And such an one thou art, that seekest *swarth-*  
 'for thy *Gain* from thy *Quarter*; a *greedy dumb Dog*, that never *more.*  
 'hath enough, as thy *Practice* makes manifest; which the Lord sent  
 'Isaiah to cry against, *Isa.* 56. 11, 12. And thou art such an one,  
 'as the Lord sent *Ezekiel* to cry against, who feedest of the *Fat*, and  
 'Clothest with the *Wool*, and makest a *Prey* upon the People. But  
 'the Lord is gathering his *Sheep* from thy *Mouth*, that to thee they  
 'shall be a *Prey* no longer. Thou *Enemy of God*, here this *Prophecy*  
 'is fulfilled upon thee, *Ezek.* 34. and thou art *one of them*; I charge  
 'it upon thee in the presence of the living God: A *Hireling* thou art;  
 'and they that put not into thy Mouth, thou preparest War against  
 'them. Thou hatest the *Good*, and lovest the *Evil*; which the  
 'Lord sent *Micah* to cry against, *Mic.* 3. Cover thy Lips, and stop thy  
 'Mouth for ever, thou *Child of Darkness*: for with the *Light* thou  
 'art comprehended, and seen to be among them, which the holy  
 'Men of God cryed *WO* against; and by the Spirit of the living  
 'God thou art judged. In the *Light*, which is thy *Condemnation*,  
 'thou art comprehended; thy *Race* is seen, and thy *Compass* known,  
 'who art out of the *Commands of Christ*, and out of the *Doctrine*  
 'and *Life of the Apostles*. Thou art proved and tryed, and to thee  
 'this is the *Word of the Lord*, and to thee it shall be as an *Hammer*,  
 'a *Fire* and a *Sword*; and from under it thou shalt never come, un-  
 'less thou *Repent*; who art with the *Light* to be *Condemned*, in that  
 'State wherein thou standest. And if ever thy Eye see *Repentance*,  
 'this thy *Condemnation* thou must own.

G. F.

I writ also to — *Burton, Priest of Sedbergh*, much what to the  
 same purpose; he being in the same evil Ground, *Nature and Practice*,  
 which the other *Priests* were in. Many other *Epistles* also and *Papers*  
 I writ about that Time, as the Lord moved me thereunto, which  
 I sent abroad among the *Priests, Professors and People* of all sorts,  
 for the *laying* their *Evil ways* open before them, that they might see  
 and forsake them; and opening the *Way of Truth* unto them, that  
 they might come to walk therein: which are too many and large, to be  
 inserted in this Place.

Now after I had cleared my Conscience at that Time, to the  
*Priests and People* in those Parts near *Swarthmore*, I went again into  
*Westmorland*. And a Company of Men with *Pikes and Staves* laid  
 wait for me at a *Bridge* in the Way; and they light on some *Friends*,  
 but missed me. Afterwards they came to the *Meeting* with their  
*Pikes and Staves*: But *Justice Benson* being there, and many consi-  
 derable People besides, they were prevented from doing that *Mis-*  
*chief* they intended. So they went away in a great *Rage*, but did not  
 hurt any Body.

Westmor-  
land.

I went

1652.

Grayrigg.

I went from the *Meeting* to *Grayrigg*, and had a *Meeting* there at *Alexander Dixon's* House; where the *Priest* (who was a *Baptist*, and a *Chappel-Priest*) came to the *Meeting* to oppose: but the *Lord* confounded him by his Power. And some of the *Priest's* People tumbled down some *Milk-Pales*, which stood upon the *Side* of the *House* (the *House* being much crowded;) whereupon the *Priest*, after he and his Company were gone away, raised a *Slander*, That the *Devil* frightened him, and took away a *Side* of the *House*, while he was in the *Meeting*. And though this was an apparent and known *Falshood*, yet it served the *Priests* and *Professors* to feed on for a while: And so shameless they were, that they *Printed* it in a *Book*.

Another Time this *Priest* came to another *Meeting*, and fell to *Jangling*. First he said, *The Scriptures were the Word of God*. I told him: They were the *Words* of God, but not *Christ*, who is the *Word*; and bid him, prove by *Scripture*, what he said. Then he said, *It was not the Scripture, that was the Word*: and setting his Foot upon the *Bible*, he said; *It was but Copies bound up together*. Many *unsavory Words* came from him: But after he was gone, we had a blessed *Meeting*; and the *Lord's* Power and Presence was preciously manifested and felt among us. Soon after he sent me a *Challenge* to meet him at *Kendal*: I sent him Word, He need not go so far as *Kendal*, for I would meet him in his own *Parish*. So the *Hour* being set, we *Met*, and abundance of *rude People* were gathered there together (besides the *baptized People*, who were his own *Members*:) and they had intended to have done *Mischief* that Day; but God prevented them. Now when we were *Met*, I declared the *Day* of the *Lord* to them; and directed them to *Christ Jesus*. Then the *Priest* out with his *Bible*, and said; *It was the Word of God*. I told him it was the *Words* of God; but not *God*, the *Word*. His Answer was, *He would prove the Scriptures to be the God, before all the People*. So I let him go on, having a *Man* there, that could take down in *writing*, both what he said, and what I said. And when he could not *prove* it (for I kept him to *Scripture-Proof*, *Chapter* and *Verse* for it) the *People* gnashed their *Teeth* for *Anger*; and said, *He would have me anon*: But in going about to *prove* that *one Error*, he run into *many*. And when at length he saw, he could not *prove* it; then he said, *He would prove it a God*: So he toiled himself afresh, till he sweat again; but could not *Prove*, what he had *Affirmed*. And he and his Company were full of *wrath*: For I kept his *Affertions* on the *Head* of him and them all; and told them, I owned, what the *Scriptures* said of *themselves*, namely, *That they were the Words of God*; but *Christ was the Word*. So the *Lord's* Power came over all; and they being *confounded*, went away, and the *Lord* disappointed their *mischievous Intentions* against me: and *Friends* were established in *Christ*, and many of the *Priests* Followers saw the *Folly* of their *Teacher*.

After this, as I came through the Country visiting *Friends*, *Priest Bennet* of *Cartmel* sent a *Challenge* to dispute with me. Whereupon I came to his *Steeple-house* on the *First-Day*, and there found him *Preaching*. When he had done, I spake to him and his People; but the *Priest* would not stand the *Trial*, but went his Way. After he was  
gone

gone, I had a great deal of *Discourse* with the People: And when I was come forth into the *Steeple-house-yard*, and was discoursing further with the *Professors*, and declaring *Truth* unto them; One of them set his *foot* behind me, and Two of them ran against my *Breast*, and threw me down *backwards* against a *Grave-stone*, *wickedly* and *maliciously*, seeking to have spoiled me. But I got up again, and was moved of the Lord to speak to them. Then I went up to the *Priest's House*, and desired him to come forth, that I might *discourse* with him; seeing he had *Challenged* me: But he would not at all come out, or be seen. So the *Lord's Power* came over them all, which was greatly manifested at that Time. There was amongst the *Priest's Hearers* one *Richard Roper*, one of the *bitterest Professors* the *Priest* had; and he was very *fierce* and *hot* in his *Contention*: but afterwards he came to be *Convinced* of God's *Eternal Truth*, and became a *Minister* thereof; and continued faithful to his *Death*.

1652.  
Grayrigg.

It was now about the beginning of the Year 1653, when I returned to *Swarthmore*: And going to a *Meeting* at *Gleeston*, a *Professor* there challenged a *Dispute* with me. Whereupon I went to the *House*, where he was, and called him to come forth: but the *Lord's Power* was over him, so that he durst not meddle. Then I departed thence, and went and visited the *Meetings* of *Friends* in *Lancashire*, and so came back to *Swarthmore* again. And great *Openings* I had from the Lord, not only of *Divine* and *Spiritual Matters*, but also of *Outward Things*, relating to the *Civil Government*. For being one Day in *Swarthmore-Hall*, when *Judge Fell* and *Justice Benson* were talking of the *News* in the *News-Book*, and of the *Parliament* that then was sitting (which was called the *Long-Parliament*) I was moved to tell them; *That before that Day Two Weeks the Parliament should be broken up, and the Speaker pluck'd out of his Chair. And that Day Two Weeks Justice Benson coming thither again, told Judge Fell, That now he saw, George was a true Prophet; for Oliver had broken up the Parliament by that Time.*

1653.  
Swarthmore.

Lancashire  
Swarthmore.

About this Time I was in a *Fast* for about *Ten Days*, my *Spirit* being greatly exercised on *Truth's* behalf: for *James Milner* and *Richard Myer* went out into *Imaginations*, and a Company followed them. This *James Milner*, and some of his Company had true *Openings* at the first; but getting up into *Pride* and *Exaltation of Spirit*, they run out from *Truth*. I was sent for to them, and was moved of the Lord to go, and shew them their *Goings forth*: And they came to see their *Folly*, and *Condemned* it; and came into the *Way of Truth* again. After some Time I went to a *Meeting* at *Arn-side*, where *Richard Myer* was. Now he had been long *Lame* of one of his *Arms*: And I was moved of the Lord to say unto him amongst all the People, '*Prophet Myer, stand up upon thy Legs* (for he was sitting down :) And he stood up, and stretched out his *Arm*, that had been *Lame* a long time, and said; '*Be it known unto you, all People, that this Day I am healed.* But his *Parents* could hardly believe it; but after the *Meeting* was done, had him aside, and took off his *Doublet*: and then they saw, it was true. He came soon after to *Swarthmore-Meeting*, and there declared, how that the Lord had healed him. Yet after this the Lord commanded him to go to *Tork* with a *Message* from

Arnside.

Swarthmore.



1653. from him; and he disobeyed the Lord: and the Lord struck him again, so that he died about three quarters of a Year after.

Swarthm. Now were great Threatnings given forth in Cumberland, That if over I came there again, they would take away my Life. When I heard it, I was drawn to go into Cumberland again; and went to one Miles Wennington's, in the same Parish, from which those Threatnings came: but they had not Power to touch me then.

Cumberland

Much about this Time too it was, that Anthony Pearson was Convinced, who had been an Opposer of Friends. He came over to Swarthmore; and I being then at Colonel West's, they sent for me: and Colonel West said; Go, George, for it may be of great Service to the Man. So I went, and the Lord's Power reached him.

Bootle.

About this Time also the Lord opened several Mouths to declare the Truth to Priests and People; so that divers were cast into Prison. And I went again into Cumberland, and Anthony Pearson and his Wife, and several Friends went along with me to Bootle, where Anthony Pearson left me; and went on himself to Carlisle-Sessions: for he was a Justice of the Peace in Three Counties. Upon the First Day of the week I went into the Steeple-house at Bootle; and when the Priest had done, I began to speak. But the People were exceeding rude, and struck and beat me in the Steeple-house-yard: One gave me a very great blow over my Wrist, so that the People thought, he had broken my Hand to Pieces. The Constable was very willing to have kept the Peace, and would have set some of them by the Heels, that struck me, if I would have given way to it. After my Service at that time amongst them was over, I went to Joseph Nicholson's House; and the Constable went a little way with us, to keep off the rude Multitude from us. In the Afternoon I went up again; and then the Priest had got another Priest to help him, one that came from London, and was highly accounted of. Before I went into the Steeple-house, I sate a little upon the Cross, and Friends with me; but the Friends were moved to go into the Steeple-house, and I went in after them. The London-priest was preaching; who gathered up all the Scriptures he could think of, that spake of false Prophets, and Antichrists, and Deceivers, and threw them upon us: But when he had done, I Recollected all those Scriptures, and brought them back upon himself. Then the People fell upon me in a rude manner; but the Constable charged them to keep the Peace, and so made them quiet again. Then the Priest began to Rage, and said; I must not speak there: I told him, he had his Hour-Glass, by which he had preached; and he having done, the Time was free for me, as well as for him: for he was but a Stranger there himself. So I opened the Scriptures to them, and let them see, 'That those Scriptures, that spake of the false Prophets, 'and Antichrists and Deceivers, described them and their Generation, 'and belonged to them, who were found walking in their Steps, and 'bringing forth their Fruits; and not unto us, who were not guilty 'of such things. And I manifested to them, that they were out of 'the Steps of the true Prophets and Apostles; and shewed them clearly 'by the Fruits and Marks, that they were of those, whom those Scriptures spake of, and not me. And I declared the Truth, and the 'Word of Life to the People, and directed them to Christ their 'Teacher.

‘Teacher. And all was quiet, while I was speaking: But when I had done, and was come forth, the Priests were both of them in such a Fret and Rage, that they foamed at the Mouth for Anger against me. The Priest of the Place made an Oration to the People in the Steeple-house-Yard, and said; *This Man hath gotten all the honest Men and Women in Lancashire to him; and now, said he, he comes here to do the same.* Then said I unto him, ‘What wilt thou have left? And ‘what have the Priests left them, but such as *themselves*? For if it be ‘the *Honest*, that receive the *Truth*, and are turned to *Christ*; then ‘it must be the *Disbonest*, that follow *thee*, and such as thou art. Some also of the Priest’s People did begin to plead for their Priest, and for *Tithes*. But I told them, It were better for them to plead for *Christ*, who had ended the *Tithing-Priesthood* and the *Tithes*, and had sent forth his *Ministers* to give freely, as they had received freely. So the *Lord’s Power* came over them all, and put them to *Silence*; and restrained the rude People, that they could not do the *Mischief* they intended. And when I came down again to Joseph Nicholson’s House, I saw a great hole in my Coat, which was cut with a *Knife*; but it was not cut through my *Doublet*, for the *Lord* had prevented their *Mischief*. And the next day there was a rude, wicked Man would have done Violence to a Friend; but the *Lord’s Power* stopt him.

Now was I moved to send James Lancaster, to Appoint a Meeting at one John VVilkinson’s Steeple-house near Cockermouth; who was a Preacher in great repute, and had three Parishes under him; wherefore I staid at Milholm in Bootel, till he came back again. In the mean time some of those they called the Gentry of the Country, had made a Plot against me, and had given a little Boy a Rapier, for him to do me a Mischief with it. And they came with the Boy to Joseph Nicholson’s House to seek me: but the Lord had so ordered it, that I was not in the House, but was gone forth into the Fields. They met with James Lancaster, but did not much abuse him; and not finding me in the House, after a while they went away again. So I walked up and down in the Fields that Night, and did not go to Bed; as very often I used to do. The next Morning we passed from thence, and came the next day to the Steeple-house, where James Lancaster had appointed the Meeting. There were at this Meeting Twelve Soldiers and their Wives, who were come thither from Carlisle; and the Country-People came in, like as it had been to a Fair. I lay at an House somewhat short of the Place, so that many Friends were got thither before me. And when I came there, I found James Lancaster speaking under a Yew-Tree; which was so full of People, that I feared, they would break it down. I looked about for a place to stand upon, to speak unto the People: for they lay all up and down, like People at a Leaguer. But after a while, that I was discovered, a Professor came to me and asked; If I would not go into the Church? I seeing, there was no place abroad convenient to speak to the People from, told him, Yes: Whereupon the People rushed in; so that when I came in, the House and Pulpit was so full of People, that I had much ado to get in: and they that could not get in, stood

Meeting  
near Cock-  
ermouth.


1653.

A Meeting  
near Cock-  
ermouth.

abroad about the *Walls*. When the *People* were settled, I stood up upon a *Seat*: 'And the *Lord* opened my Mouth to declare his *Everlasting Truth*, and his *Everlasting Day*; and to lay open all their *Teachers*, and their *Rudiments*, *Traditions* and *Inventions*, that they 'had been in, in the *Nights of Apostacy* since the *Apostles days*: And 'I turned them to *Christ* the true *Teacher*, and to the true, *Spiritual Worship*; directing them, where to find the *Spirit* and *Truth*, 'that they might *Worship God* therein. I opened *Christ's Parables* 'unto them, and directed them to the *Spirit of God* in themselves, 'that would open the *Scriptures* unto them. And I shewed them, 'how all might come to know their *Saviour*, and sit under his *Teaching*; and come to be *Heirs of the Kingdom of God*, and know both 'God's and *Christ's Voice*, by which they might discover all the *false Shepherds* and *Teachers* they had been under, and be gathered to the 'true *Shepherd*, *Priest*, *Bishop* and *Prophet Christ Jesus*, whom God 'commanded all to *hear*. So when I had largely declared the *Word of Life* unto them, for about the space of *three Hours*, I walked forth from amongst the *People*, and the *People* passed away very well satisfied. Amongst the rest a *Professor* followed me, praising and commending me; and his Words were like a *Thistle* to me: At last I turned about, and bid him, *Fear the Lord*: Whereupon one, *Priest Larkham* of *Cockermouth* (for several *Priests* were got together on the Way, who came, after the *Meeting* was done) said to me, *Sir, why do you judge so? you must not judge*, said he. But I turned to him and said, *Friend*, dost not thou discern an *Exhortation* from a *Judgment*? for I admonished him to *fear God*; and dost thou say, I judge him? So this *Priest* and I falling into *Discourse*, I manifested him to be amongst the *false Prophets* and *covetous Hirelings*. And several *People* being moved to speak unto them, he and two other of the *Priests* soon got away. When they were gone, *John Wilkinson* (who was *Preacher* of that *Parish*, and of two other *Parishes* in *Cumberland*) began to *dispute* against his own *Conscience* for several hours, till the *People* generally turned against him: for he thought to have *Tired* me out; but the *Lord's Power* tired him out, and the *Lord's Truth* came over him and them all. And *Many hundreds* were *Convinced* that day, and received the *Lord Jesus Christ*, and his *free Teaching* with Gladness; of whom some have *died in the Truth*, and many stand there faithful *Witnesses* thereof. The *Souldiers* also were *Convinced*, and their *Wives*; and continued with me, till the *First-day*.

Cock-  
ermouth.

On the *First-day* I went to the *Steeple-house* at *Cockermouth*, where *Priest Larkham* lived: And when the *Priest* had done, I began to speak; and the *People* began to be *Rude*: but the *Souldiers* told them, We had *broken no Law*; and then they were quiet. Then I turned me to the *Priest*, and laid him open amongst the *false Prophets* and *Hirelings*: At which word the *Priest* went his way, and said, *He calls me Hireling*: which was true enough, and all the *People* knew it. Then some of the *Great Men* of the *Town* came to me, and said, *Sir, We have no learned Men to dispute with you*. I told them, I came not to *dispute*, but to declare the way of *Salvation* to them, and the way of *Everlasting Life*. And so I declared largely the way of *Life* and

and *Truth* to them, and directed them to *Christ* their Teacher, 1652.  
that had died for them, and bought them with his *Blood*. 


When I had done, I passed away about *Two Miles* to another *Brigham*.  
great *Steeple-house* of said *John Wilkinson's*, called *Brigham*; where  
the *People*, having been at the other *Meeting*, were mightily affected;  
and would have put my *Horse* into the *Steeple-house-Yard*: but I said,  
*No*; the *Priest* claims that; have him to an *Inn*. When I came into  
the *Steeple-house-Yard*, I saw the *People* coming in great Companies,  
as to a *Fair*; and abundance were already gathered in the *Lanes*,  
and about the *Steeple-house*. I was very *Thirsty*; and walked about  
a *quarter* of a *Mile* to a *Brook*, where I got some *Water*, and re-  
freshed my Self. And as I came up again, I met the said *Wilkinson*;  
who, as I passed by him, said, *Sir, will you preach to day? If you*  
*will*, said he, *I will not Oppose you in Word or Thought*. I replied, *Op-*  
*pose, if thou wilt; I have something to speak to the People*. And, said  
I, thou carried'st thy self *foolishly* the other day, and spakest a-  
gainst thy *Conscience* and *Reason*; insomuch that thy *Hearers* cried  
out against thee. So I left him, and went on; for he saw, it was in  
vain to *Oppose*, the *People* were so affected with the *Lord's Truth*.  
When I came into the *Steeple-house-Yard*, a *Professor* came to me, and  
asked, *If I would not go into the Church?* (as he called it) And I see-  
ing no convenient *Place* abroad, to stand to speak unto the *People*  
from, went in; and stood up in a *Seat*, after the *People* were settled.  
The *Priest* came in also; but did not go up to his *Pulpit*. 'So the  
'*Lord* opened my Mouth, and I declared his *Everlasting Truth*, and  
'*Word of Life* to the *People*; directing them to the *Spirit* of *God* in  
'themselves, by which they might know *God* and *Christ*, and the  
'*Scriptures*, and come to have heavenly *Fellowship* in the *Spirit*. And  
'I declared to them, that *Every one that cometh into the World*, was  
'*enlightened by Christ* the *Life*; by which *Light* they might see  
'their *Sins*, and *Christ*, who was come to save them from their *Sins*,  
'and died for them. And if they came to walk in this *Light*, they  
'might therein see *Christ* to be the *Author* of their *Faith*, and the  
'*Finisher* thereof; their *Shepherd* to feed them, their *Priest* to teach  
'them, and their great *Prophet* to open divine *Mysteries* unto them,  
'and to be always present with them: I opened also unto them, in  
'the *Openings* of the *Lord*, the *first Covenant*, shewing them the  
'*Figures*, and the *Substance* of those *Figures*; and so bringing them  
'on to *Christ*, the *New Covenant*. I also manifested unto them, that  
'there had been a *Night* of *Apostasy* since the *Apostles days*; but that  
'now the *Everlasting Gospel* was preached again, which brought *Life*  
'and *Immortality* to *Light*: And the *day* of the *Lord* was come, and  
'*Christ* was come to teach his *People* himself by his *Light*, *Grace*,  
'*Power* and *Spirit*. A fine opportunity the *Lord* gave me, to preach  
*Truth* among the *People* that day, for about *three hours* time; and all  
was quiet. And *Many hundreds* were *Convinced* that day: And some  
of them praised *God* and said; *Now we know the first step to Peace*.  
The said *Preacher* also said privately to some of his *Hearers*, that I had  
*broken them, and overthrown them*

1653. After this I went to a *Village*, and many *People* accompanied me. And as I was sitting in an *House* full of *People*, declaring the *Word of Life* unto them, I cast mine *Eye* upon a *Woman*; and I discerned an *Unclean Spirit* in her. And I was moved of the *Lord* to speak sharply to her; and told her, she was a *Witch*: Whereupon the *Woman* went out of the *Room*. Now I being a *Stranger* there, and knowing nothing of the *Woman* *Outwardly*, the *People* wondered at it; and told me afterwards, that I had discovered a great thing: for all the *Country* looked upon her to be a *Witch*. The *Lord* had given me a *Spirit* of discerning, by which I many times saw the *States* and *Conditions* of *People*, and could *Try* their *Spirits*. For not long before, as I was going to a *Meeting*, I saw some *Women* in a *Field*, and I discerned them to be *Witches*: and I was moved to go out of my way into the *Field* to them, and declare unto them their *Conditions*; telling them plainly, *They were in the Spirit of Witchcraft*. At another time there came such an one into *Swarthmore-Hall* in the *Meeting-time*; and I was moved to speak sharply to her, and told her, she was a *Witch*: And the *People* said afterwards, she was generally accounted so. There came also at another time another *Woman*, and stood at a distance from me; and I cast mine *Eye* upon her and said: *Thou hast been an Harlot*: for I perfectly saw the *Condition* and *Life* of the *Woman*. The *Woman* answered and said, *Many could tell her of her Outward Sins; but none could tell her of her Inward*. Then I told her, Her *Heart* was not right before the *Lord*; and that from the *Inward* came the *Outward*. This *Woman* came afterwards to be *Convinced* of *God's Truth*, and became a *Friend*.

Coldbeck. From the afore said *Village* we came up to *Thomas Bewley's*, near Coldbeck; and from thence, having had some *Service* for the *Lord* there, I passed to a *Market-Town*, where I had a *Meeting* at the *Cross*; and all was pretty quiet: and when I had declared the *Truth* unto them, and directed them to *Christ* their *Teacher*, some received the *Truth*. Then we passed further, and had another *Meeting* upon the *Borders*, in a *Steeple-house-Yard*, to which many *Professors* and *Contenders* came; but the *Lord's Power* was over all: and when the *Word of Life* had been declared amongst them, some received the *Truth* there also.

Carlisle. From thence passing on we came to *Carlisle*, and the *Pastor* of the *Baptists*, with most of his *Hearers* came to me there to the *Abbey*; where I had a *Meeting*, and declared the *Word of Life* amongst them: and many of the *Baptists*, and of the *Souldiers* were *Convinced*. After the *Meeting* was done, the *Pastor* of the *Baptists* (being an high *Notionist*, and a flashy Man) came to me, and asked me, *What must be damned?* I was moved immediately to tell him, *That which spake in him, was to be damned*. This stopt the *Pastor's Mouth*; and the *Witness* of *God* was raised up in him: and I opened to him the *States* of *Election* and *Reprobation*, so that he said; *He never heard the like in his Life*. He also came afterward to be *Convinced*.

Then went I up to the *Castle* among the *Souldiers*; who beat a *Drum*, and called the *Garrison* together: And I preached the *Truth* amongst them, 'Directing them to the *Lord Jesus Christ* to be their *Teacher*,

Teacher, and to the measure of his Spirit in themselves; by which they might be turned from the *Darkness* to the *Light*, and from the Power of *Satan* unto *God*. And I warned them all, that they should do no *Violence* to any Man; but should shew forth a *Christian-Life*: telling them, that he, who was to be their Teacher, would be their *Condemnation*, if they were disobedient to him. So I left them, having no *Opposition* from any of them, except the *Serjeants*; who afterwards came to be *Convinced*. 1653.  Carlisle.

On the *Market-day* I went up into the *Market*, to the *Market-Cross*. Now the *Magistrates* had both threatned, and sent their *Serjeants*: And the *Magistrates Wives* had said, *That if I came there, they would pluck the Hair from off my Head*; and that the *Serjeants* should take me up. Nevertheless I obeyed the *Lord God*, and went upon the *Cross*; and there declared unto them, 'That the day of the *Lord* was coming upon all their deceitful *Ways* and *Doings*, and deceitful *Merchandize*; and that they should put away all *Cozening* and *Cheating*, and keep to *Yea* and *Nay*, and speak the *Truth* one to another: So the *Truth*, and the *Power* of *God* was set over them. And after I had declared the *Word* of *Life* to the *People*, the *Throng* being so great, that the *Serjeants* could not get to me, nor the *Magistrates Wives* come at me; I passed away quietly. Many *People* and *Souldiers* came to me, and some *Baptists*, that were bitter *Contenders*; amongst whom one of their *Deacons*, being an *envious Man*, and finding the *Lord's Power* was over them, *Cried out for very Anger*. Whereupon I set my *Eyes* upon him, and spake sharply to him in the *Power* of the *Lord*: and he cried, *Do not pierce me so with thy Eyes; keep thy Eyes off me*.

On the first day following, I went into the *Steeple-house*: And after the *Priest* had done, I preached the *Truth* to the *People*, and declared the *Word* of *Life* amongst them. The *Priest* got away; and the *Magistrates* desired me to go out of the *Steeple-house*: But I still declared the *Way* of the *Lord* unto them, and told them; I came to speak the word of *Life* and *Salvation* from the *Lord* amongst them. The *Power* of the *Lord* was dreadful amongst them in the *Steeple-house*, so that the *People* trembled and shook, and they thought, the *Steeple-house* shook; and some of them feared, it would have fallen down on their *Heads*. The *Magistrates Wives* were in a *Rage*, and strove mightily to have been at me: but the *Souldiers* and friendly *People* stood thick about me. At length the rude *People* of the *City* rose, and came with *Staves* and *Stones* into the *Steeple-house*, crying; *Down with these Round-headed Rogues*: and they threw *Stones*. Whereupon the *Governour* sent a *File* or two of *Musketeers* into the *Steeple-house*, to appease the *Tumult*; and commanded all the other *Souldiers* out. So those *Souldiers* took me by the *Hand* in a friendly manner, and said; They would have me along with them then. When we came forth into the *Street*, the *City* was in an *Up-roar*; and the *Governour* came down: and some of those *Souldiers* were put in *Prison* for standing by me, and for me against the *Towns People*. There was a *Lieutenant*, that had been *Convinced*; and he came, and had me to his *House*, where there was a *Baptists-Meeting*, and thither came *Friends* also: and we had a very quiet *Meeting*; and

1653. and they heard the *Word of Life* gladly, and many received it. The *next day*, the *Justices and Magistrates* of the *Town* being gathered together in the *Town-hall*, they granted a *Warrant* against me; and sent for me to come before them. I was then gone to a *Baptist's House*; but hearing of it, I went up to the *Hall* to them, where many *rude People* were: some of whom had sworn *strange false Things* against me. I had a great deal of *Discourse* with the *Magistrates*, wherein I laid open the *Fruits* of their *Priest's Preaching*; and shewed them, how *Void* they were of *Christianity*: and that, though they were such *great Professors* (for they were *Independents* and *Presbyterians*) they were without the *Possession* of that which they *professed*. So after a large *Examination* they *Committed* me to *Prison* as a *Blasphemer*, an *Heresick* and a *Seducer*; though they could not justly charge any such thing against me. The *Jail* at *Carlisle* had *Two Jailers*, an *Upper* and an *Under*, which looked like *Two great Bear-wards*. Now when I was brought in, the *Upper-Jailer* had me up into a great *Chamber*, and told me, *I should have what I would in that Room*. But I told him, he should not expect any *Money* from me, for I would neither *lie* in any of his *Beds*, nor *eat* any of his *Victuals*. Then he put me into *another Room*; where after a while I got something to lie upon. There I lay, till the *Affizes* came: and then all the *Talk and Cry* was, that I was to be *Hanged*. And the *High-Sheriff*, whose Name was *Wilfrey Lawson*, stirred them much up to take away my *Life*, and said; *He would guard me to my Execution himself*. They were in a *black, dark Rage*, and set *three Musketeers* for *Guard* upon me; one at my *Chamber-door*, another at the *Stairs-foot*, and a third at the *Street-door*: and none they would let come at me, except one sometimes, to bring me some necessary things. At *Night* they would bring up *Priests* to me, sometimes as late as the *Tenth Hour* in the *Night*; and they would be exceeding *Rude* and *Divellish*. There were a *Company* of *bitter, Scotch Priests, Presbyterians*, made up of *Envy* and *Malice*, who were not fit to speak of the *things* of *God*, they were so *foul-mouthed*: But the *Lord* by his *Power* gave me dominion over them all, and I let them see both their *Fruits*, and their *Spirits*. *Great Ladies* also (as they were called) came to see the *Man*, that they said *was to die*. Now, while both the *Judge, Justices* and *Sheriff* were contriving together, how they might put me to *death*; the *Lord* disappointed their *Design* by an unexpected way. For the *Judge's Clark* (as I was *Informed*) *parted a Question* among them; which *Confounded* all their *Counsels*: So that after that they had not *Power* to call me before the *Judge*.

*Anthony Pearson* being then in *Carlisle*, and perceiving, that they did not intend to bring me (as was expected) upon my *Trial*, he writ a *Letter* to the *Judges*, directed as followeth:

'To the Judges of Assize and Jail-Delivery for the  
'Northern Parts, sitting at Carlisle.

1653.  
Carlisle.  
Assize.

'YOU are raised up to do Righteousness and Justice, and sent forth  
'to punish him that doth Evil, and to encourage him that doth well,  
'and to set the oppressed free. I am therefore moved to lay before you  
'the Condition of him, who is called George Fox, whom the Magistrates  
'of this City have cast into Prison, for Words that he is accused to have  
'spoken, which they call Blasphemy. He was sent to the Jail, till he  
'should be delivered by due Course of Law; and it was expected, he  
'should have been proceeded against in the Common Law-Course at this  
'Assizes. The Informations against him were delivered into Court;  
'and the Act allows and appoints that way of Trial. How hardly and  
'unchristianly he hath been hitherto dealt with, I shall not now mention:  
'but you may consider, that nothing he is accused of, is nice and difficult.  
'And, to my Knowledge, he utterly abhors and detests every Particular,  
'which by the Act against Blasphemous Opinions is appointed to be pu-  
'nished; and differs as much from those People, against whom the Law was  
'made, as Light from Darkness. Though he be Committed, Judgment  
'is not given against him; nor have his Accusers been face to face, to  
'affirm before him, what they have Informed against him: Nor was he  
'heard, as to the Particulars of their Accusations: nor doth it appear,  
'that any Word they charge against him, is within the Act. But indeed,  
'I could not yet so much as see the Information, no not in Court, though  
'I desired it both of the Clark of the Assizes and of the Magistrates  
'Clark; nor hath he had a Copy of them. This is very hard: And  
'that he should be so close restrained, that his Friends may not speak  
'with him, I know no Law nor Reason for. I do therefore claim for  
'him a due and lawful Hearing, and that he may have a Copy of his  
'Charge, and freedom to Answer for himself; and that rather before  
'you, than to be left to the Rulers of this Town, who are not competent  
'Judges of Blasphemy: as by their Mittimus appears, who have Com-  
'mitted him upon an Act of Parliament; and mention Words, as spo-  
'ken by him at his Examination, which are not within the Act, and  
'which he utterly denies. The Words mentioned in the Mittimus he de-  
'nies to have spoken; and hath neither professed nor avowed them.

Anthony Pearson.

But notwithstanding this Letter, the Judges were resolved not to  
suffer me to be brought before them; but reviling and scoffing at  
me behind my back, left me to the Magistrates of the Town: giving  
them what Encouragement they could, to Exercise their Cruelty upon  
me. Whereupon (though I had been kept up so close in the Jailers's  
House, that Friends were not suffered to come at me; and Colonel  
Benson and Justice Pearson were denied to see me: yet) the next Day,  
after the Judges were gone out of Town, an Order was sent to the  
Jailer, to put me down into the Dungeon amongst the Moss-Troopers,  
Thieves

Carlisle-  
Dungeon.




1653.  
 Carlisle-  
 Dungeon.

*Thieves and Murderers*; which accordingly he did. A *Filthy, Nasty Place* it was, where *Men and Women* were put together in a very *uncivil manner*; and never a *House* or *Office* to it: And the *Prisoners* so *lousy*, that one *Woman* was almost eaten to death with *Lice*. Yet as *bad* as the *Place* was, the *Prisoners* were all made very *loving* and *subject* to me; and some of them were *Convinced* of the *Truth*, as the *Publicans* and *Harlots* were of old; so that they were able to *confound* a *Priest*, that might come to the *Grates* to *dispute*. But the *Jailer* was very *Cruel*, and the *Under-Jailer* very *abusive* both to me, and to *Friends*, that came to see me: For he would *beat Friends* with a great *Cudgel*, that did but come to the *Window* to look in upon me. I could get up to the *Grate*, where sometimes I took in my *Meat*; at which the *Jailer* was often *offended*. One Time he came in a great *Rage*, and fell a *beating* me with his great *Cudgel*, though I was not at the *Grate* at that time: and as he *beat* me, he cried, *Come out of the Window*, though I was then far enough from it. Now, while he *struck* me, I was made to *sing* in the *Lord's Power*; and that made him *Rage* the more. Then he went, and fetched a *Fiddler*, and brought him in where I was, and set him to *play*; thinking to *vex* me thereby: But while he *played*, I was moved in the everlasting *Power* of the *Lord God* to *sing*; and my *Voice* drowned the *Noise* of the *Fiddle*, and *struck* and *confounded* them: and made them give over *Fiddling*, and go their ways.

*Justice Benson's Wife* was moved of the *Lord* to come to *visit* me, and to *Eat no Meat*, but what she *Eat with me* at the *Bars* of the *Dungeon-Window*. She was afterwards herself *Imprisoned* at *Tork*, when she was *great with Child*, for speaking to a *Priest*; and was kept in *Prison*, and not suffered to go out, when the time of her *Travail* was come: so she was delivered of her *Child* in the *Prison*. She was an *honest, tender Woman*, and continued *faithful* to the *Truth*, until she *died*.

Whilst I was in the *Dungeon* at *Carlisle*, one *James Parnel*, a little *Lad* of about *Sixteen Years* of *Age*, came to see me; and was *Convinced*: And the *Lord* quickly made him a *powerful Minister* of the *Word of Life*, and many were turned to *Christ* by him; though he lived not long. For travelling into *Essex* in the *Work* of the *Ministry*, in the Year 1655, he was *Committed* to *Colchester-Castle*, where he endured very great *Hardships* and *Sufferings*; being put by the *Cruel Jailer* into a *Hole* in the *Castle-wall*, called the *Oven*, so high from the *Ground*, that he went up to it by a *Ladder*: which being *six Foot* too *short*, he was fain to *climb* from the *Ladder* to the *Hole* by a *Rope*, that was *fastned* above. And when *Friends* would have given him a *Cord* and a *Basket*, to have *drawn up* his *Viſtuals* in, the *Inhuman Jailer* would not suffer them; but forced him to *go down* and *up* by that *short Ladder* and *Rope*, to fetch his *Viſtuals* (which for a long time he did) or else he might have *famished* in the *Hole*. At length, his *Limbs* being much *benumbed* with *lying* in that *Place*, yet being constrained to *go down* to take up some *Viſtuals*; as he came up the *Ladder* again with his *Viſtuals* in *one hand*, and caught at the *Rope* with the *other*, he *missed* the *Rope*; and *fell down* from a very great *height* upon the *Stones*: by which *Fall* he was exceedingly

*wounded*

wounded in his *Head and Arms*, and his *Body* much *bruised*; and he died in a *short Time* after. And when he was dead, the wicked Professors, to cover their own *Cruelty*, writ a *Book* of him, and said; *He fasted himself to Death*: Which was an *abominable Falshood*; and was manifested so to be by another *Book*, which was written in *Answer* to that, and was called, *The Lamb's Defence against Lies*. 1652.  Carlisle-Dungeon.

Now when I saw, that I was not like to be brought forth to a *publick Hearing and Trial* (although I had before *Answered* in *Writing* the *particular Masters* charged against me, at the *Time* of my *first Examination and Commitment*) I was moved to send forth the following *Paper*, as a *publick Challenge* to all those, that did *belie the Truth* and me *behind my Back*, to come forth, and make good their *Charge*.

‘ **I** F any in *Westmorland*, or *Cumberland*, or elsewhere, that profess  
 ‘ *Christianity*, and pretend to love *God and Christ*, are not satisfi-  
 ‘ ed concerning the *things* of *God*, which I, who am called *George Fox*,  
 ‘ have spoken and declared, let them declare and publish their *Dissat-*  
 ‘ *isfaction* in *Writing*; and not *back-bite*, nor *lie*, nor *persecute* in *se-*  
 ‘ *cret*: This I demand of you all in the *presence* of the *living God*,  
 ‘ as ye will answer it to him. For the *Exaltation* of the *Truth*, and  
 ‘ the *Confounding* of the *Deceit* is this given forth: To *that* of *God*  
 ‘ in your *Consciences* I speak; declare or write your *Dissatisfactions* to  
 ‘ any of them, whom you call *Quakers*, that *Truth* may be *exalted*,  
 ‘ and All may come to the *Light*, with which *Christ* hath enlightned  
 ‘ every one, that cometh into the *World*: that nothing may be hid  
 ‘ in *Darkness*, in *Prisons*, *Holes* or *Corners*; but that all things may  
 ‘ be brought to the *Light* of *Christ*, and by the *Light* of *Christ* may  
 ‘ be tried. This am I moved of the *Lord* to write, and send forth to  
 ‘ be set upon the *Market-Crosses* in *Westmorland*, and elsewhere. To  
 ‘ the *Light* of *Christ* in you I speak, that none of you may speak evil  
 ‘ of the *things* of *God*, which you know not; nor act contrary to  
 ‘ the *Light*, that gave forth the *Scriptures*: lest you be found *Fighters*  
 ‘ against *God*, and the *Hand* of the *Lord* be turned against you.

G. F.

While I thus lay in the *Dungeon* at *Carlisle*, the *Report*, that was raised at the time of the *Affize*, That I should be put to *Death*, was gone out far and near; insomuch that the *Parliament* then sitting (which, I think, was called the *Little-Parliament*) hearing, That a *Young-man* at *Carlisle* was to die for *Religion*, caused a *Letter* to be sent down to the *Sheriff* and *Magistrates* concerning me. And much about the same *Time* I writ also to the *Justices* at *Carlisle*, that had cast me into *Prison*, and that persecuted *Friends* at the *Instigation* of the *Priests*, for *Tithes*; expostulating the *Matter* with them thus:


1653.

w

Carlisle-  
Duncheon.

Friends, Thomas Crafton and Cuthbert Studholm,

'Your Noise is gone up to London before the sober People: What  
 'Imprisoning, what Gaggings, what Havock and Spoiling the  
 'Goods of People have you made within these few Years, unlike Men;  
 'as though you had never read the Scriptures, or had not minded  
 'them! Is this the End of Carlisle's Religion? is this the End of your  
 'Ministry? and is this the End of your Church, and of your Pro-  
 'fession of Christianity? you have shamed it by your Folly and Mad-  
 'ness, and blind Zeal. Was it not always the Work of the blind  
 'Guides, Watchmen, Leaders and false Prophets, to prepare War  
 'against them, that would not put into their Mouths? And have not  
 'you been the Priests Pack-horses and Executioners? When they spur  
 'you up, to bear the Sword against the Just, do not you run on against  
 'the Creatures, that cannot hold up such, as the Scriptures did always  
 'testify against? Yet will you lift up your unholy Hands, and call up-  
 'on God with your polluted Lips, and pretend a Fast, who are full of  
 'Strife and Debate. Did your Hearts never burn within you? Did  
 'you never come to question your Conditions? Are you wholly given  
 'up to do the Devil's Lusts, to Persecute? Where is your Loving  
 'Enemies? Where is your Entertaining Strangers? Where is your  
 'Overcoming Evil with Good? Where are your Teachers, that can stop  
 'the Mouths of Gain-sayers, and can convince Gain-sayers, and such as  
 'oppose themselves? Have you no Ministers of the Spirit, no Soldiers  
 'with Spiritual Weapons, displaying Christ's Colours? But all the Dra-  
 'gon's, the Murderer's, the Persecutor's; Arm of Flesh; Cain's Wea-  
 'pons; Chief Priests taking Counsel; Judas and the Multitude with  
 'Swords and Staves; Sodom's Company raging about Lot's House; like  
 'the Priests and Princes against Jeremiah; like the Dragon, Beast and  
 'great Whore, and the false Church, which John saw should cast into  
 'Prison, and Kill, and Persecute? Whose Weapons are you bearing? doth  
 'not the false Church, the Whore, make Merchandize of Cattel, Corn,  
 'Vine and Oil, even to the very Souls of Men? And hath not all  
 'this been, since the true Church went into the Wilderness? Read Re-  
 'velations the 12th, with the 18th: Do you not read and see, what  
 'a Spirit you are of, and what a bottomless Pit you are in? And have  
 'not you dishonoured the Place of Justice and Authority? What!  
 'turned your Sword backward, like Mad-Men, who are a Praise  
 'to the Evil-Doer, and would be a Terror to the Good, with all Force  
 'and Might to stop the way of Justice! Doth not the Lord, think  
 'you, behold your Actions? How many have you wronged? how  
 'many have you Imprisoned and Persecuted, and put out of your  
 'Synagogues! Are you they, that must fulfil the Prophecy of  
 'Christ, Matth 23. John 16. Read the Scriptures, and see, how  
 'unlike you are to the Prophets, Christ and his Apostles: and what a  
 'Visage you have; like unto them, that persecuted the Prophets, Christ  
 'and the Apostles! You are found in their Steps, wrestling with Flesh  
 'and Blood; and not with Principalities, and Powers, and Spiritual  
 'Wickedness: And your Teachers imprisoning and persecuting for  
 'outward things, you being their Executioners; the like whereof  
 'hath

'hath not been in all the Nations : The *Havock* that hath been made, 1653.  
 'the *spoiling* of the Goods of People, taking away their *Oxen* and   
 'fatted *Beeves*, their *Sheep*, *Corn*, *Wool* and *Household-Goods*, and giv- Carlisle-  
 'ing them to the *Priests*, that have done no *Work* for them : More *Dungeon*.  
 'like *Moss-Troopers*, than *Ministers* of the *Gospel*, they take them  
 'from *Friends* ; *suing* them in your *Courts*, and fining them, be-  
 'cause they will not break the *Commands* of *Christ*, that is, because  
 'they will not *Swear*. And thus you *Act* against them, that do not  
 'lift up an *Hand* against you ; and as much as you turn against *them*,  
 'you turn against *Christ*. But he is risen, that will plead their *Cause* ;  
 'and you cannot be *hid* : for your *Works* are come to *Light*, and the  
 'End of your *Ministry* is seen, what it is for ; for *Means*. And ye  
 'have *dishonoured* the *Truth*, the *Gospel* ; and are they, that make it  
 'Chargeable : You have lost your *Glory* ; you have *dishonoured* your  
 'selves. *Persecution* was ever *blind* and *mad* : Read the *Apostle*,  
 'what he saith of himself, when he was in your *Nature*. *Exaltation*  
 'and *Pride*, and your lifting up your selves, hath brought you to this ;  
 'not being *humble*, and not doing *Justice*, and not loving *Mercy*. And  
 'when such, as have *beaten* been and *bruised* by your *Rude Company*  
 '(to whom you are a *Praise* and *Encouragement*) have come, and laid  
 'things before you, that you might have done *Justice*, preserved and  
 'kept *Peace* ; you (as knowing they could not *swear*) have put an *Oath*  
 'to them : And this hath been your *Trick* and *Cover*, that ye might  
 'not do *Justice* to the *Just* ; but by this means have gone on still fur-  
 'ther to *Encourage* the *Evil-Doer*. But the *Lord* sees your *Hearts* !  
 'If ye were not Men past *feeling*, ye would *fear* and *tremble* before  
 'him, the *God* of the *whole Earth* ; who is *risen*, and will *stain* your  
 'Glory, and *marr* your *Pride*, and *deface* your *Beauty*, and lay it in  
 'the *dust*. Though for a Time you may *swell* in your *Pride*, and  
 'glory in your *Shame*, and make a *mock* of *God's Messengers*, who, for  
 'Reproving *Sin* in the *Gate*, are become your *Prey* ; you will feel  
 'the *heavy hand* of *God*, and his *Judgments* at the last. This is from  
 'a *Lover* of the *Truth* and of *Righteousness*, and of your *Souls* ; but  
 'a *Witness* against all such, as make a *Trade* of the *Prophets*, *Christ's*  
 'and the *Apostles Words*, and are found in the *Steps* of them, that  
 'persecuted the *Prophets*, *Christ's* and the *Apostles Life* : who will  
 'persecute them, that will not hold you up, and put into your *Mouths*,  
 'and give you *Means*. *Tithes* were before the *Law*, and *Tithes* were  
 'in the *Law* ; but *Tithes* since the *Days* of the *Apostles* have been on-  
 'ly, since the *false Church* got up. Now *Christ*, who is come to end  
 'the *Law*, and to end *War*, Redeems Men out of the *Tenths* and out  
 'of the *Nines* also. The *Redeemed* of the *Lord* shall reign upon  
 'the *Earth* ; and know the *Election*, which was, before the *World*  
 'began. Since the *days* of the *Apostles Tithes* have been set up by the  
 'Papists, and by them that went forth from the *Apostles* into the  
 'World ; so set up by the *false Church*, that made *Merchandize* of  
 'People, since the *true Church* went into the *Wilderness*. But now is  
 'the *Judgment* of the *great Whore* come, and the *Beast* and *false*  
 'Prophet (the *Old Dragon*) shall be taken, and cast into the *Fire* ; and  
 'the *Lamb* and his *Saints* shall have the *Victory*. And now is *Christ*  
 'come, who will make *War* in *Righteousness*, and destroy with  
 'the

1653.  
 Carlisle-  
 Dungeon.

‘ the *Sword* of his *Mouth* all these *Inventers* and *Inventions*, that have  
 ‘ got up, and been set up since the *Days* of the *Apostles*, and since the  
 ‘ true *Church* went into the *Wilderness*. And the everlasting *Gospel*,  
 ‘ which is the *Power* of *God*, shall be preached again to all *Nations*,  
 ‘ and *Kindreds*, and *Tongues* in this the *Lamb’s Day*; before whom  
 ‘ you shall appear to *Judgment*: and you have no way to *Escape*. For  
 ‘ he hath appeared, who is the *First* and the *Last*, the *Beginning* and  
 ‘ the *Ending*, the *Alpha* and the *Omega*: He that was *Dead*, is *alive*  
 ‘ again, and *lives* for evermore !

I mentioned before, That *Gervase Benson* and *Anthony Pearson*,  
 (though they had been *Justices* of the *Peace*) were not permitted to  
 come to me in the *Prison*; whereupon they jointly wrote a *Letter* to  
 the *Magistrates*, *Priests* and *People* at *Carlisle* concerning my *Imprisonment*.  
 And thus it was :

‘ **H** I M, who is called *George Fox*, who is persecuted by *Rulers*  
 ‘ and *Magistrates*, by *Justices*, by *Priests* and by *People*, and  
 ‘ who suffers *Imprisonment* of his *Body* at this present, as a *Blasphemer*,  
 ‘ and an *Heretick*, and a *Seducer*, him do we witness (who in mea-  
 ‘ sure are made Partakers of the same *Life*, which lives in him) to be  
 ‘ a *Minister* of the *Eternal Word* of *God*, by whom the everlasting  
 ‘ *Gospel* is preached; by the powerful Preaching whereof the *Eternal*  
 ‘ *Father* of the *Saints* hath opened the *Blind Eyes*, hath unstopped the  
 ‘ deaf *Ears*, hath let the *Oppressed* go free, and hath raised up the *Dead*  
 ‘ out of the *Graves*. *Christ* is now preached in and among the *Saints*,  
 ‘ the same, that ever he was; and because his heavenly *Image* is born  
 ‘ up in this his faithful *Servant*, therefore doth fallen Man (*Rulers*,  
 ‘ *Priests* and *People*) persecute him: because he lives up out of the  
 ‘ *Fall*, and testifies against the *Works* of the *World*, that the Deeds  
 ‘ thereof are *Evil*, he suffers by you *Magistrates*; not as an *Evil-*  
 ‘ *Doer*. For thus it was ever, where the *Seed* of *God* was kept in  
 ‘ *Prison* under the cursed *Nature*, that *Nature* sought to imprison  
 ‘ them, in whom it was raised. The *Lord* will make him to you as a  
 ‘ burdensome *Stone*: for the *Sword* of the *Spirit* of the Almighty is put  
 ‘ into the Hands of the *Saints*, which shall wound all the *Wicked*;   
 ‘ and shall not be put up, till it hath cut down all corrupt *Judges*,  
 ‘ *Justices*, *Magistrates*, *Priests* and *Professors*; till he hath brought  
 ‘ his wonderful thing to pass in the *Earth*, which is, to make *New*  
 ‘ *Heavens* and a *New Earth*, wherein shall dwell *Righteousness*; which  
 ‘ now he is about to do. Therefore fear the *Lord God Almighty*,  
 ‘ ye *Judges*, *Justices*, *Commanders*, *Priests* and *People*: ye that forget  
 ‘ *God*, suddenly will the *Lord* come, and destroy you with an utter  
 ‘ Destruction; and will sweep your Names out of the *Earth*, and will  
 ‘ restore his *People Judges*, as at the *First*, and *Counsellors*, as at the  
 ‘ *Beginning*. And all *Persecutors* shall partake of the *Plagues* of  
 ‘ the *VVhore*, who hath made the *Kings* of the *Earth*, and the  
 ‘ great Men drunk with the *VVine* of her *Fornications*; and hath  
 ‘ drunk the *Blood* of the *Saints*: and therefore shall you be Parta-  
 ‘ kers

'takers of her *Plagues*. We are not suffered to go see our Friend 1653.  
 'in *Prison*, whom we witness to be a *Messenger* of the *Living God*.  
 'Now all *People*, mind, Whether this be according to *Law*, or from *Garliffe-  
 'the wicked, perverse, envious Will* of the envious *Rulers* and *Dungeon*.  
 'Magistrates, who are of the same *Generation*, that persecuted *Jesus*  
 'Christ: for, said he, as they have done to me, so will they do to you.  
 'And as he took the *love*, the *kindness* and *service*, that was shewed  
 'and performed to any of his *Afflicted Ones* in their *Sufferings* and  
 'Distress, as done unto himself; so the *Injuries* and *Wrongs*, that  
 'were done by any to any of his *Little Ones*, he relented, as done  
 'unto himself also. Therefore you, who are so far from *visiting* him  
 'your selves in his suffering *Servant*, that ye will not suffer his *Bre-*  
 'thren to visit him; ye must depart, ye *Workers* of *Iniquity*, into  
 'the *Lake*, that burns with *Fire*. The *Lord* is coming to thresh the  
 'Mountains, and will beat them to *Dust*: And all corrupt *Rulers*,  
 'corrupt *Officers* and corrupt *Laws* the *Lord* will take *Vengeance* on,  
 'by which the tender *Consciences* of his *People* are oppressed. And he  
 'will give his *People* his *Law*, and will judge his *People* himself,  
 'not according to the sight of the *Eye*, and hearing of the *Ear*;  
 'but with *Righteousness*, and with *Equity*. Now are your *Hearts*  
 'made manifest, to be full of *Envy* against the living *Truth* of *God*,  
 'which is made manifest in his *People*; who are contemned and de-  
 'spised of the *World*, and scornfully called *Quakers*. You are worse  
 'than the *Heathens*, that put *Paul* in *Prison*; for none of his *Friends*  
 'or *Acquaintance* were hindred to come to him by them: therefore  
 'they shall be *Witnesses* against you. Ye are made manifest to the  
 'Saints, to be of the same *Generation*, that put *Christ* to death, and  
 'that put the *Apostles* in *Prison*, on the same pretence, as you act  
 'under; in calling *Truth* *Error*, and the *Ministers* of *God* *Blasphem-*  
 'ers, as they did. But the day is *dreadful* and *terrible*, that shall  
 'come upon you, ye *Evil Magistrates*, *Priests* and *People*, who pro-  
 'fess the *Truth* in *Words* outwardly, and yet persecute the *Power* of  
 'Truth, and them that stand in and for the *Truth*. While ye have  
 'Time, prize it; and remember, what is written *Isa.* 54. 17.

George Benson,  
 Anthony Pearson.

Not long after this, the *Lord's Power* came over the *Justices*, and  
 they were made to set me at *Liberty*. But sometime before I was  
 set at *Liberty*, the *Governour*, and the said *Anthony Pearson* came  
 down into the *Dungeon* to see the *Place*, where I was kept; and un-  
 derstand, what *Usage* I had. And when they were come down to  
 me, they found the *place* so *bad*, and the *savour* so *ill*, that they  
 cried *shame* of the *Magistrates*, for suffering the *Jailer* to do such  
 things: And they called for the *Jailers* into the *Dungeon*, and  
 required them to find *Sureties* for their good *Behaviour*; and the *Un-*  
*der-Jailer*, who had been such a *Cruel Fellow*, they put into the *Dun-*  
*geon* with me, amongst the *Moss-Troopers*.

Now

1653. Now after I was set at *Liberty*, I went to *Thomas Bewley's*, where there came a *Baptist-Teacher* to Oppose me; and he was *Convinced*. And *Robert Widders* being with me, was moved to go to *Coldbeck-Steeple-house*; and the *Baptist-Teacher* went along with him the same day. And the People fell upon them, and almost killed *Robert Widders*; and took the *Baptist's Sword* from him, and beat him sorely. This *Baptist* had the *Inheritance* of an *Impropriation* of *Tithes*; and he went home, and gave it up freely. *Robert Widders* was sent to *Carlisle-Jail*; where having lain a while, he was set at *Liberty* again. *William Dewsberry* also went to another *Steeple-house* hard by; and the People almost killed him, they beat him so: but the *Lord's Power* was over all, and healed them again. At that day many *Friends* went to the *Steeple-houses*, to declare the *Truth* to the *Priests* and *People*; and great *Sufferings* they underwent: but the *Lord's Power* sustained them.

Westmor-  
land.

Strickland  
head.

Swarth-  
more.

Cumberland

Wighton.

Now I went into the *Country*, and had mighty great *Meetings*; and the *Everlasting Gospel* and *Word of Life* flourished, and *Thousands* were turned to the *Lord Jesus Christ*, and to his *Teaching*. And several that took *Tithes*, as *Impropriators*, denied the receiving of them any longer; and delivered them up freely to the *Parishioners*. Then passing on into *Westmorland*, I had many great *Meetings*: and at *Strickland-Head* I had a large *Meeting*, where a *Justice of Peace* out of *Bishoprick*, whose Name was *Henry Draper*, came up; and many *Contenders* were there. The *Priests* and *Magistrates* were in a great *Rage* against me in *Westmorland*, and had a *Warrant* to apprehend me; which they renewed from time to time, for a long time: Yet the *Lord* did not suffer them to serve it upon me. So I traveled on amongst *Friends*, visiting the *Meetings*, till I came to *Swarthmore*; where I heard, that the *Baptists* and *Professors* in *Scotland* had sent to me, to have a *Dispute* with me. Whereupon I sent them word, that I would meet them in *Cumberland* at *Thomas Bewley's House*: whither accordingly I went; but none of them came. Some dangers at this time I underwent in my *Travels* to and fro: for at one time, as we were passing from a *Meeting*, and going through *Wighton* on a *Market-day*, the *People* of the *Town* had set a *Guard* with *Pitch-forks*: and although some of their own *Neighbours* were with us; they kept us out of the *Town*, and would not let us pass through the *Town*, under a pretence of preventing the *Sickness*: though there was no *Occasion* for any such thing. However they fell upon us, and had like to have spoiled us and our *Horses*: But the *Lord* did restrain them, that they did not much hurt; and we passed away. Another time, as I was passing between two *Friend's Houses*, some *Rude Fellows* lay in *Wait* in a *Lane*, and exceedingly stoned and abused us; but at last, through the *Lord's Assistance*, we got through them, and had not much hurt. But this shewed the *Fruits* of the *Priest's Teaching*, which shamed their *Profession* of *Christianity*.

Bishoprick  
of Durham

Now, after I had visited *Friends* in that *County*, I went through the *Countries* into *Bishoprick*; having large *Meetings* by the way: and a very large *Meeting* I had at *Anthony Pearson's*, where many were *Convinced*. From thence I passed through *Northumberland* to

Dar-

Darren-Water, where there were great Meetings: and the Priests threatened, that they would come; but none came. The everlasting Word of Life was freely preached, and freely received; and many Hundreds were turned to Christ, their Teacher.

1653.  
Northumberland.  
Darren-Water.

In Northumberland there came many to dispute; of whom some pleaded against Perfection: unto whom I declared, 'That Adam and Eve were perfect, before they fell; and All that God made, was perfect; and that the Imperfection came by the Devil, and the Fall: But Christ, that came to destroy the Devil, said, Be ye perfect. Then one of the Professors said, That Job said, Shall mortal Man be more pure, than his Maker? The Heavens are not clear in his sight. God charged his Angels with Folly. But I shewed him his Mistake, and let him see, 'That it was not Job, that said so; but one of those, that contended against Job: for Job stood for Perfection, and held his Integrity; and they were called miserable Comforters. Then these Professors said, The Outward Body was the Body of Death and Sin. I shewed them their Mistake in that also; shewing them, 'That Adam and Eve had each of them an Outward Body, before the Body of Death and Sin got into them; and that Man and Woman will have Bodies, when the Body of Sin and Death is put off again; when they are Renewed up into the Image of God again by Christ Jesus, which they were in, before they fell. So they ceased at that time from Opposing further; and glorious Meetings we had in the Lord's Power.

Then passed we on to Hexam, where we had a great Meeting a Top of an Hill: The Priest threatened, that he would come and Oppose us, but he came not; so that all was quiet: 'And the Everlasting Day, and Renowned Truth of the Everliving God was sounded over those dark Countries, and his Son exalted over all. And it was proclaimed amongst the People, that the Day was now come, wherein all that had made a Profession of the Son of God, might receive him; and that to as many as would receive him, he would give Power to become the Sons of God, as he had done to me. And it was further declared, 'That he, that had the Son of God, he had Life Eternal: but he that had not the Son of God (though he profest all the Scriptures, from the first of Genesis to the last of the Revelations) he had not Life. So after that all were directed to the Light of Christ, by which they might see him, and receive him, and know, where their true Teacher was, and the Everlasting Truth had been largely declared amongst them; we passed away through Hexam peaceably, and came into Gillsland, a Country noted for Thieving.

Here a Friend spying the Priest, went to speak to him: whereupon the Priest came down to our Inn, and the Town's People gathered about us. The Priest said, He would prove us Deceivers out of the Bible; but could find no Scripture for his purpose. Then he went into the Inn; and after a while came out again, and brought some broken Sentences of Scripture, that mention the Doctrines and Commandments of Men, &c. and Touch not, Taste not, &c. for they perish with the using; All which (poor Man) was his own Condition: whereas we were persecuted, because we would not Taste, nor Touch,



1653. nor Handle their *Doctrines* and *Traditions*, which we knew, *perished* with the using. I asked him, What he called the *Steeple-house*? Oh, said he, the *dreadful House of God*, the *Temple of God*. Then I shewed him, and the *poor, dark People*, 'That their *Bodies* should be the *Temples of God*: and that *Christ* never commanded these *Temples*, but ended that *Temple* at *Jerusalem*, which God had commanded. While I was speaking, the *Priest* got away: and afterwards the *People* made, as if they feared, we would take their *Purses*, or steal their *Horses*; judging us like *themselves*, who are naturally given to *Thieving*.

Cumberland

Lang-lands.

The next day we came through the Country into Cumberland again, where we had a general Meeting of many Thousands of People a Top of an Hill near Langlands. A glorious and heavenly Meeting it was; for the *Glory* of the *Lord* did shine over all: and there were as many, as one could well speak over; the *Multitude* was so great. Their *Eyes* were fixed on *Christ* their *Teacher*; and they came to sit under their own *Vine*: insomuch that *Francis Horgill*, coming afterwards to Visit them, found, they had no need of *Words*; for they were sitting under their *Teacher Christ Jesus*: In the sense whereof, he sat down amongst them, without speaking any thing. A great Convincement there was in Cumberland, *Bishoprick*, *Northumberland*, *Westmorland*, *Lancashire* and *Yorkshire*: And the *Plants of God* grew, and flourished so, the heavenly *Rain* descending, and *God's Glory* shining upon them, that many *Mouths* were opened by the *Lord* to his Praise; yea, to *Babes* and *Sucklings* he ordained *Strength*.

Brigham.

After my Release from *Carlisle-Prison*, I was moved to go to *Priest Wilkinsons Steeple-house* again: and I being got into the *Steeple-house* before him, when he came in, I was declaring the *Truth* to the *People*, though they were but few; for the most and the best of his *Hearers* were turned to *Christ's free Teaching*: and we had a Meeting of *Friends* hard by, where one *Thomas Stubbs* was declaring the *Word of Life* amongst them. As soon as the *Priest* came in, he Opposed me: and there did we stay most part of the Day; for when I began, he Opposed me: so if any *Law* was broken, he broke it. And when his *People* would be haling me out, I manifested his *Fruits* to be such, as *Christ* spake of, when he said; *They shall hale you out of their Synagogues*: And then he would be ashamed, and they would let me alone. There did he stand, till it was almost *Night*, jangling and opposing me; and would not go to his *Dinner*: for he thought to have wearied me out. But at last, the *Lord's Power* and *Truth* came so over him, that he packs away with his *People*. Then when he was gone, I went to the Meeting of *Friends*, who were turned to the *Lord*, and established by his *Power* upon *Christ*, the *Rock* and *Foundation* of the true *Prophets* and *Apostles*, but not of the *False*.

About this time the *Priests* and *Professors* fell to prophesying against us afresh. They had said long before, *That we should be destroyed within a Month*; and after that, they prolonged that time to *Half a Year*: But that time being long expired, and we mightily increased in number; they now gave forth, *That we would eat out one another*.

For

For many times after Meetings, many tender People, having a great way to go, tarried at Friends Houses by the way, and sometimes more, than there were Beds to lodge in; so that some have lain on the Hay-mows: Hereupon Cain's Fear possessed the Professors and World's People. For they were afraid, that when we had eaten one another out, we would all come to be maintained by the Parishes, and so we should be Chargeable to them. But after a while, when they saw, that the Lord blessed and increased Friends, as he did Abraham, both in the Field and in the Basket, at their Goings forth and Comings in, at their Rising up and Lying down, and that all things prospered with them; then they saw the falseness of all their Prophecies against us; and that it was In vain to Curse, where God had blessed. At the first Convincement, when Friends could not put off their Hats to People, nor say *You* to a single Person, but *Thou* and *Thee*, nor could not Bow, nor use flattering Words in Salutations, nor go into the Fashions and Customs of the World; many Friends, that were Tradesmen of several sorts, lost their Customers at the first: for the People were shy of them, and would not Trade with them; so that for a time some Friends, that were Tradesmen, could hardly get Money enough to buy Bread. But afterwards, when People came to have Experience of Friends Honesty and Faithfulness, and found, that their *Tea* was *Tea*, and their *Nay* was *Nay*; that they kept to a Word in their Dealings, and that they would not Cozen and Cheat them; but that if they sent any Child to their Shops for any thing, they were as well used, as if they had come themselves: the Lives and Conversations of Friends did preach, and reached to the Witness of God in People. And then things altered so, that all the Inquiry was; *Where was a Draper, or Shop-keeper, or Taylor, or Shoemaker, or any other Tradesman, that was a Quaker?* Then that was all the Cry: Insomuch that Friends had more Trade, than many of their Neighbours; and if there was any Trading, they had a great part of it. And then the Envious Professors altered their Note, and began to Cry out; *if we let these Quakers alone, they will take the Trade of the Nation out of our Hands.* This hath been the Lord's doings to and for his People! which my desire is, that All, who profess his Holy Truth, may be kept truly sensible of; and that all may be preserved in and by his Power and Spirit, faithful to God and Man: First to God, in Obeying him in all things; and then in Doing unto All Men, that which is just and righteous, true and holy, and honest to all Men and Women in all things, that they have to do or deal with them in: that the Lord God may be glorified in their practising Truth, Holiness, Godliness and Righteousness amongst People in all their Lives and Conversations.


Now Friends being grown very Numerous in the Northern parts of this Nation, and divers Young-Convicted ones coming daily in amongst us; I was moved of the Lord to write the following Epistle, and send it forth amongst them, for the stirring up the pure Mind, and raising an Holy Care and Watchfulness in them over themselves, and one another, for the honour of Truth.

1653.

NORTH-  
Country.

‘To you all, Friends every where, scattered abroad.

‘IN the measure of the *Life of God* wait for *Wisdom* from God,  
 ‘Even from him, from whence it comes. And all ye, who be  
 ‘*Babes of God*, Wait for the *Living Food* from the *Living God*, to  
 ‘be nourished up to *Eternal Life*, from the one *Fountain*, from whence  
 ‘*Life* comes; that *orderly* and in *Order* ye may all be guided and  
 ‘walk: *Servants* in your *Places*, *Young-Men* and *Young-Women* in  
 ‘your *Places*, and *Rulers of Families*; that every one, in your re-  
 ‘spective *Places* may *adorn the Truth*, every one in the *Measure of*  
 ‘it. With it let your *Minds* be kept up to the *Lord Jesus*, from  
 ‘whence it doth come; that a *sweet Savour* ye may be to God, and  
 ‘in *Wisdom* ye may all be ordered and ruled: that a *Crown* and a  
 ‘*Glory* ye may be one to another in the *Lord*. And that no *Strife*,  
 ‘nor *Blisterness*, nor *Self-Will* may appear amongst you; but with  
 ‘the *Light*, in which the *Unity* is, all that may be *Condemned*.  
 ‘And that every one in particular may see to, and take care of the  
 ‘*ordering* and *ruling* of their own *Family*; that in *Righteousness*  
 ‘and *Wisdom* it may be governed, the *fear* and *dread* of the *Lord* in  
 ‘every ones *Heart* set, that the *Secrets* of the *Lord* every one may  
 ‘come to receive, that *Stewards* of his *Grace* you may come to be,  
 ‘to dispense it to every one as they have need; and so in *savouring*  
 ‘and *right-discerning* you may all be kept: That nothing, that is  
 ‘contrary to the *pure Life of God*, may be brought forth in you, or  
 ‘among you; but all that is contrary to it, may by it be *judged*: So  
 ‘that in *Light*, in *Life* and *Love* ye may all live; and all that is con-  
 ‘trary to the *Light*, and *Life* and *Love*, may be brought to *Judg-*  
 ‘ment, and by that *Light* condemned. And that no *fruitless Trees*  
 ‘be among you; but all cut down and condemned by the *Light*,  
 ‘and cast into the *Fire*: so that every one may *bear* and *bring forth*  
 ‘*Fruit* to God, and grow *fruitful* in his *Knowledge*, and in his *Wisdom*.  
 ‘And so, that none may appear in *Words*, beyond what they be in the  
 ‘*Life*, that gave forth the *Words*: Here none shall be as the *un-*  
 ‘*timely Figs*; and none shall be of those *Trees*, whose *Fruit* withers:  
 ‘Such go in *Cain’s* way, from the *Light*; and by it are condemned.  
 ‘And that none amongst you *boast* your selves above your *Measure*;  
 ‘for if you do, out of God’s *Kingdom* you are excluded: for in that  
 ‘*boasting* part gets up the *Pride*, and the *Strife*, which is contrary to  
 ‘the *Light*; which *Light* leads to the *Kingdom of God*, and gives  
 ‘every one of you an *Entrance* thereinto, and an *Understanding*, to  
 ‘know the things, that belong to the *Kingdom of God*. And there  
 ‘the *Light* and *Life* of *Man* every one receives, him who was, before  
 ‘the *World* was, by whom it was made; who is the *Righteousness*  
 ‘of God, and his *Wisdom*: to whom all *Glory*, *Honour*, *Thanks*  
 ‘and *Praise* belongs, who is God *blessed* for ever. Let no *Image*,  
 ‘nor *Likeness* be made; but in the *Light* *Wait*, which will bring  
 ‘*Condemnation* on that part, that would make the *Images*: for that  
 ‘prisons the *Just*. So to the *Lust* yield not the *Eye*, nor the *Flesh*;  
 ‘for the *Pride of Life* stands in that, which keeps out of the *Love*

' of the *Father* ; and upon which his *Judgments* and *Wrath* remains, 1653.  
 ' where the *Love* of the *World* is sought after, and a *Crown* that is   
 ' mortal : in which *Ground* the *Evil* enters, which is *curst* ; which NORTH  
 ' brings forth *Bryars* and *Thorns*, where the *Death* reigns, and *Tri-* Country.  
 ' *bulation* and *Anguish* is upon every *Soul*, and the *Egyptian Tongue* is  
 ' heard : All which is by the *Light* *Condemned*. And there the *Earth*  
 ' is, which must be *removed* : by the *Light* it is seen, and by the  
 ' *Power* it is *removed*, and out of its place it is shaken ; to which the  
 ' *Thunders* utter their *Voices*, before the *Mysteries* of *God* be opened,  
 ' and *Jesus* revealed. Therefore all ye, whose *Minds* are turned to  
 ' this *Light* (which brings *Condemnation* upon all those things be-  
 ' fore-mentioned, that are contrary to the *Light*) *Wait* upon the  
 ' *Lord Jesus* for the *Crown*, that is *Immortal*, and that fadeth not  
 ' away.

*This is to be sent amongst all Friends in the Truth,  
 the Flock of God, to be read at their Meetings in  
 every Place, where they are met together.*

G. F.

While yet *Friends* abode in the *Northern Parts*, a certain *Priest* of *Rexam* in *Wales*, whose Name was *Morgan Floyd*, having heard *Re-*  
*ports* concerning us, sent *Two* of his *Congregation* into the *North* to  
*Inquire* concerning us, and to *Try* us ; and bring him an *Account* con-  
 cerning us. But when these *Triers* came down amongst us, the *Power*  
 of the *Lord* seized on them, and they were both *Convinced* of the  
*Truth*. So they stayed some *Time* with us, and then returned back  
 to *Wales* ; where afterwards one of them departed from his *Con-*  
*vincement* : but the other, whose Name was *John-ap-John*, abode in  
 the *Truth*, and received a part of the *Ministry*, in which he continued  
*faithful*.

Now were the *Priests* in a great *Rage* at *New Castle*, and at *Kendal*,  
 and up and down in most of the *Northern Counties*. And there be-  
 ing one *Gilpin*, that had sometimes come amongst us at *Kendal*, and  
 soon run out from the *Truth* into vain *Imaginations* ; the *Priests* made  
 what *Evil Use* they could of him, against us : but the *Lord's Power*  
 confounded them all. And the *Lord God* cut off *Two* of those per-  
 secuting *Justices* at *Carlisle* ; and the other, after a *Time*, was turned  
 out of his *Place*, and went out of the *Town*.

About this *Time* also the *Oath* or *Engagement* to *O. Cromwel* was  
 tendered to the *Souldiers* ; and many of the *Souldiers* were *disbanded*,  
 because in *Obedience* to *Christ* they could not *swear*. As *John Stubbs*  
 for one, who was *Convinced*, when I was in *Carlisle-Prison*, and be-  
 came a good *Soldier* in the *Lamb's War*, and a *faithful Minister* of  
*Christ Jesus* ; travelling much in the *Service* of the *Lord* in *Holland*,  
*Ireland*, *Scotland*, *Italy*, *Egypt* and *America* : and the *Lord's Power*  
 preserved him out of the *Hands* of the *Papists* ; though many times  
 he was in great *Danger* of the *Inquisition*. But some of the *Souldiers*,  
 who had been *Convinced* in their *Judgments*, but had not come into  
*Obedience* to the *Truth*, took *O Cromwel's Oath* ; and going after-  
 wards into *Scotland*, and coming before a *Garrison* there, the *Gar-*  
*rison*

1654. *riſon* thinking, they had been *Enemies*, fired at them, and killed divers of them : which was a ſad Judgment.

NORTH-COUNTRY.

Swarthmore. Lancaster.

Hallifax.

Synderhill-Green.

Now when the Churches were ſettled in the North, and Friends were ſate down under Chriſt's Teaching, and the Glory of the Lord ſhined over them, I paſſed from Swarthmore to Lancaſter (about the beginning of the Year 1654) and ſo through the Countreies, viſiting Friends, till I came to Synderhill-green, where there was a Meeting appointed three Weeks before ; leaving the North freſh and green, under Chriſt their Teacher. But before I came to Synderhill-green, we paſſed through Hallifax, a rude Town of Profeſſors, and came to one Thomas Taylor's, who had been a Captain ; where we met with ſome Janglers : but the Lord's Power was over all ; for I travelled in the Motion of God's Power. And when I came to Synderhill-green, there was a mighty Meeting, ſome Thouſands of People, (as it was judged) and many Perſons of Note were there, as Captains and other Officers ; and there was a general Convincement : for the Lord's Power and Truth was ſet over all, and there was no Oppoſition.

About this Time did the Lord move upon the Spirits of many, whom he had raiſed up, and ſent forth to Labour in his Vineyard, to travel Southwards, and ſpread themſelves in the Service of the Goſpel to the Eaſtern, Southern and Weſtern parts of the Nation : As Francis Hongill and Edward Burrough to London ; John Camm and John Audland to Briſtol, through the Countreies ; Richard Hubberthorn and George Whitehead towards Norwich ; Thomas Holmes into Wales, and others otherways : for above ſixty Miniſters had the Lord raiſed up, and did now ſend abroad out of the North-Country. And the ſenſe of their Service being very Weighty upon me, I was moved to give forth the following Paper, directed thus :

‘ To Friends in the Miniſtry.

‘ ALL Friends every where, Know the Seed of God, which  
 ‘ bruifeth the Seed of the Serpent, and is a top of the Seed of  
 ‘ the Serpent, which Seed ſins not ; but bruifeth the Serpent's Head,  
 ‘ that doth ſin, and tempts to Sin : Which Seed God's Promise and  
 ‘ God's Bleſſing is to ; which Seed is One in the Male and in the Fe-  
 ‘ male. Where it is Head, and hath bruifed the Head of the other, to the  
 ‘ beginning you are come ; and the Younger is known, and he that is Ser-  
 ‘ vant to the Younger. And the Promise of God, which is to the Seed, is  
 ‘ fulfilled and fulfilling ; and the Scriptures come to be opened  
 ‘ and owned : And the Fleſh of Chriſt known, who took upon him  
 ‘ the Seed of Abraham according to the Fleſh ; the Everlaſting Prieſt-  
 ‘ hood known, the Everlaſting Covenant. Chriſt takes upon him the  
 ‘ Seed of Abraham, and is a Prieſt after the Order of Melchizedeck ;  
 ‘ him that is without Father, without Mother, without Beginning of  
 ‘ Days (mark) or End of Life : This is the Prieſt, that ever lives ;  
 ‘ he that is the Covenant of Life, of Light and Peace. And the Everlaſt-  
 ‘ ing Offering here is known once for all ; which Offering overthrowes  
 ‘ that Nature, which offered : out of which the Prieſthood aroſe,  
 ‘ that could not continue by reaſon of Death. And here is the  
 ‘ other

'other Offering known, the Everlasting Offering ; which perfects for  
 'ever, them that are sanctified : which Offering blotted out the  
 'Hand-writing of Ordinances, triumphs over them, and ascends  
 'above all Principalities and Powers. Now, he that hath the Spirit  
 'of Jesus, sees this ; and here is the Love of God received, that  
 'doth not Rejoyce in Iniquity, but leads to Repent of it. So this is  
 'the WORD OF THE LORD GOD to you all, Friends  
 'every where abroad scattered, Know the Power of God in one ano-  
 'ther, and in that Rejoyce ; for then you Rejoyce in the Cross of  
 'Christ, who is not of the World : which Cross is the Power of God  
 'to all them, that are saved. So you, that know the Power, and  
 'feel the Power, you feel the Cross of Christ, you feel the Gospel,  
 'which is the Power of God unto Salvation to every one, that believ-  
 'eth. Now, he that believes in the Light, believes in the Ever-  
 'lasting Covenant, in the one Offering, comes to the Life of the  
 'Prophets and Moses, comes to see Christ the Hope, the Mystery,  
 'which Hope perisheth not ; but lets you see the Hope that perisheth,  
 'which is not that Mystery : and the Expectation in that perishing  
 'Hope fades. And where this never-failing Hope is witnessed, the  
 'Lord comes to be sanctified in the Heart, and you come to the Be-  
 'ginning, to Christ the Hope, which perisheth not ; but the other  
 'Hope, and the other Expectation that perisheth. So all of you  
 'know the perishing of the Other, and the failing of the Expectation  
 'therein ; and know that, which perisheth not : that you may be  
 'ready to give a Reason of this Hope with Meekness and Fear, to  
 'every Man that asketh you. Christ the Hope, the Mystery, that  
 'perisheth not ; the End of all perishing things, the End of all  
 'changeable things, the End of the decaying Covenant, the End of  
 'that which waxeth old and doth decay ; the End of the first Cove-  
 'nant, of Moses and of the Prophets ; the Righteousness of God,  
 'Christ Jesus the Son : his Throne ye will know, Heirs with him ye  
 'will be ; who makes his Children Kings and Præsts to him, and  
 'brings them to know his Throne and his Power. There is no Justifi-  
 'cation out of the Light, out of Christ : Justification is in the Light  
 'in Christ : Here is the Doer of the Will of God, here's the Entering  
 'into the Kingdom. He that believes in the Light, becomes a Child  
 'of Light ; and here the Wisdom is received, that is justified of her  
 'Children. Here believing in the Light, you shall not abide in  
 'Darkness ; but shall have the Light of Life : and come every one  
 'to witness the Light, that shines in your Hearts ; which Light will  
 'give you the Light of the Knowledge of the Glory of God, in the  
 'Face of Jesus Christ. With which Light you will see him reign,  
 'who is the Prince of Life and of Peace : which Light turns from  
 'him, that is out of the Truth, and abode not in it ; where the true  
 'Peace is not.

1654.  
 NORTH-  
 Country.


' Friends, Be not hasty : For he that believes in the Light, makes not  
 'Haste. Here the Grace is received, by which you come to be saved ;  
 'the Election is known, which obtains the Promise : The Will is seen,  
 'that wills, the Mind is known that runs, which obtains not ; but  
 'stops and dulls. Now, that with the Light being seen, and judged,  
 'and stoppt, the Patience is here known, which obtains the Crown ;  
 'and

1654:

NORTH

Country.

' and the *Immortality* is come to *Light*. So all they now, that act contra-  
 ' ry to the *Light*, and do not believe in it, they do not come to *Justifica-*  
 ' tion. And all *Friends*, if you go from the *Light*, from wanting to have  
 ' the *Promise* of God fulfilled to the *Seed*, whereby you may know *Christ*  
 ' *Reign*, you thereby bring on your selves *Changable Garments*, and come  
 ' to wear the *Changable Garments*, and the *strange Flesh*, which leads to  
 ' *Adultery*, which the *Law* goes upon; which shuts out of the *Kingdom*.  
 ' And out of this *Will* doth proceed the *Work* or *Building*, that is for the  
 ' *Fire*; whereby you may come to suffer *Loss*. Therefore the *Light* love,  
 ' which doth that *Condemn*; and receive the *Power* from the *Lord*,  
 ' with which you stand over that, and do it *Condemn*: feeling and  
 ' seeing that, which gives you the *Victory* over the *World*, and to  
 ' see out of *Time*, to before *Time*. And again, *Friends*, *Know Abra-*  
 ' *ham*, that must obey the *Voice* of *Sarah*, that bears *Seed*; which  
 ' casts forth the *Bond-woman* and her *Son*: Do not go forth, there will  
 ' the *Wildness* lodge. Know that, which bears the *Wild Son*, and its  
 ' *Mother*, who is not *Sarah*: for the *Promise* is to the *Seed*, not of  
 ' many, but one; which *Seed* is *Christ*: And this *Seed* now you  
 ' come to witness stand on the *Top* of all, yea, on the *Head* of the *Ser-*  
 ' *pent*. And so all (as I said before) who this come to feel and witness,  
 ' come to the *Beginning*: and this to all the *Seed* of *God*, the *Church*,  
 ' that it you all may come to know, where there is no *blemish*, nor  
 ' *spot*, nor *Wrinkle*, nor any such thing; which is that, which is pur-  
 ' chased by the *Blood* of *Jesus*, and to the *Father* presented out of all  
 ' that does *defile*: which is the *Pillar* and *Ground* of *Truth*. And  
 ' none comes to this, but such, who come to the *Light*, which doth  
 ' come from *Christ*, who purchased this *Church*. They who go from  
 ' the *Light*, are shut out and condemned; though they profess all  
 ' the *Scriptures* declared forth from it. Therefore walk in the *Light*,  
 ' that you may have Fellowship with the *Son*, and with the *Father*;  
 ' and come all to witness his *Image*, and his *Power*, and his *Law*,  
 ' which is his *Light*, which hath converted your *Souls*, and brought  
 ' them to submit to the *higher Power*, above that which is out of the  
 ' *Truth*: that you may know here the *Mercy* and *Truth*, and the *Faith*  
 ' that works by Love, which *Christ* is the *Author* of; who lighteth  
 ' every one of you: which *Faith* gives the *Victory*. Now that which  
 ' gives the *Victory*, is *perfect*; and that, which the *Ministers* of *God* re-  
 ' ceived from *God*, is that which is *perfect*; and that which they are  
 ' to *Minister*, is for the *perfecting* of the *Saints*; till they all come in  
 ' the *Unity* of the *Faith* unto a *Perfect Man*. So this is the *Word* of  
 ' the *Lord God* to you all, every one in the *Measure* of *Life* *Wait*, that  
 ' with it all your *Minds* may be guided up to the *Father* of *Life*, the  
 ' *Father* of *Spirits*; all to receive *Power* from him, and *Wisdom*,  
 ' that with it you may be ordered to his *Glory*: to whom be all *Glory*  
 ' for ever! All keep in the *Light* and *Life*, that judgeth down that  
 ' which is contrary to the *Light* and *Life*. So the *Lord God* *Almigh-*  
 ' ty be with you all. And keep your *Meetings* every where, being  
 ' guided by that of *God*; by that you may see the *Lord God* among  
 ' you, even him, who lighteth every *Man*, that cometh into the *World*:  
 ' by whom the *World* was made; that *Men*, that be come into the  
 ' *World*, might believe. He that believeth not, the *Light* condemns  
 ' him:

'him: He that believeth, cometh out of Condemnation. So this 1654.  
 'Light, which lighteth every Man, that cometh into the World,   
 'which they that hate it, stumble at; this is the Light of Men. NORTH  
 'All Friends, that speak abroad, see, that it be in the Life of God; Country.  
 'for that begets to God: the Fruits of that shall never Wither. And  
 'this sows to the Spirit, which is in Prison; and of the Spirit reaps  
 'Life (to you this is the Word of the Lord God) and the other sows  
 'to the Flesh, and of the Flesh reaps Corruption. And this you may  
 'see all the World over, amongst these Seeds-Men; what may be  
 'reaped in the Field, that is, the World. Therefore in the Spirit of  
 'the Lord God Wait, which cuts down and casts out all this, the  
 'Root and Branches of it. So in that wait to receive Power, and the  
 'Lord God Almighty preserve you in it; whereby you may come to  
 'feel the Light, that comprehends Time, and the World, and fathoms  
 'it: which believed in, gives you the Victory over the World. And  
 'here the Power of the Lord is received, which subdues all the con-  
 'trary; and puts off the Garments, that will stain and pollute. With  
 'which Light you come to reach the Light in every Man, which  
 'Christ enlightens every Man, that cometh into the world, with-all:  
 'And here the things of Christ come to be known, and the Voice of  
 'Christ heard. Therefore keep in the Light, the Covenant of Peace;  
 'and walk in the Covenant of Life. There is that, which maketh  
 'Merry over the Witness of God: and there is that, which maketh  
 'Merry in the Lord; which rejoiceth over that, which hath made  
 'merry over it: of that take notice, you who be in the Light. Such  
 'the Lord doth beautify, whose Trust is in his Strength: and the  
 'Lord doth see such, and them that be in his Light. But such as  
 'be from the Light, whose Eyes be after their Abominations and Idols,  
 'their Eyes are to be blinded; and their beautiful Idols, and their  
 'Abominations to be destroyed, and by the Light condemned, which  
 'they have made from the Life, in their own Strength: which with  
 'the Light is seen, and overthrown by the Power of God. If you can  
 'change my Covenant, saith the Lord, which keeps the Day in its Sea-  
 'son, and the Night in its Season (mark, my Covenant, the Light)  
 'If you can change this; then may you change the Covenant of God with  
 'his Seed. So all Friends, that be turned to the Light, which cometh  
 'from him, by whom the World was made, who was, before it  
 'was made, Christ Jesus, the Saviour of your Souls; abide in the  
 'Light, and you will see your Salvation to be Walls and Bulwarks  
 'against that, which the Light discovers to be contrary to it. Wait-  
 'ing in the Light, you will receive the Power of God, which is the  
 'Gospel of Peace; that you may be shod with it. And know that  
 'in one another, which raiseth up the Seed of God, and sets it over  
 'the World and the Earth, and Crucifies the Affections and Lusts;  
 'and then the Truth comes to reign, which is the Girdle.

G. F.

About this time Rice Jones of Nottingham (who had been a Baptist,  
 and was turned Ranters; the same, that came to me in Darby-jail)  
 he



1654. he and his Company began to *prophecy* against me, giving out, *That I was then at the highest; and that after that time I should fall down as fast.* And he sent a bundle of *Railing Papers* from *Nottingham* to *Mansfield, Claufon,* and the Towns thereabouts, Judging *Friends* for declaring the *Truth* in the *Markess* and in the *Steeple-houses*; which *Papers* I Answered. But *his* and his *Company's Prophecies* came upon themselves: for soon after they *fell* to *Pieces*; and many of his *Fol-lowers* came to be *Friends*, and continued so. And through the *Lord's* blessed *Power, Truth* and *Friends* have increased, and do in-crease in the increase of *God*: And I by the same *Power* have been and am preserved, and kept in the *Everlasting Seed*, that never *fell*, nor *changes*. But *Rice Jones* took the *Oaths*, that were put to him; and so disobeyed the *Command* of *Christ*. Many such *false Prophets* have risen up against me, but the *Lord* hath blasted them; and will blast them all, who rise against the *blessed Seed*, and me in that. My *Confidence* is in the *Lord*: for whosoever did, I saw their *End*; and how the *Lord* would *Confound* them, before the *Lord* sent me forth.

Synder-  
hill-Green

Yorkshire.  
Holder-  
ness.  
Land'send

Now was I at *Synder-hill-Green*, where I had had a large *Meeting* in the day-time; and at Night we had a great *Meeting* again in *Thomas Stacy's* House: for *People* came from far, and could not soon depart. The *High-Sheriff* of the *County* told *Captain Bradford*, that he intended to have come up, with half a dozen of his *Troopers*, to the *Meeting*; but the *Lord* prevented him, and stopt him. When I had stayed some *Meetings* thereabouts, I traveled up and down in *Yorkshire*, as far as *Holderness*, and to the *Lands-End* that way, visit-*ing Friends* and the *Churches* of *Christ*; which were finely settled under *Christ's Teaching*. At length I came to *Captain Bradford's* house, whither many *Ranters* came from *Tork* to wrangle; but they were confounded, and stopped. Thither came she also, who was called the *Lady Mountague*, who was then *Convinced*; and lived and died in the *Truth*.

Hallifax.

Then I came again to *Thomas Taylor's*, within *three Miles* of *Hal-lifax*, where there was a large *Meeting* of about *Two hundred People*: amongst which were many *rude People*, and divers *Butchers*; several of whom had *Bound themselves with an Oath*, before they came out, that they would kill me (as I was told:.) One of those *Butchers* had been *Accused* for *killing a Man and a Woman*. They came in a very *rude manner*, and made a great *Disturbance* in the *Meeting*. The *Meeting* being in a *Close*, *Thomas Taylor* stood up and said unto them; *If you will be Civil, you may stay; but if not, I charge you to be gone from off my Ground.* But they were the worse; and said, They would make it like a *Common*: and they yelled, and made such a *Noise*, as if they had been come to a *Bear-baiting*. And they thrust *Friends* up and down; and *Friends* being *peaceable*, the *Lord's* *Power* came over them. Several times they thrust me off from the place I stood on, by the *Crowding* of the *People* together against me: but still I was moved of the *Lord* to stand up again, as I was thrust down. At last I was moved of the *Lord* to say unto them, 'If they would discourse of the *things* of *God*, let them come up to me one by one; and if they had any thing to say, or to *Object*, I would Answer

‘ Answer them all, one after another : Then they were all *silent*, and had nothing to say. And then the *Lord's Power* came so over them all, and Answered the *Witness* of God in them, that they were bound by the *Power* of God : and a glorious, powerful *Meeting* we had, and his *Power* went over all ; and the *Minds* of People were turned by the *Spirit* of God in them to God, and to *Christ* their *Teacher*. And the powerful *Word* of *Life* was largely declared that day ; and in the *Life* and *Power* of God we brake up our *Meeting* : and that *Rude Company* went their way to *Hallifax*. The People asked them, *Why they did not kill me, according to the Oath they had sworn ?* And they maliciously Answered, *That I had so bewitched them, that they could not do it :* Thus was the *Devil chained* at that time. *Friends* told me, that they used to come at other times, and be very *rude* and *unruly* ; and sometimes break their *Stools* and *Seats*, and make fearful work amongst them : But the *Lord's Power* had now bound them. Shortly after this, that *Butcher*, that had been accused of *killing a Man and a Woman* before, and who was one of them, that had then *Bound himself by an Oath to kill me*, killed another *Man* ; and was thereupon sent to *York-Jail*. Another of those *rude Butchers*, who had also *sworn to kill me*, having accustomed himself to *Thrust his Tongue out of his Mouth, in derision of Friends, when they passed by him ;* had his *Tongue so swollen out of his Mouth, that he could never draw it in again, but died so*. Several strange and sudden *Judgments* came upon many of these *Conspirators* against me ; which would be too large here to declare. *God's Vengeance* from Heaven, came upon the *Blood-thirsty*, who sought after *Blood* : for all such *Spirits* I laid before the *Lord*, and left them to him to deal with them, who is stronger than them all ; in whose *Power* I was preserved, and carried on to do his *Work*. The *Lord* hath raised a fine *People* in those *Parts*, whom he hath drawn to *Christ*, and gathered in his *Name* ; who feel *Christ* amongst them, and sit under his *Teaching*.

After this I passed through the *Countries*, till I came to *Balby* ; from whence several *Friends* went with me into *Lincolnshire*, where I had formerly been : of whom some went to the *Steeple-houses*, and some to private *Meetings*. There came to the *Meeting*, where I was, the *Sheriff* of *Lincoln*, and several with him ; who made a great *Contention* and *Jangling* for a time. But at length the *Lord's Power* struck him, that he was *Convinced* of the *Truth*, and received the *Word* of *Life* : as did several others also, that did *Oppose* ; and continued among *Friends*, till they died. Great *Meetings* there were, and a large *Convincement* in those *Parts* : Many were turned to the *Lord Jesus*, and came to sit under his *Teaching* ; leaving their *Priests*, and their superstitious *Ways* : and the *Day* of the *Lord* flourished over all. Amongst them, that came to our *Meetings* in that *Country*, there was one called *Sir Richard Wrey* ; and he was *Convinced* : as was also his *Brother*, and his *Brother's Wife*, who abode in the *Truth*, and died therein ; though he afterwards *Run out*.

Having visited those *Countries*, I came into *Darbyshire* : and the *Sheriff* of *Lincoln*, who was lately *Convinced*, came with me.

1654.

Near  
Hallifax  
at T. B's.

Example.

Balby.  
Lincoln-  
shire.

Darbyshire.

1654. In one Meeting we had some *Opposition*; but the *Lord's* glorious *Power* gave dominion over all. At Night there came a Company of *Bayliffs* and *Serving-men*, and called me out: so I went out to them, having some *Friends* with me. When I was come out, they were exceeding *Rude* and *Violent*: for they had, it seems, *Complotted* together, and intended, *To have Carried me away with them in the dark of the Evening by force; and then to have done me a Mischief*: But the *Lord's Power* went over them, and chained them, so that they could not effect their *Design*; and at last they went away. The next day, *Thomas Aldam* understanding, that the *Serving-men* belonged to one called a *Knight* (who lived not far off) went to his House, and laid before him the *bad Carriage* of his *Servants*: And the *Knight* seemed to *Rebuke* them; and did not allow of their *Evil Carriage* towards us.

Notting-  
ham-shire.  
Skegby.

After this we came into *Nottinghamshire* to *Skegby*, where we had a great *Meeting* of all sorts of *People*: and the *Lord's Power* went over them, and all was quiet; and the *People* were turned to the *Spirit* of *God*, by which many came to receive his *Power*, and to sit under the *Teaching* of *Christ*, their *Saviour*. A great *People* the *Lord* hath that aways.

Kidley-  
Park.

Peak-  
Country.

Then I passed towards *Kidley-park*, where there came many *Ranters*: but the *Lord's Power* checkt them. From thence I went up into the *Peak-Country*, towards *Thomas Hammerfly's*, where there came the *Ranters* of that *Country*, and many high *Professors*. The *Ranters* opposed me, and fell a *Swearing*: And when I reprov'd them for *Swearing*, they would bring *Scripture* for it, and said; *Abraham, and Jacob, and Joseph swore; and the Priests and Moses, and the Prophets swore, and the Angels swore*. Then I told them, 'I did confels, all these did so, as the *Scripture* records; but, said I, *Christ* (who said, *Before Abraham was, I am*) saith, *Swear not at all*. And *Christ* ends the *Prophets*, and the *Old Priesthood*, and the *Dispensation* of *Moses*, and reigns over the *House* of *Jacob* and of *Joseph*; and he says, *Swear not at all*. And *God*, when he bringeth in the *First-begotten* into the *World*, saith, *Let all the Angels of God worship him*, to wit, *Christ Jesus*, who saith; *Swear not at all*. And as for the *Plea*, that Men make for *Swearing* to end their *Strife*; *Christ*, who says, *Swear not at all*, destroys the *Devil* and his *Works*, who is the *Author* of *Strife*; for that is one of his *Works*. And *God* said, *This is my beloved Son, in whom I am well pleased; hear ye him*. So the *Son* is to be heard, who forbids *Swearing*. And the *Apostle James*, who did hear the *Son* of *God*, and followed him, and preached him, forbids all *Oaths*, *Jam. 5. 12*. So the *Lord's Power* went over them, and his *Son*; and his *Doctrine* was set over them: and the *Word* of *Life* was fully and richly preached, and many were *Convinced* that day. This *Thomas Hammerfly* being summoned to serve upon a *Jury*, was admitted to serve without an *Oath*: and he being *Fore-man* of the *Jury*, when he brought in the *Verdict*, the *Judge* did declare: *That he had been a Judge so many Tears; but never heard a more uprights Verdict, than that Quaker had then brought in*. Much might be written of things of this nature; which time would fail to declare. But the *Lord's* blessed *Power* and *Truth*

was

was exalted over all; who is worthy of all Praise and Glory for ever! 1654.

Thus travelling through *Darbyshire*, I visited *Friends*, till I came to *Swanington* in *Leicestershire*, where there was a *General Meeting*; to which many *Ranters* came, and *Baptists* and other *Professors*: for great *Contests* there had been with them, and with the *Priests* in that Town. To this *Meeting* several *Friends* came from several Parts; as *John Audland*, and *Francis Howgil*, and *Edward Pyot* from *Bristol*, and *Edward Burrough* from *London*; and several were *Convinced* in those Parts. The *Ranters*, that came to the *Meeting*, made a disturbance, and were very rude; but at last the *Lord's Power* came over them, and they were *Confounded*. The next Day *Jacob Bottomley*, a great *Ranter*, came from *Leicester*; but the *Lord's Power* stopt him, and came over them all. There came a *Priest* too; but he also was *Confounded* by the mighty *Power* of the *Lord*: For about this Time the *Priests*, and the *Baptists*, and the *Ranters*, and other *Professors* were very rude, and stirred up the rude People against us. Now we sent to the *Ranters* to come forth, and Try their *God*: and there came abundance of them, who were very rude; and *Sung*, and *whistled*, and *danced*: but the *Lord's Power* so *Confounded* them, that many of them came to be *Convinced*. *Darbyshire. Leicestershire. Swanington.*

After this I came to *Twy-crofts*, whither came some *Ranters* again; and they *Sang*, and *danced* before me. But I was moved in the *Dread* of the *Lord* to speak to them, and *Reprove* them; and the *Lord's Power* came over them, so that some of them were reached, and *Convinced*; and received the *Spirit* of *God*: and are come to be a pretty People, living and walking *soberly*, in the *Truth* of *Christ*. So I went to *Anthony Brickley's* in *Warwickshire*, where there was a great *Meeting*; and several *Baptists* and other People came, and jangled: but the *Lord's Power* came over them. *Twy-crofts. Warwickshire.*

Then went I to *Drayton* in *Leicestershire*, to visit my *Relations*: and as soon as I was come in, *Nathaniel Stephens* the *Priest*, having gotten another *Priest*, and given notice to the *Country*, sent down to me, to come up to them: for they could not do any thing, till I came. Now I, having been *Three Years* away from my *Relations*, knew nothing of their *Design* and *Intentions*. But at last I went up into the *Steeple-house-yard*, where the *Two Priests* were; and they had gathered abundance of People. When I came there, they would have had me gone into the *Steeple-house*. I asked them, 'What I should do there? And they said: *Mr. Stephens could not bear the Cold*. I told them, 'He might bear it as well as I. At last we went into a great *Hall*, and there was *Richard Farnsworth* with me: And a great *Dispute* we had with these *Priests*, concerning the *Practice* of the *Priests*, how contrary they were to *Christ* and his *Apostles*. The *Priests* would know, *Where Tithes were forbidden, or ended?* Whereupon I shewed them out of the *Seventh Chapter* to the *Hebrews*, 'That not only *Tithes*, but the *Priesthood*, that took *Tithes*, was ended; and the *Law* was ended and disannulled, by which the *Priesthood* was made, and *Tithes* were commanded to be paid. Then the *Priests* stirred up the People to some *Ligheness* and *Rudeness*. Now I had known this *Priest Stephens* from a *Child*; therefore 'I laid open his *Condition*, 'and *S 2*

1654.

Drayton.

‘and the manner of his *Preaching*: and how that he, like the rest of the *Priests*, did apply the *Promises* to the *first Birth*, which must *die*. But I shewed, that the *Promises* were to the *Seed*, not to many *Seeds*, but to the *One Seed*, *Christ*; who was one in *Male* and *Female*: for all were to be *born again*, before they could enter into the *Kingdom of God*. Then he said, *I must not judge so*: but I told him, ‘He that was spiritual, judged all things. Then he confessed. *That that was a full Scripture*: but *Neighbours*, said he, *This is the Business*; George Fox is come to the *Light of the Sun*, and now he thinks to put out my *Star-light*. Then I told him, ‘I would not *quench* the least *Measure of God* in any; much less put out his *Star-light*, if it were true *Star-light*, *Light from the Morning-star*. But I told him, ‘If he had any thing from *Christ* or *God*, he ought to *speak it freely*, and not take *Tithes* from the *People* for *Preaching*; seeing *Christ* commanded his *Ministers* to *give freely*, as they had *received freely*. So I charged him to preach no more for *Tithes*, or any *Hire*. But he said, *He would not yield unto that*. Then after a while the *People* began to be *vain and rude*; whereupon we broke up: Yet some were made *loving* to the *Truth* that Day. Now before we parted, I told them, ‘That (if the Lord would) I intended to be at the *Town* that *Day Seven-night* again; and in the *Interim* I went into the *Country*, and had *Meetings*: and came thither again that *Day Seven-night*. Against that time this *Priest* had got *Seven Priests* to help him: for *Priest Stephens* had given notice at a *Lecture* on a *Market-day* at *Adderston*, That *such a Day there would be a Meeting and a Dispute with me*: But I knew nothing of it; but only had said, *I should be in Town that day Seven-night again*. Now these *Eight Priests* had gathered several *Hundreds* of *People*, even most of the *Country* thereabouts, and they would have had me into the *Steeple-house*; but I would not go in, but got on an *Hill*, and there spoke to them and the *People*. There was with me *Thomas Taylor*, who had been a *Priest*; and *James Parnel*, and several other *Friends*. The *Priests* thought, that *Day* to have *Trampled down Truth*; but the *Truth* came over them. And then they grew *Light*, and the *People Rude*; and the *Priests* would not stand to *Trial* with me: but would be contending here and there a little, with one *Friend* or other. At last one of the *Priests* brought his *Son* to *dispute* with me; but his *Mouth* was soon stopt: And when he could not tell, how to *Answer*; he would go ask his *Father*: And his *Father* was confounded also, when he came to *Answer* for his *Son*. So after they had toiled themselves, they went away in a *Rage* to *Priest Stephens* his *House* to *drink*: And as they went away, I said; ‘I never came in a *Place*, where so many *Priests* together would not stand the *Trial* with me. Whereupon they and some of their *Wives* came about me, and laid hold on me, and fawningly said; *What might I have been, if it had not been for the Quakers?* And then they fell a *pushing* of *Friends* to and fro, to thrust them from me, and to pluck me to themselves. After a while several lusty *Fellows* came, and took me up in their *Arms*, and carried me into the *Steeple-house-porch*; intending to have carried me into the *Steeple-house* by *Force*: But the *Door* being locked, they fell down on an *Heap*, having me under them. As soon as I could

I got up from under them, and got to my *Hill* again: Then they got me from that Place again, and got me to the *Steeple-house-wall*, and set me on a *Bas*, like a *Stool*: And all the *Priests*, being come back, stood under with the People. And the *Priests* cried, *Come, to Argument, to Argument*: I said, 'I denied all their *Voices*, for they were the *Voices* of the *Hirelings* and the *Strangers*. And they cried, *Prove it, prove it*: Then I directed them to the *text* of *John*, where they might see, what *Christ* said of such: for he said, 'He was the true Shepherd, that laid down his Life for his Sheep, and his Sheep heard his *Voice*, and followed him: But the *Hireling* would fly, when the Wolf came, because he was an *Hireling*. And I offered to prove, that they were such *Hirelings*. Then the *Priests* plucked me off from the *Bas* again; and they themselves got all upon *Basses* under the *Steeple-house-wall*. Then I felt the mighty Power of God arise over all (though the People began to be a little rude) and I told them, 'If they would but give Audience, and hear me quietly, I would shew them by the *Scriptures*, why I denied those *Eight Priests* or *Teachers*, that stood there before me; and all the *Hireling-Teachers* of the World whatsoever: and I would give them *Scriptures*, for what I said. Whereupon both *Priests* and People Consented. Then I shewed them out of the Prophets, *Isaiah*, *Jeremiah*, *Ezekiel*, *Micha*, *Malachy* and other Prophets, that they were in the *Steps* of such, as God sent his true Prophets to Cry against: For, said I, 'You are such, as the Prophet *Jeremiah* cried against, *Chap. 5*. when he said; *The Prophets prophesie falsely, and the Priests bear rule by their means*: which he called an *horrible, filthy thing*. 'And you are such as they, *That used their Tongues and said*, Thus saith the Lord, *when the Lord never spake so them*: And such as followed their own Spirits, and saw nothing; but spake forth a *Divination* of their own *Brain*: and by their *Lies* and their *Lightness* had caused the People to err, *Jer. 14*. And you are such as *They* were, that sought for their *Gain from their Quarter*; that were as *greedy, dumb Dogs*, that could never have enough, whom the Lord sent his Prophet *Isaiah* to cry against, *Isa. 56*. And you are such, as they were, who taught for *handfuls of Barley*, and *pieces of Bread*; who sowed *Pillows under Peoples Arm-boles*, that they might lie soft in their *Sins*, *Ezek. 13*. And you are such as *They*, that Taught for the *Fleece*, and the *Wool*, and made a *Prey of the People*, *Ezek. 34*. But the Lord is gathering his Sheep from your Mouths, and from off your barren Mountains; and is bringing them to *Christ*, the one Shepherd, which he hath set over his *Flocks*: as by his Prophet *Ezekiel* he then declared he would do. And you are such as *They*, that *Divined for Money*, and *preached for Hire*; and if a Man did not put into their Mouths, they prepared *War* against him, as the Prophet *Micha* complained, *Chap. 3*. Thus went I on through the Prophets, too largely to be here repeated. Then, coming to the *New Testament*, I shewed from thence, that 'They were like the *Chief Priests*, and *Scribes*, and *Pharisees* of old, such as *Christ* cryed *Wo* against, *Matth. 23*. And that they were such *false Apostles*, as the true Apostles Cried against, such as taught for *filthy Lucre*; and such *Antichrists* and *Deceivers*, as they Cried against, 'that

1654. *that minded Earthly things, and served not the Lord Jesus Christ, but their own Bellies: for they that served Christ, gave freely and preached freely, as he commanded them. But they that will not preach without Hire, Tithes or outward Means, serve their own Bellies, and not Christ; and through the good words of the Scriptures, and feigned Words of their own, they made Merchandize of the People then, as (said I) ye do now. So when I had largely quoted the Scriptures, and shewed them, wherein they were like the Pharisees, loving to be called of Men Masters, and to go in Long Robes, and to stand Praying in the Synagogues, and to have the uppermost Rooms at Feasts, and the like; and when I had thrown them out in the sight of the People amongst the false Prophets, Deceivers, Scribes and Pharisees, and shewed at large, how such as They, were judged and condemned by the true Prophets, by Christ, and by the Apostles, I directed them to the Light of Christ Jesus, who enlightens every Man, that cometh into the World: that by it they might see, whether these things were not true, as had been spoken. Now when I appealed to That of God in their Consciences, the Light of Christ Jesus in them, they could not abide to hear of it; they were all quiet till then: but then a Professor said; George, What! wilt thou never have done? I told him, I should have done shortly. So I went on a little longer, and cleared my self of them in the Lord's Power. When I had done, all the Priests and People stood silent for a time: At last one of the Priests said; They would read the Scriptures, that I had quoted. I told them, With all my Heart. They began to read the 23d of Jeremiah, and there they saw the Marks of the false Prophets, that he cried against. When they had read a Verse or two, I said, Take notice, People: but the Priests said, Hold thy Tongue, George. I bid them, Read the whole Chapter throughout; for it was all against them: Then they stopt, and would read no further; but asked me a Question. I told them, I would Answer their Question, the Matter being first granted, that I had charged them with, viz. That they were false Prophets, false Teachers, Antichrists and Deceivers, such as the true Prophets, Christ and the Apostles cried against. A Professor said Nay to that; but I said, Yea: For you leaving the Matter, and going to another thing, seem to consent to the proof of the former Charge. Then I Answered their Question, which was this; Seeing those false Prophets were adulterated, Whether I did judge Priest Stephens to be an Adulterer? To which I Answered, 'He was adulterated from God in his Practice, like those false Prophets and the Jews. They would not stand to vindicate him, but broke up the Meeting. Then the Priests whispered together; and Priest Stephens came to me, and desired, that my Father and Brother and I might go aside with him, that he might speak to me in private; and the rest of the Priests should keep the People from coming to us. I was very loth to go aside with him: but the People cried, Go George, do George, go aside with him: and I was afraid, if I did not go, they would say, I was disobedient to my Parents. So I went; and the rest of the Priests were to keep the People off: but they could not; for the People being willing to hear, drew close round us. I asked the Priest, what he had to say? And he said, If he was out of the*

the way, I should pray for him; and if I was out of the way, he would pray for me: and he would give me a Form of Words to pray for him by. I replied; 'It seems, Thou dost not know, whether thou beest in the *Right Way*, or no; neither dost thou know, whether I am in the *Right Way* or no: But I know, that I am in the Everlasting Way, *Christ Jesus*, which thou art out of. And thou would'st give me a Form of Words to pray by, and yet thou deniest the *Common-prayer-Book* to pray by, as well as I; and I deny thy Form of Words, as well as it. If thou would'st have me pray for thee by a Form of Words, is not this to deny the *Apostle's Doctrine and Practtice of Praying by the Spirit*, as it gave words and utterance? Here the People fell a Laughing: but I was moved to speak more to him. And when I had cleared my self to him and them, we parted; after I had told them, 'That I should (God willing) be in the Town that day *Seven-night* again. So the *Priests* packt away, and many People were Convinced that day: for the Lord's Power came over all. And whereas they thought to have Confounded Truth that day, many were Convinced of it; and many that were Convinced before, were by that day's work Confirmed in the Truth, and abode in it: and a great Shake it gave to the *Priests*. Yea, my Father, though he was an Hearer and Follower of the *Priest*, was so well satisfied, that he struck his Cane upon the Ground, and said; Truly I see, he that will but stand to the Truth, it will carry him out. So I passed about in the Country, till that day *Seven-night*; and then I came again: for we had appointed a Meeting at my Relation's House. Now *Priest Stephens* having had notice before hand thereof, had got another *Priest* to him: and they had got a Company of *Troopers* with them; and sent for me to come to them. But I sent them word, Our Meeting was appointed; and they might come to it, if they would. The *Priests* came not; but the *Troopers* came, and many rude People. Now they had laid their Plot, That the *Troopers* should take every one's Name, and then command them to go home; and such as would not go, they should take, and carry them away with them. Accordingly they began, and took several Names, charging them to go home; but when they came to take my Name, my Relations told them, I was at home already: So they could not take me away that time. Nevertheless they took my Name: but the Lord's Power was over them, and they went away, both *Professors* and *Troopers*, *Croßt* and *Vext*, because they had not their Ends. But several were Convinced that day, and admired the Love and Power of God. This was that *Priest Stephens*, that had once said of me; Never such a Plant was bred in England: Yet afterwards he reported, That I was carried up into the Clouds, and found again full of Gold and Silver; and many Lies, and false Reports he raised on me: but the Lord swept them all away. Now the Reason, why I would not go into their *Steeple-house* was, because I was to bear my Testimony against it, and to bring all off from such Places, to the Spirit of God; that they might know, their Bodies to be the Temples of the Holy Ghost: And to bring them off from all the *Hireling-Teachers*, to Christ their free Teacher, that had died for them, and purchased them with his Blood.

After



1654.

W  
Drayton.

Leiceſter.

Whetſton.

After this I went into the Country, and had ſeveral *Meetings*, and came to *Swannington*, where the *Souldiers* came again; but the *Meeting* was quiet, and the Lord's Power was over all, and the *Souldiers* did not meddle. Then I went to *Leiceſter*; and from *Leiceſter* to *Whetſton*. But before the *Meeting* began, there came about *Seventeen Troopers* of *Coll. Hacker's Regiment*, with his *Marſhal*; and they took me up before the *Meeting*; though *Friends* were beginning to gather together: for there were ſeveral *Friends* come out of ſeveral Parts. I told the *Marſhal*, 'He might let all the *Friends* go, I would answer for them all: whereupon he took me, and let all the *Friends* go; only *Alexander Parker* went along with me. At Night they had me before *Coll. Hacker*, and his *Major*, and *Captains*, a great Company of them; and a great deal of *Diſcourſe* we had about the *Prieſts*, and about *Meetings* (for at this time there was a noiſe of a *Plot* againſt *O. Cromwel.*) And much *Reasoning* I had with them about the *Light of Chriſt, which enlighteneth every Man, that cometh into the World.* *Coll. Hacker* asked, *Whether it was not this Light of Chriſt, that made Judas betray his Maſter, and after led him to hang himſelf.* I told him, *No: 'That 'was the Spirit of Darkneſs, which hated Chriſt, and his Light.* Then *Coll. Hacker* ſaid, *I might go home, and keep at home; and not go abroad to Meetings.* I told him; 'I was an *Innocent Man*, free from *Plots*, and denied all ſuch Work. Then his Son *Needham* ſaid, *Father, This Man hath reigned too long; it is time to have him cut off.* I asked him, 'For what? what had I done? or whom had I wronged from a *Child*? for I was bred and born in that *Country*, and who could accuſe me of any *Evil* from a *Child*? Then *Coll. Hacker* asked me again; *If I would go home, and ſtay at home?* I told him, 'If I ſhould promiſe him ſo, that would manifeſt, that I was guilty of *'ſomething to go home, and make my home a Priſon: And if I went 'to Meetings, they would ſay, I broke their Order.* Therefore I told them; I ſhould go to *Meetings*, as the Lord ſhould order me; and therefore could not ſubmit to their *Requirings*: but I ſaid, we were a peaceable People. *Well then,* ſaid *Coll. Hacker, I will ſend you to Morrow Morning by ſix a Clock to my Lord Proteſtor, by Captain Drury, one of his Life-guard.* That Night I was kept a *Priſoner* at the *Marſhalſey*; and the next Morning by the *ſixth hour* I was ready, and delivered to *Captain Drury*. I deſired, he would let me ſpeak with *Coll. Hacker*, before I went; and he had me to his Bedſide. *Coll. Hacker* at me preſently again, *To go home, and keep no more Meetings.* I told him, 'I could not ſubmit to that; but muſt have my *'Liberty to ſerve God, and to go to Meetings.* Then, ſaid he, *you muſt go before the Proteſtor: Whereupon 'I kneeled on his Bedſide, 'and beſought the Lord to forgive him; for he was as Pilate, tho' 'he would waſh his Hands: and when the day of his Miſery and Trial 'ſhould come upon him, I bid him, Then Remember, what I had 'ſaid to him.* But he was ſtirred up, and ſet on by *Prieſt Stephens*, and the other *Prieſts* and *Profeſſors*, wherein their *Envy* and *Base-neſs* was manifeſt; who, when they could not overcome me by *Diſputes* and *Arguments*, nor reſiſt the *Spirit* of the Lord, that was in me, then they got *Souldiers* to take me up.

After-

Afterwards, when this *Coll. Hacker* was in *Prison* in *London*, a day or two before he was *Executed*, he was put in mind, of what he had done against the *Innocent*: And he remembered it, and confest to it to *Margaret Fell*, and said; *He knew well, whom she meant; and he had a Trouble upon him for it.* So his *Son*, who told his *Father*, *I had reigned too long, and that it was time to have me cut off*, might observe, how his *Father* was *Cut off* afterwards, being *hanged at Tyburn*.


Now was I carried up a *Prisoner* by *Captain Drury* aforesaid from *Leicester*; and when we came to *Harborough*, he asked me, *If I would go home, and stay a Fort-night? I should have my Liberty*, he said, *if I would not go to, nor keep Meetings.* I told him, I could not promise any such thing. Several times upon the *Road* did he ask, and try me after the same manner; and still I gave him the same Answers. So he brought me to *London*, and lodged me at the *Mermaid* over against the *Mews* at *Charing-Cross*. And on the way, as we traveled, I was moved of the *Lord* to *Warn People at the Inns and Places, where I came, of the day of the Lord, that was coming upon them.* And *William Dewsberry* and *Marmaduke Stor* being in *Prison* at *Northampton*, he let me go, and visit them.

After *Captain Drury* had lodged me at the *Mermaid*, he left me there, and went to give the *Protector* an *Account* of me. And when he came to me again, he told me, *The Protector did require, that I should promise, not to take up a carnal Sword or Weapon against him or the Government, as it then was; and that I should write it, in what words I saw good, and set my Hand to it:* I said little in Reply to *Captain Drury*. But the next Morning I was moved of the *Lord* to write a *Paper* 'To the *Protector*, by the name of *Oliver Cromwel*, 'wherein I did in the presence of the *Lord God* declare, that I did 'deny the wearing or drawing of a carnal Sword, or any other outward 'Weapon against him or any Man. And that I was sent of *God* to 'stand a *Witness* against all *Violence*, and against the *Works of Dark-* 'ness; and to turn People from the *Darkness* to the *Light*, and to 'bring them from the *Occasion* of *War* and *Fighting*, to the peaceable 'Gospel; and from being *Evil-Doers*, which the *Magistrates Sword* 'should be a *Terror* to. When I had written, what the *Lord* had given me to write, I set my *Name* to it, and gave it to *Captain Drury* to give to *O. Cromwel*; which he did. Then after some time *Captain Drury* brought me before the *Protector* himself at *Whitehall*: It was in a *Morning*, before he was dressed; and one *Harvey*, that had come a little among *Friends*, but was disobedient, waited upon him. When I came in, I was moved to say, 'Peace be in this House: 'and I bid him, Keep in the *Fear* of *God*, that he might receive 'Wisdom from him; that by it he might be ordered, and with it 'might order all things under his Hand to *God's Glory*. I spake much to him of *Truth*; and a great deal of Discourse I had with him about *Religion*: wherein he carried himself very moderately. But he said, *We quarrelled with the Priests, whom he called Ministers*: I told him, 'I did not quarrel with them, but they quarrelled with 'me and my *Friends*. But, said I, If we own the *Prophets, Christ* 'and the *Apostles*, we cannot hold up such *Teachers, Prophets* and 'Shepherds

1654. *Shepherds, as the Prophets, Christ and the Apostles declared against ;*  
 but we must declare against them by the same Power and Spirit.  
 Then I shewed him, *That the Prophets, Christ and the Apostles*  
*declared freely, and declared against them, that did not declare*  
*freely ; such as preached for filthy Lucre, and divined for Money,*  
*and preached for Hire, and were covetous and greedy, like the*  
*dumb Dogs, that could never have enough : And that they, that*  
*have the same Spirit, that Christ and the Prophets and the Apostles*  
*had, could not but declare against all such now, as they did then.*  
 As I spake, he would several times say, *It was very good, and it was*  
*Truth.* I told him, *That all Christendom (so called) had the Scri-*  
*ptures, but they wanted the Power and Spirit, that they had, who*  
*gave forth the Scriptures ; and that was the reason, they were not in*  
*Fellowship with the Son, nor with the Father, nor with the Scri-*  
*ptures, nor one with another.* Many more words I had with him ;  
 but People coming in, I drew a little back : And as I was turning,  
 he caught me by the Hand, and with Tears in his Eyes, said, *Come*  
*again to my House ; for if thou and I were but an hour of a day together,*  
*we should be nearer one to the other :* adding, *That he wisht me no more*  
*Ill, than he did to his own Soul.* I told him, *If he did, he wronged*  
*his own Soul : And I bid him hearken to God's Voice, that he might*  
*stand in his Counsel, and obey it ; and if he did so, that would*  
*keep him from hardness of Heart : but if he did not hear God's*  
*Voice, his Heart would be hardened.* And he said, *It was true.*  
 Then went I out : And when Capt. Drury came out after me, he  
 told me ; *His Lord Protector said, I was at Liberty, and might go*  
*whither I would.* Then I was brought into a great Hall, where the  
 Protector's Gentlemen were to dine ; and I asked them, *What they*  
*did bring me thither for ?* They said, *It was by the Protector's Order,*  
*that I might dine with them.* I bid them, *Let the Protector know, I*  
*would not eat a bit of his Bread, nor drink a sup of his Drink.*  
 When he heard this, he said ; *Now I see, there is a People risen and*  
*come up, that I cannot win either with Gifts, Honours, Offices or Places ;*  
*but all other Sects and People I can.* But it was told him again,  
*That we had forsook our own ; and were not like to look for such things*  
*from him.*

G. F. set at  
 Liberty.

Now I being set at Liberty, went up to the Inn again, where Capt.  
 Drury had at first lodged me. This Capt. Drury, though he sometimes  
 carried fairly, was an Enemy to me, and to Truth, and opposed it : and  
 when Professors came to me (while I was under his Custody) and he  
 was by, he would scoff at Trembling, and call us Quakers ; as the In-  
 dependents and Presbyterians had Nick-named us before. But after-  
 wards he came on a time to me, and told me, *That, as he was lying*  
*on his Bed to rest himself in the day-time, a sudden Trembling seized*  
*on him, that his Joints knocked together ; and his Body shook so, that*  
*he could not rise from his Bed : he was so shaken, that he had not*  
*strength enough left to rise.* But he felt the Power of the Lord was upon  
 him ; and he tumbled off his Bed, and cried to the Lord, and said ;  
*He would never speak against the Quakers more, such as Trembled at*  
*the Word of God.*

During the Time, that I was Prisoner at Charing-Cross, there came 1654.  
 abundance to see me, People almost of all Sorts, *Priests, Professors,*   
*Officers of the Army, &c.* And one Time a Company of *Officers* being *Charing-*  
 with me, desired me to pray with them: I sat still, with my *Mind* *Cross.*  
 retired to the Lord. At last I felt the Power and Spirit of God move  
 in me: and the Lord's Power did so shake and shatter them, that they  
 wondered; though they did not live in it.

Among those, that came thither to see me, there was one Colonel  
*Packer*, with several of his *Officers*; and while they were with me,  
 came in one *Cob*, and a great Company of *Ranters* with him. The  
*Ranters* began to call for *Drink and Tobacco*: but I desired them to  
 forbear it in my *Room*, telling them, 'If they had such a *Mind* to it,  
 'they might go into another *Room*. One of them cried, *All is ours*:  
 and another of them said; *All is well*. I replied, 'How is all  
 'well, while thou art so peevish, and envious, and crabbed? for  
 I saw, he was of a peevish Nature: and so I spake to their *Condi-*  
*tions*; and they were sensible of it, and looked upon one another;  
 wondering.

Then Colonel *Packer* began to talk with a light, chaffy *Mind*, con-  
 cerning God, and Christ, and the *Scriptures*: That was a great  
*Grief* to my *Soul and Spirit*, when I heard him talk so lightly; so  
 that I told him, 'He was too light to talk of the things of God: for he  
 'did not know the solidity of a Man. Thereupon the *Officers* raged,  
 and said; *Would I say so of their Colonel!* This *Packer* was a *Bap-*  
*tist*, and he and the *Ranters* bowed and scraped to one another very  
 much: for it was the manner of the *Ranters* to be exceeding *Comple-*  
*mental* (as they call it) so that *Packer* bid them, *Give over their*  
*Complements*: But I told them, 'They were fit to go together, for  
 'they were both of one Spirit.

This Colonel *Packer* lived at *Theobald's* near *Waltham*, and was made  
 a Justice of Peace. He set up a great Meeting of the *Baptists* at *Theo-*  
*bald's-Park*; for he, and some other *Officers* had purchased it. They  
 were exceeding High, and railed against *Friends* and *Truth*; and  
 threatned to apprehend me with their *Warrants*, if ever I came there.  
 Yet after I was set at Liberty, I was moved of the Lord God to go  
 down to *Theobalds*, and appoint a Meeting hard by them; to which  
 many of his People came: and divers of his *Hearers* were *Convinced*  
 of the Way of Truth, and received Christ, the free Teacher, and  
 came off from him; and that made him Rage the more. But the  
 Lord's Power came over him so, that he had not Power to meddle  
 with me. Then I went to *Waltham* hard by him, and had a Meeting  
 there; but the People were very rude, and gathered about the House,  
 and brake the Windows. Whereupon I went out to them, with the  
 Bible in my Hand, and desired them to come in; and told them, 'I  
 'would shew them Scripture both for our Principles and Practices.  
 And when I had done so, I shewed them also, 'That their Teachers  
 'were in the Steps of such, as the Prophets, and Christ, and the Apo-  
 'stles cryed against. Then I directed them to the Light of Christ,  
 'and Spirit of God in their own Hearts, that by it they might come  
 'to know their free Teacher, the Lord Jesus Christ. The Meeting be-  
 ing ended, they went away quieted and satisfied; and a Meeting

Theo-  
balds.

Waltham.

1654. hath since been settled in that *Town*. But this was sometime after I was set at *Liberty* by O. Cromwel.

London.

For when I came from *White-hall* to the *Mermaid* at *Charing-Cross* (which had been my *Prison*) I staid not long there: but went into the City of *London*, where we had great and powerful *Meetings*; and so great were the *Throngs* of *People*, that I could hardly get to and from the *Meetings* for the *Crouds* of *People*: And the *Truth* spread exceedingly. *Thomas Aldam* and *Robert Craven* (who had been *Sheriff* of *Lincoln*) and divers *Friends*, came up to *London* after me: but *Alexander Parker* abode with me.

White-Hall.

Then after a while I went to *White-hall* again, and was moved to declare the '*Day of the Lord* amongst them; and that the *Lord* was 'come to teach his *People* himself: So I preached *Truth* both to the *Officers*, and to them that were called *Oliver's Gentlemen*, who were of his *Guard*. But there was a *Priest*, that *Opposed*, while I was declaring the *Word* of the *Lord* amongst them: For *Oliver* had several *Priests* about him, of which this was his *News-monger*; an *envious Priest*, and a *light, scornful, chaffy man*. I bid him *Repent*; and he put it in his *News-book* the next *Week*, That I had been at *White-hall*, and had bid a *Godly Minister* there *Repent*. When I went thither again, I met with him; and abundance of *People* gathered about me. Then I manifested the *Priest* to be a *Liar* in several things, that he had affirmed; and so he was put to *Silence*. He put in the *News-book*, That I wore *Silver-Buttons*; which was *false*: for they were but *Alchimy*. Afterward he put in the *News-book*, That I hung *Ribbands* on *People's Arms*, which made them to follow me: This was another of his *Lies*; for I never wore, nor used *Ribbands* in my *Life*. *Three Friends* went to examine this *Priest*, that gave forth this *false Intelligence*; and to know of him, where he had that *Information*? He told them, It was a *Woman*, that told him so; and that if they would come again, he would tell them the *Woman's Name*. When they came again, he said; It was a *Man*, but would not tell them his *Name* then; but if they would come again, he said, he would tell them his *Name*, and where he lived. They went the *Third Time*; and then he would not tell, who told him: but offered, If I would give it under my *Hand*, that there was no such thing, he would put that into the *News-book*. Thereupon the *Friends* carried it to him under my *Hand*; but when they came, he brake his *Promise*, and would not put it in: but was in a *Rage*, and threatned them with the *Constable*. This was the deceitful doing of this *Forger of Lies*: And these *Lies* he spread over all the *Nation* in the *News-books*, to render *Truth* *Odiou*s, and to put *Evil* into *People's Minds* against *Friends* and *Truth*; of which a more large *Account* may be seen in a *Book* printed soon after this time, for the clearing of *Friends* and *Truth* from the *Slanders, Lies* and *false Reports* raised and cast upon them. These *Priests*, the *News-Mongers*, were of the *Independent Sect*, like them in *Leicester*: But the *Lord's Power* came over all their *Lies*, and swept them away; and many came to see the *Naughtiness* of these *Priests*. The *God of Heaven* carried me over all in his *Power*, and his blessed *Power* went over the *Nation*: Infomuch, that many *Friends* about this time were moved to go up and down, to sound forth the *Everlasting Gospel*, in most parts  
of

of this Nation, and also into Scotland; and the Glory of the Lord was felt over all to his Everlasting Praise. And a great Convincement there was in London, and some in the Protector's House and Family: I went to have seen him again, but could not get to him; the Officers were grown so Rude. 1654. white-Hall.

The Presbyterians, Independents and Baptists were in a great Rage: for many of their People came to be turned to the Lord Jesus Christ, and sat down under his Teachings, and received his Power, and felt it in their Hearts; and then they were moved of the Lord to declare against the rest of them.


I appointed a Meeting in the Fields near Aiton, in which the Word of Life, and the Saving Truth was declared freely; and the Lord's Power was eminently manifested, and his blessed Day exalted over all.

About this time I was moved to write a Paper, and send it forth among the Professors; a Copy of which here followeth.

### *To all Professors of Christianity.*

ALL they, that professed Jesus Christ in Words, and yet heard him not, when he was come, they said; he was a Deceiver and a Devil: The Chief Priests were they, that called him so. So the Jews said; He hath a Devil, and is mad; why do ye hear him? But others said; These are not the Words of him, that hath a Devil: Can a Devil open the Eyes of the Blind? The Jews then doubted, whether he were the Christ, or no; and so all, like the Jews, in the Knowledge, in the Notion, that profess a Christ without only, where Christ is risen within, they do not own him, but do doubt of him; though Christ be the same now and for ever. Jesus Christ said, I and my Father are one; then the Jews took up Stones to stone him: And where Jesus Christ is now spiritually come and made manifest, the Jews, such as are Christians in outward Profession only, have the same hard Hearts inwardly now, as they had then; and do Cast Stones at him, where he is Risen. Jesus said, For which of these good works do ye stone me? The Jews answered, for thy good works we stone thee not; but for Blasphemy, in that thou being a Man, makest thy self God. Jesus answered them; Is it not written in your Law, I said, you are Gods? and the Scripture cannot be broken. Say ye of him, whom the Father hath sanctified, and sent into the World, Thou blasphemest, because I said, I am the Son of God? The Jews said to him, say we not well, that thou hast a Devil? Jesus answered, I honour my Father, and ye dishonour me. And they that were in the Synagogue, rose up, and thrust him out of the City; and took him up to the edge of the Hill, whereon their City was built, to cast him down head-long. The Pharisees said of him, He casteth out Devils by the Prince of Devils. Jesus Christ was called a Glutton and a Wine-bibber, a Friend of Publicans and Sinners: But Wisdom is justified of her Children. The Officers, when the High-priests and Pharisees asked them, Why have ye not brought him, said; Never Man spake, like this Man. The Pharisees said, Are ye also deceived? Do any of

1654. *of the Rulers or of the Pharisees believe on him? but this People, which know not the Law, are accursed. Nicodemus said unto them (he that came unto Jesus by Night) doth our Law judge any Man, before it hear him? When Stephen confessed Jesus, the Substance of all Figures and Types, and was brought before the Chief-Priests to his Trial, he told them; The Most-High dwelleth not in Temples made with Hands: and brought the Prophets Words to witness, and told them; They were stiff-necked, and uncircumcised in Heart and Ears, and always resisted the Holy Ghost, as their Fathers had done. Stephen was full of the Holy Ghost, and said; he saw Jesus: and they ran upon him, and stoned him to Death, as he was calling upon the Lord. When Paul Confessed Jesus Christ, and his Resurrection, Festus said, he was Mad. When Paul preached the Resurrection, some mocked: The Jews perswaded the People, and they stoned him; and drew him out of the City, thinking, he had been dead. The Jews stirred up the Gentiles, to make their Minds Evil-affected towards the Brethren. The Jews stirred up the Devout and Honourable Women, and the Chief of the City; and raised up Persecution against Paul and Barnabas, and expelled them out of their Coasts: And there was an Assault made both of the Gentiles and of the Jews, with their Rulers, to use them despitefully, and to stone them. In like manner all in the nature of those Jews now, whose Religion stands in Notions, do stir up the Rulers, and do stir up the ignorant People, and incense them against Jesus Christ, where he is risen, to stone them all with one Consent, in whom he is risen. This is, that the Scripture might be fulfilled, and the blindness of the People might be discovered. And the same Power now is made manifest, and doth overturn the World, as did overturn the World, to the exalting of the Lord, and to the pulling down of the Kingdom of Satan, and of this World; and setting up his own Kingdom, to his everlasting Praise. The Lord is now exalting Himself, and throwing down Man's self: The Proud one's Head is aloft, fearing he should lose his Pride, and his Crown; the Priests, they incense the ignorant People, for fear their Trade should go down; and the Professors, they shew forth, what is in them, being full of Rage: which shews, that Jesus Christ, the Substance is not there; but a stony Heart, to stone the Precious, where it is risen. The Carnal Mind feeds upon the outward Letter, and Earth feeds upon Earth; and that Vine-yard is not dressed, but is full of Briars, and Nettles; and Ravenous Beasts, Swine and Dogs, Wolves and Lions, and all venomous Creatures lodge in that Habitation. That House is foul, and is not swept: And these are the Persecutors of the Just, and Enemies of the Truth, and the Enemies of Christ. These are Blasphemers of God and his Truth: These are they, that call upon God with their Lips, but their Hearts are far from him. These are they, that feed on Lies, Priests and People: These are they, that incense all the People, and stir up Envy; for it begets its own, one like it self. These are they, that are the Waves of the Sea, foaming out their own Shame. These are they, that have double Eyes; whose Bodies are full of Darkness. These are they, that paint themselves with the Prophets, with Christ's, and with the Apostles*  
*Words*

'Words most fair : *whited Walls* you are ; *painted Sepulchres* you are ; 1654.  
 'Murderers of the *Just* you are. Your *Eyes* are double, your *Minds*   
 'are double, your *Hearts* are double : Ye *Flatterers*, *Repent* from London.  
 'your carnal Ends, who are full of Mischief ; pretending *God* and  
 'Godliness, taking him for your Cloke : But he will uncover you,  
 'and he hath uncovered you to his Children. He will make you  
 'bare, and discover your Secrets, and take off your *Crown* ; and take  
 'away your *Mantle*, and your *Vail*, and strip you of your *Cloathing* ;  
 'that your Nakedness may appear, and how you sit *deceiving* the  
 'Nations. Your *Abomination*, and your *Falseness* is now made mani-  
 'fest to them, who are of *God* ; who in his Power Triumph over  
 'you, Rejoice over you, the *Beast*, the *Dragon*, the *false Prophet*,  
 'the *Seducer*, the *Hypocrite* ; the *Mother* of all *Harlots* : now thou  
 'must have thy *Cap* double ; Give it to her double. Sing over her,  
 'ye Righteous Ones, sing over them all, ye Saints ; Triumph in Glo-  
 'ry, Triumph over the Deceit : Sing the Song of the *Lamb* ; Triumph  
 'over the *World* : spread the *Truth* abroad. Come ye *Captive* ones  
 'out of *Prison*, and Rejoice with one accord ; for the *Joyful Days*  
 'are coming : Let us be glad, and Rejoice for ever ! Singleness of  
 'Heart is come ; Pureness of Heart is come : Joy and Gladness is  
 'come. The glorious *God* is exalting himself : and *Truth* hath been  
 'talked of ; but now it is possessed. *Christ* hath been talked of ; but  
 'now he is come, and possessed. The *Glory* hath been talked of ; but now  
 'it is possessed, and the *Glory* of *Man* is defacing. The *Son* of *God* hath  
 'been talked of ; but now he is come, and hath given us an Un-  
 'derstanding. *Unity* hath been talked of ; but now it is come. *Vir-*  
 'gins have been talkt of ; but now they are come with *Oil* in their  
 'Lamps. He will be glorified alone : Where *Pride* is thrown down,  
 'Earth and the *fleshy Will* is thrown down, and the *Pure* is raised  
 'up ; there alone is the *Lord* Exalted. Let the *Heavens* Bow down  
 'to him, and the *Earth* Reel to and fro, and *Stagger* up and down :  
 'The *Lord* is setting up his *Throne* and his *Crown*, and throwing down  
 'the *Crown* of *Man* ; and he alone will be glorified : To whom be  
 'all Honour and Glory, all Praises and all Thanks. Who gives his  
 'Children *Wisdom* and *Strength*, *Knowledge* and *Vertue*, *Power* and  
 'Riches, *Blessings* and *durable Substance* ; and an *Eye* to discern, and  
 'an *Ear* to hear things singly : and brings down the *Pride* of *Man's*  
 'Heart, and turns the *Wicked* out of the Kingdom. The *Righteous*  
 'Ones inherit *Righteousness* ; the *Pure* Ones *Pureness*, the *Holy* Ones  
 'Holiness : Praises, Praises be to the *Lord*, whose *Glory* now shines,  
 'whose *Day* is broken forth ; which is hid from the *World*, hid  
 'from all *worldly wise* Ones, and from all the *Prudent* of this *World* :  
 'hid from the *Fowls* of the *Air* : hid from all *Vultures Eyes*, and all  
 'venemous *Beasts* ; and all *Liars*, and all *Dogs*, and all *Swine*. But  
 'to them that fear his Name, the *Secrets* of the *Lord* are made mani-  
 'fest, the *Treasures* of *Wisdom* are opened, and the *Fulness* of *Know-*  
 'ledge : For thou, O *Lord* ! dost make thy self manifest to thy  
 'Children.

G. F.


My



1654. My Spirit was greatly burdened to see the *Pride*, that was got  
 up in the *Nation*, even amongst the *Professors*; and in the  
 London. sense thereof I was moved to give forth the following *Paper*, directed—

‘To such, as follow the World’s Fashions.

‘**W**HAT a *World* is this! How doth the *Devil* garnish himself! and how obedient are People to do his Will and Mind, that they are altogether carried away with *Fooleries* and *Vanities*, both Men and Women, that they have lost the *hidden Man* of the Heart, and the *meek* and *quiet Spirit*; which with the Lord is of great price. They have lost the *Adorning* of *Sarah*; they are putting on *Gold* and *gay Apparel*: Women *plaiting* the *Hair*, Men and Women *powdering* it; making their *Backs* look, like *Bags of Meal*. They look so strange, that they can scarce look at one another; they are so lifted up in *Pride*. *Pride* is flown up into their *Head*, and hath so lifted them up, that they *Snuff* up, like *Wild Asses*, and like *Ephraim*: they feed upon *Wind*; and are gotten to be like *Wild Heifers*, who feed upon the Mountains. *Pride* hath puffed up every one of them: They are out of the *Fear* of *God*, Men and Women, Young and Old; one puffs up another. They must be in the *Fashion* of the *World*, else they are not in esteem; else they shall not be respected, if they have not *Gold* or *Silver* upon their *Backs*, or if his *Hair* be not *powdered*. But if he have *store* of *Ribbands* hanging about his *Waste*, and at his *Knees*, and in his *Hat*, of divers Colours, *Red* or *White*, or *Black* or *Tellow*, and his *Hair* be *powdered*; then he is a *brave Man*, then he is accepted, then he is *no Quaker*, because he hath *Ribbands* on his *Back* and *Belly* and *Knees*, and his *Hair* *powdered*: This is the *Array* of the *World*. But is not this from the *Lust* of the *Eye*, the *Lust* of the *Flesh*, or the *Pride* of *Life*? Likewise the *Women* having their *Gold*, their *Spots* on their *Faces*, *Noses*, *Cheeks*, *Fore-heads*, having their *Rings* on their *Fingers*, wearing *Gold*, having their *Cuffs* double, under and above, like unto a *Butcher* with his white *Sleeves*; having their *Ribbands* tied about their *Hands*, and *three* or *four* *Gold-Laces* about their *Cloths*; This is *no Quaker*, say they. This is that, that pleaseth the *World*; this *Array*, this *Attire* pleaseth the *World*: and if they cannot get these things, they are discontented. But this is not the *Attire* of *Sarah*, whose *Adorning* was in the *hidden Man* of the Heart, of a *quiet* and *meek Spirit*: This is the *Adorning* of the *Heathen*; not of the *Apostle*, nor of the *Saints*, whose *Adorning* was, *not wearing* of *Gold*, *nor plaiting* of *Hair*, but a *meek* and *quiet Spirit*; which was and is of great price with the Lord. And here was the *Sobriety* and good *Ornament*, which was of the Lord accepted. This was *Paul’s* Exhortation and Preaching: But we see, the *Talkers* of *Paul’s* Words live out of *Paul’s* Command, and out of the *Example* of *Sarah*; and are found in the steps of the great *Heathen*, who comes to examin the *Apostles* in his *gorgeous Apparel*. Now, are not all these, that have got their *Ribbands* hanging

' hanging about their *Arms, Hands, Back, Waists, Knees, Hats,* 1654.  
 ' like unto *Fidlers-Boys*? Which shews, that you are gotten into   
 ' the basest and most contemptible Life, who be in the *Fashion* of the *Fidlers-Boys* and *Stage-Players*, quite out of the Paths and Steps of *solid Men*; and in the very Steps and Paths of the *wild Heads*, who  
 ' give themselves up to every Invention and Vanity of the *World*,  
 ' that appears; and is inventing, how to get it upon their *Backs,*  
 ' *Heads, Feet and Legs*, and say, *If it be out of the Fashion, it is no-*  
 ' *thing worth.* Are not these the *Spoilers* of the *Creation*, who have  
 ' the fat and the best of it, and waste and destroy it? Do not these  
 ' *Cumber* God's *Earth*? Let that of God in all Consciences Answer,  
 ' and who are in the *Wisdom*, judge. And further: If one get a  
 ' pair of *Britches* like a *Coat*, and hang them about with *Points*,  
 ' and up almost to the *Middle*, a pair of *double Cuffs* upon his Hands,  
 ' and a *Feather* in his *Cap*, here's a *Gentleman*; bow before him, put  
 ' off your *Hats*, bow, get a Company of *Fidlers*, a set of *Musick*,  
 ' and *Women* to dance. This is a *brave Fellow*: up in the *Chamber*;  
 ' up in the *Chamber without*, and up in the *Chamber within*. Are  
 ' these your *fine Christians*? Yea, say they, *They are Christians*: Yea,  
 ' but, say the *serious People*, *They are out of Christ's Life*, and out  
 ' of the *Apostles Command*, and out of the *Saints Ornament*. And to  
 ' see such, as are before described, as are in the *Fashions* of the  
 ' *World* before-mentioned, a Company of them playing at *Bouls*,  
 ' or at *Tables*, or at *Shovel-Board*; or Each taking his *Horse*, that  
 ' hath *Bunches* of *Ribbands* on his *Head*, as the *Rider* hath on his  
 ' *own*, (who, perhaps, hath a *Ring* in his *Ear* too) and so go to  
 ' *Horse-racing*, to spoil the *Creatures*; Oh, these are *Gentlemen* in-  
 ' deed, these are bred up *Gentlemen*, these are brave *Fellows*, and  
 ' they must take their *Recreation*; for *Pleasures* are *lawful*. And  
 ' these in their *Sports* set up their *Shouts*, like unto the *wild Asses*;  
 ' they are like unto the *Kine* or *Beasts*, when they are put to *Grass*,  
 ' *Low*ing, when they are full. And here is the *Glorying* of them be-  
 ' fore-mentioned; but it is in the *Flesh*, not in the *Lord*: These are  
 ' *bad Christians*, and shew, that they are *glutted* with the *Creatures*,  
 ' and then the *Flesh* rejoiceth. And here is *bad breeding* of *Youth* and  
 ' *young Women*, who are carried away with the *Vanities* of the *Mind*  
 ' in their own *Inventions*, *Pride, Arrogancy, Lust, Gluttony, Un-*  
 ' *cleanness*: so *Eat and Drink*, and *rise up to Play*. This is the Ge-  
 ' neration, which God is not well pleased withall; but their *Eyes* are  
 ' full of *Adultery*, who cannot cease from Evil. These be they,  
 ' that live in *Pleasures* upon *Earth*: These be they, who are *dead*,  
 ' while they *live*; who glory not in the *Lord*, but in the *Flesh*. These  
 ' be they, that be from the *Life*, that the *Scriptures* were given forth  
 ' from; who live in the *Fashions* and *Vanities* of the *World*, out  
 ' of *Truth's Adorning* in the *Devil's Adorning* (who is out of the  
 ' *Truth*) and not in the *Adorning* of the *Lord*, which is a *meek and*  
 ' *quiet Spirit*, which is with the *Lord* of great price. But this *Orna-*  
 ' *ment* and this *Adorning* is not put on by them, that be *adorned*, and  
 ' have the *Ornament* of him that is *out of the Truth*; and that is not  
 ' accepted with the *Lord*, which is accepted in their *Eye*. G. F.

1654.

London.

Moreover it came upon me about this time from the Lord, to write a short Paper and send forth, as *An Exhortation and Warning to the Pope, and all Kings and Rulers in Europe*; a Copy of which here follows :

*Friends,*

‘ **Y**E Heads, and Rulers, and Kings, and Nobles of all sorts, Be not bitter, nor hasty in *persecuting* the Lambs of Christ, neither turn your selves against the *Visitation* of God, and his tender Love and Mercies from on high, who sent to *visit* you; lest the Lord’s Hand, Arm and Power take hold swiftly upon you, which is now stretched over the World; that is turned against *Kings*, and shall turn *Wise Men* backward, and will bring off their *Crowns* to the *Dust*, and lay them low and level with the Earth. God and Christ will be *King*, who gives *Crowns*, to whomsoever obey his Will: and this is the *Age*, wherein the Lord God of Heaven and Earth is *staining* the *Pride* of *Man*, and defacing his Glory. So you, that profess *Christ*, and do not *love your Enemies*, but on the contrary, do shut up and *Imprison* them, who are his *Friends*; these be Marks, that you be out of his *Life*, and do not love *Christ*, who do not the things he commands. The day of the *Lord’s Wrath* is kindling, and his *Fire* is going forth to burn up the *Wicked*; which will leave neither *Root* nor *Branch*. They that have lost their Habitation with God, be out of the *Spirit*, that gave forth the *Scriptures*, and from the *Light*, that *Jesus Christ* hath enlightened them withal; and so from the true Foundation. Therefore be swift to hear, and slow to speak, and *slower* to *persecute*: For the Lord is bringing his People to himself, from off all the *World’s Ways*, to *Christ* the *Way*; and from off all the *World’s Churches*, to the *Church* which is in *God*, the Father of our Lord *Jesus Christ*; and from off all the *World’s Teachers*, to teach his People himself by his *Spirit*; and from off all the *World’s Images*, into the Image of himself; and from their *Likenesses*, into his own *Likeness*; and from off all the *World’s Crosses* of *Stone* or *Wood*, into his *Power*, which is the *Cross* of *Christ*. For all these *Images*, and *Crosses*, and *Likenesses* are among them, that are Apostatized from the *Image* of *God*, the *Power* of *God*, which is the *Cross* of *Christ*, which now fathoms the *World*, and is throwing down that, which is contrary to it; which *Power* of *God* never changes.

‘ Let this go to the *Kings* of *Franco*, and of *Spain*, and to the *Pope*, for them to *prove all things*, and to *hold that which is good*. And first to prove, that they have not *quenched* the *Spirit*: for the mighty *Day* of the *Lord* is come, and coming upon all *Wickedness*, and *Ungodliness*, and *Unrighteousness* of *Men*, who will plead with all *Flesh* by *Fire* and by *Sword*. And the *Truth*, and the *Crown* of *Glory*, and the *Scepter* of *Righteousness* over all shall be exalted; which shall Answer that of *God* in every one upon the Earth, who they be from it. *Christ* is come a *Light* into the *World*, and doth enlighten every one, that cometh into the *World*; that all through

‘ him

‘ him might believe. He that seeleth the *Light*, that Christ hath 1654.  
 ‘ enlightened him withal, he seeleth *Christ* in his *Mind*, and the  
 ‘ *Cross* of *Christ*, which is the Power of God; and he shall not need London.  
 ‘ to have a *Cross* of *Wood* or *Stone*, to put him in mind of *Christ*,  
 ‘ or of his *Cross*, which is the *Power* of God manifest in the inward  
 ‘ Parts. G. F.

Besides this I was moved to write a *Letter* to the *Protector* (so called) *To warn him of the mighty Work, the Lord hath to do in the Nations, and shaking of them; and to beware of his own Wit, Craft, Subtily and Policy, or seeking any By-Ends to himself.*

There was about this time an *Order* for the *Trying* of *Ministers* (so called) and for *Approving*, or *Ejecting* them out of their *Places* or *Benefices*; whereupon I writ a *Paper To the Justices, and other Commissioners, who were appointed to that Work.* Of which *Paper* the *Copy* here follows:

*Friends,*

‘ **Y**OU that be *Justices*, and in *Commission* to *Try Ministers*,  
 ‘ who have so long been in the *Vine-yard* of God, now see, whe-  
 ‘ ther they be such, as are mentioned in the *Scriptures*, whom the  
 ‘ *Prophets*, *Christ* and the *Apostles* did *Dis-approve* of? And if they be  
 ‘ such, as they *Dis-approved* then; see, how ye can stand *Approved* in  
 ‘ the sight of God, to let such go into his *Vine-yard*, and *Approve* of  
 ‘ them: who will admire your *Persons*, because of *Advantage*;  
 ‘ and if you do not give them advantage, they will not admire your  
 ‘ *Persons*: Such *Jude* speaks of. See, if they be not such, as teach  
 ‘ for *filthy Lucre*, for the love of *Money*, *Covetous*, such as love them-  
 ‘ selves, who have a *Form* of *Godliness*, but deny the *Power*; from  
 ‘ such the *Apostle* bids *Turn away*. The *Apostle* said, Their *Mouths*  
 ‘ should be *stopped*, who served not the Lord *Jesus*, but their own  
 ‘ *Bellies*; being *Evil Beasts*, *slow Bellies*, who mind *Earthly Things*.  
 ‘ *Paul* gave *Timothy* an *Order* to *Try Ministers* by: He said, They  
 ‘ must not be *Covetous*, nor given to *Wine*, nor *filthy Lucre*, nor a  
 ‘ *Novice*; lest being lifted up into *Pride*, they fall into the *Condem-*  
 ‘ *nation* of the *Devil*: These he was to *Try* and *Prove* without *Par-*  
 ‘ *tiality*. Now take heed of your *Approving* such, as he *disapproved*;  
 ‘ for since the *Apostles* days, such as he *disapproved*, have had their  
 ‘ *Liberty*: and they have told us, The *Tongues* were their *Original*;  
 ‘ and that they were *Orthodox Men*: and that the *Steeple-house*, with  
 ‘ a *Cross* on the top of it, was the *Church* (the *Papists Mass-house*;  
 ‘ you may look on the *Top* of it, and see the *Sign*.) But the *Scriptures*  
 ‘ tell us; *All the Earth was of one Language before the Building of Ba-*  
 ‘ *bel*: And when *Pilate* crucified *Christ*, he set the *Tongues*, *Hebrew*,  
 ‘ *Greek* and *Latin* on the top of him. And *John* tells us, That the  
 ‘ *Beast* had power over the *Tongues*, *Kindreds* and *Nations*; and that  
 ‘ the *Whore* sits upon the *Tongues*, of whose *Cup* all *Nations* have  
 ‘ drunk, and the *Kings of the Earth* have committed *Fornication with*  
 ‘ her: and *John* said, The *Tongues* are *Waters*. *Christ* gives marks  
 ‘ to his *Disciples*, and to the *Multitude*, how to *Try* such as these,  
 ‘ that you are to *Try*. They are called of *Men Master*; they love  
 ‘ the

1654.

London.

' the *Chiefest Seat* in the Assemblies; they be *Sayers*, but not *Doers*:  
 ' And, said he, *They shall put you out of the Synagogues*; and *seven*  
 ' *Woes* he denounced against them, and so *disapproved* them. *Christ*  
 ' said, *False Prophets* should come; and *John* saw, *They were come*:  
 ' for they went forth from them; and since the *World* hath gone  
 ' after them. But *Babylon* must be confounded, the *Mother of Har-*  
 ' *lots*; and the *Devil* must be taken, and with him the *Beast*, and the  
 ' *false Prophet* must be cast into the *Lake of Fire*: for the *Lamb* and  
 ' his *Saints* over all must reign, and have the *Victory*. The Lord  
 ' God sent his *Prophets of Old*, to cry against the *Shepherds*, that sought  
 ' for the *Fleece*, Ezek. 34. and to cry against such *Shepherds*, as seek for  
 ' their *Gain from their Quarter*, and never have enough; Isa. 5. 6.  
 ' and to cry against the *Prophets*, that prophesied *falsely*; and the  
 ' *Priests*, that bore rule by their *Means*: which was the *filthy* and  
 ' *horrible thing*, Jer. 5. And if you would forbear to give them  
 ' *Means*, you would see, how long they would bear *Rule*. There  
 ' was in the *Old Time* a *Store-house* for the *Fatherless*, *Strangers* and  
 ' *Widows*, to come to and be filled; and they did not prosper *them*,  
 ' who did not bring their *Tithes* to the *Store-house*. But did not  
 ' *Christ* put an end to that *Priesthood*, *Tithes*, *Temple* and *Priests*?  
 ' And doth not the *Apostle* say, that the *Priesthood* is changed, the  
 ' *Law* is changed, and the *Commandment* disannulled? Might not  
 ' they have pleaded the *Law of God*, that gave them *Tithes*? Have  
 ' ever any of the *Priests* prospered, that take *Tithes* since, by the *Law*  
 ' of *Man*? Was not the *first Author* of them since *Christ's* time the  
 ' *Pope*, or some of his *Church*? Did the *Apostles* cast Men into *Prison*  
 ' for *Tithes*, as your *Ministers* do now? As Instance: *Ralph Hol-*  
 ' *lingworth*, *Priest of Phillingham*, for *petty Tithes* not exceeding *six*  
 ' *Shillings*, hath cast into *Lincoln-Prison* a poor *Thatcher*, named  
 ' *Thomas Bromby*; where he hath been about *Eight and Thirty Weeks*,  
 ' and still remains a *Prisoner*: And the *Priest* petitioned the *Judge*,  
 ' That the poor Man might not labour in the *City*, to get a little Money  
 ' towards his maintenance in *Prison*. Is this a good *Savour* amongst  
 ' you, that are in *Commission* to chuse *Ministers*? Is this glad *Tidings*?  
 ' to cast in *Prison* a Man, that is not his *Hearer*, because he could not  
 ' put into his Mouth? Can such, as be in the fear of *God*, and in his  
 ' *Wisdom*, own such things? The *Ministers of Christ* are to plant a  
 ' *Vine-yard*, and then *Eat of the Fruit*; to *Plow*, *Sow* and *Thresh*, and  
 ' get the *Corn*; and then let them *Reap*: but not cast them into *Pri-*  
 ' *son*, for whom they do no *Work*. *Christ*, when he sent forth his  
 ' *Ministers*, bid them *Give freely*, as they had *Received freely*: and  
 ' into what *City* or *Town* soever they came, *Inquire*, who were *Wor-*  
 ' *thy*, and there *abide*; and what they set before you (said He) that  
 ' *Eat*. And when these came back again to *Christ*, and he asked  
 ' them, If they wanted any thing, They said, *No*: They did not go  
 ' to a *Town*, and call the *People* together, to know, *How much they*  
 ' *might have by the Year*? as these that are in the *Apostacy* do now.  
 ' The *Apostle* said, *Have I not power to Eat and to Drink*? But he did  
 ' not say, *To take Tithes*, *Easter-Reckonings*, *Midsummer-Dues*, *Aug-*  
 ' *mentations* and great *Sums of Money*; But, *have I not power to Eat*  
 ' and

*'and to Drink? And yet he did not use that Power among the Corinthians. But they that are Apostatized from him, will take Tithes, great Sums of Money, Easter-Reckonings and Midsummer-Dues; and cast them into Prison, that will not give it them, whom they do no work for. The Oxe's Mouth must not be muzz'led, that treads out the Corn; But see, if the Corn be trodden out in you, and the Wheat be in the Garner? This is from a Lover of your Souls, and one that desires your Eternal Good.*

1655.

London.

G. F.

Now after I had made some stay in the City of London, and had given forth the several foregoing Papers, and cleared my self, of what Service lay upon me at that time there; I was mov'd of the Lord to go down into Bedford-shire to John Crook's House, where there was a great Meeting, and People generally Convinced of the Lord's Truth. When I was come thither, John Crook told me, that the next day several of those, that were called the Gentlemen of the Country, would come to dine with him, and to discourse with me: They came; and I declared to them God's Eternal Truth. Several Friends went to the Steeple-houses that day. And there was a Meeting in the Country, which Alexander Parker went to: and towards the middle of the day it came upon me, to go to it, though it was several Miles from me. John Crook went with me; and when we came there, there was one — Griston, that had been a Baptist; but he was gotten higher than they, and called himself a Trier of Spirits. He used to tell People their Fortunes, and pretended to discover to People, when their Goods were stolen, or Houses broken up, who the Persons were, that did it: by which he had gotten into the Affections of many People thereabout. This Man was got into that Meeting, and was speaking, and making an hideous Noise over the Young-convinced Friends, when I came in; and he bid Alexander Parker, give a reason of his Hope. Alex. Parker told him, Christ was his Hope: but because he did not Answer him so soon, as he expected, he boastingly cried; *His Mouth is stop'd*. Then this Griston directed his Speech to me: for I stood still, and heard him; and he spake many things, which were not agreeable to Scripture. I asked him, 'Whether he could make those things out by Scripture, which he had spoken?' and he said, *Yes, yes*. Then I bid the People, *Take out their Bibles*, to search the Places he should quote for proof of his Assertions: But he could not make good by Scripture, that which he had said. So he was shamed, and fled out of the House; and his People were generally Convinced: for his Spirit was discovered, and he came no more amongst them. And when his People were Convinced, and settled in God's Truth, they gave forth a Book against him; and denied his Spirit, and his false Discoveries. Many were turned to Christ Jesus that day, and came to sit under his Teaching; insomuch that the Judges were in a great Rage, and many of the Magistrates in Bedford-shire: because there were so many turned from the Hireling-Priests to the Lord Jesus Christ's free Teaching. But John Crook

Bedford-shire.  
Luton.

1655. was kept by the *Power* of the *Lord*: Yet he was turned out from being a *Justice*.

London.

After some time I turned up through the Country to *London* again; where *Friends* were finely established in the *Truth*, and great *Comings in* there were. And about this time several *Friends* went beyond the *Seas*, to declare the everlasting *Truth* of *God*. Now when I had stay'd a while in the City, I went into *Kent*. And when I came to *Rocheſter*, there was a *Guard* kept to examin *Paſſengers*: but we paſſed by, and were not ſtopped. So I went to *Cranbrook*, where there was a great *Meeting*, and ſeveral *Souldiers* were at it; and many were turned to the *Lord* that day. After the *Meeting*, ſome of the *Souldiers* were ſomewhat *Rude*; but the *Lord's* *Power* came over them. One *Thomas Howſigoe*, an *Independent-Preacher*, who lived not far from *Cranbrook*, was *Convinced*, and became a faithful *Miniſter* for the *Lord Jeſus*. Some *Friends* had traveled into *Kent* before, as *John Stubbs* and *William Caton*; and the *Prieſts* and *Profeſſors* had ſtirred up the *Magiſtrates* at *Maidſtone* to *Whip* them, for declaring *God's Truth* unto them: as may be ſeen at large in the *Journal* of *William Caton's Life*. There was alſo one *Captain Dunk* *Convinced* in *Kent*, and he went with me to *Ry*; where we had a *Meeting*, to which the *Mayor* and *Officers*, and ſeveral *Captains* came: and they took, what I ſaid, in *Writing*, which I was well pleaſed with: All was quiet, and the People affected with the *Truth*.

Suff. x.  
Ry.

Rumney.

From *Ry* I went to *Rumney*, where, the People having had notice of my *Coming* ſome time before, there was a very large *Meeting*. Thither came *Samuel Fiſher*, who was an Eminent *Preacher* among the *Baptiſts*, and had had a *Parſonage* reputed worth about *Two hundred Pounds a Year*; which for *Conſcience*-ſake he had given up: And there was alſo the *Paſtor* of the *Baptiſts*, and abundance of their People. And the *Power* of the *Lord* was ſo mightily over the *Meeting*, that many were reached by the *Power* of *God*, and one greatly ſhaken; and the *Life* ſprang up in divers. One of the *Paſtors* of the *Baptiſts*, being amazed at the *Work* of the *Lord's Power*, bid one of our *Friends*, that was ſo wrought upon, *Have a good Conſcience*: Whereupon I was moved of the *Lord* to bid him, *Take heed of Hypocriſy and Deceit*: and he was ſilent. A great *Convincement* there was that day, and many were turned from the *Darkneſs* to the divine *Light* of *Chriſt*, and came to ſee their *Teachers Errors*, and to ſit under the *Lord Jeſus Chriſt's Teaching*, and to know him their *Way*, and the *Covenant* of *Light*, which *God* had given to be their *Salvation*: And they were brought to the *One Baptiſm*, and to the *One Baptizer*, *Chriſt Jeſus*. When the *Meeting* was done, *Samuel Fiſher's Wife* ſaid; *Now we may diſcern this day betwixt Fleſh and Spirit, and diſtinguiſh Spiritual Teaching from Fleſhly*. The People were generally well ſatiſfied, with what had been declared; but the *Two Baptiſt-Teachers*, and their *Company*, when they were gone from the *Meeting*, fell to *Reasoning* amongſt the People. *Samuel Fiſher*, with divers others, reaſoned for the *Word* of *Life*, which had been declared that day; and the other *Paſtor*, and his *Party*, reaſoned againſt it: So it divided them aſunder, and cut them in the miſt. A *Friend*

came

came and told me, that the Baptists were disputing one with another ; 1655.  
and desired me to go up to them : but I said, ' Let them alone, the Lord  
' will divide them ; and they that Reason for Truth, will be too hard  
' for the other : And so it was. This Samuel Fisher received the  
Truth in the Love of it, and became a faithful Minister of it ; and  
preached Christ freely, and laboured much in the Work and Service  
of the Lord ; being moved of the Lord to go, and declare the word  
of Life at Dunkirk, and in Holland, and in divers parts of Italy, as  
Leghorn, and Rome it self : And yet the Lord preserved him and his  
Companion John Stubbs, out of their Inquisitions.

Runney.

From Runney I passed to Dover, and had a Meeting there ; Dover.  
where several were Convinced. And near unto Dover there was a  
Governour and his Wife Convinced, who had been Baptists ; and the  
Baptists thereabouts were much offended, and grew very envious :  
but the Lord's Power came over all. Lake Howard of Dover  
was Convinced sometime before, and became a faithful Minister of  
Christ.

Returning from Dover, I went to Canterbury, where there were a  
few honest-hearted People turned to the Lord ; who sat down under  
Christ's Teaching. Thence I passed to Cranbrook again, where I had  
a great Meeting : A Friend that was with me, went to the Steeple-  
house ; and was cast into Prison : But the Lord's Power was mani-  
fested, and his Truth spread.

Canter-  
bury.

Cranbrook

From thence I passed into Sussex, and lodged near Horsham, <sup>Sussex.</sup>  
where there was a great Meeting ; and many were Convinced. Also  
at Stanning we had a great Meeting in the Market-House ; and several  
were Convinced there, and thereaways ; for the Lord's Power was  
with us. Several Meetings I had thereabouts : and among the rest,  
there was a Meeting appointed at a Great Man's House ; and he and  
his Son went to fetch several Priests, that had threatned to come and  
dispute. But when the time came, none of them came ; for the  
Lord's Power was mighty in us. A glorious Meeting we had ; and  
the Man of the House and his Son were vexed, because none of the  
Priests would come. So the Hearts of People were opened by the  
Spirit of God, and they were turned from the Hirelings to Christ  
Jesus, their Shepherd, who had purchased them without Money, and  
would feed them without Money or Price. Many that came, expect-  
ing to hear a Dispute, were Convinced that day ; amongst which Ni-  
cholas Beard was one.

Horsham.

Stanning.

Thus the Lord's Power came over all, and his Day many came to  
see. There were abundance of Ranters in those parts, and Professors,  
that had been so Loose in their Lives, that they began to be Weary of  
it ; and had thought to have gone into Scotland, to have lived pri-  
vately. But the Lord's Net caught them, and their Understandings  
were opened by his Lights, Spirit and Power, through which they  
came to receive the Truth, and to be settled upon the Lord ; and so  
became very sober Men, and good Friends in the Truth. And great  
Blessing and Praising the Lord there was amongst them ; and great  
Admiration in the Country.

Out of Sussex I traveled through the Country, till I came to Reading ; Reading.  
where I found a few, that were Convinced of the Way of the Lord.

There



1655. There I stay'd, till the *First-day*, and then had a *Meeting* in *George Lamboll's Orchard*; and a great part of the *Town* came to it. A glorious *Meeting* it was, and a great *Convincement* there was that day; and the *People* were mightily satisfied. Thither came *Two* of *Judge Fell's Daughters* to me; and *George Bishop* of *Bristol* came with his *Sword* by his side (for he was a *Captain*.) After the *Meeting* many *Baptists* and *Ranters* came privately, *reasoning* and *discourfing*: but the *Lord's Power* came over them. The *Ranters* pleaded, *That God made the Devil*: But I denied it, and told them; 'I was come 'into the *Power* of *God*, the *Seed Christ*, which was, before the 'Devil was, and *bruised the Head* of him: And he became a *Devil* 'by going out of *Truth*; and so became a *Murderer*, and a *Destroyer*. 'So I shewed them, *That God* did not make the *Devil*; for *God* is a 'God of *Truth*, and he made all things good, and *blessed* them: But 'God did not *blefs* the *Devil*. And the *Devil* is *bad*, and was a *Liar* 'and a *Murderer* from the beginning; and spoke of himself, and 'not from *God*. And so the *Truth* stopt them, and bound them, and came over all the highest *Notions* in the *Nation*, and *Confounded* them. For by the *Power* of the *Lord God* I was manifest, and fought to be made manifest to the *Spirit* of *God* in all; that by it, (which they *vexed*, and *quenched*, and *grieved*) they might be turned to *God*; as many were turned to the *Lord Jesus Christ*, by the *Spirit* of *God*, and were come to sit under his *Teaching*.

London. After this *Meeting* at *Reading*, I passed up to *London*; where I stay'd a while, and had large *Meetings*: and then went into *Essex*, and came to *Cogshall*. And there was a *Meeting* of about *Two Thousand People*, as it was judged; which lasted *several hours*: and a glorious *Meeting* it was; for the *Word* of *Life* was freely declared, and *People* were turned to the *Lord Jesus Christ*, their *Teacher* and their *Saviour*, the *Way*, the *Truth* and the *Life*.

Near Colchester. On the *sixth day* of that *Week* I had a *Meeting* near *Colchester*, to which many *Professors*, and the *Independent-Teachers* came. After I had done speaking, and was stept down from the place, on which I stood, *One* of the *Independent-Teachers* began to make a *Jangling*; which *Amor Stoddart* (who was with me) perceiving, he said to me, *Stand up again, George*: for I was going away, and did not at the first hear them. But when I heard the *Jangling Independent*, I stood up again: and after a while the *Lord's Power* came over him and his *Company*, and they were *confounded*; and the *Lord's Truth* went over all. And a great *Flock* of *Sheep* hath the *Lord Jesus Christ* in that *Country*, that feed in his *Pastures* of *Life*. On the *First-day* following we had a very large *Meeting* at another place, not far from *Colchester*, wherein the *Lord's Power* was eminently manifested; and the *People* were very well satisfied: for they were turned to the *Lord Jesus Christ's* free *Teaching*; and they received it gladly. *Many* of these *People* had been of the *Stock* of the *Martyrs*.

As I passed through *Colchester*, I went to visit *James Parnel* in *Prison*; but the *Cruel Gaoler* would hardly let us come in, or stay with him. Very *Cruel* they were unto him: The *Gaoler's Wife* threatened

threatned to have his *Blood*; and in that *Jail* they did *destroy* him : as the *Reader* may see at large in a *Book* printed soon after his *Death*, giving an *Account* of his *Life* and *Death* : and also in an *Epistle* printed with his *Collected Books* and *Writings*. 1655  
Colchest.

From *Colchester* I went to *Ipswich*; where we had a little *Meeting*, and very *rude* : but the *Lord's Power* came over them. After the *Meeting* I said; 'If any had a desire to hear further, they might come to the *Inn* : And there came-in a Company of *Rude Butchers*, that had abused *Friends*; but the *Lord's Power* so chained them, that they could not do *Mischief*. Then I writ a *Paper*, and gave it forth to the *Town*, 'warning them of the *Day* of the *Lord*, that they might *Repent* of the *Evils* they lived in : and directing them to '*Christ*, their *Teacher* and *Way*; exhorting them to forsake their *hireling-Teachers*. Ipswich.

We passed from *Ipswich* to *Mendlesham*, where *Robert Duncon* lived, in *Suffolk*, where we had a large *Meeting*, that was quiet : and the *Lord's Power* was preciousely felt amongst us. Then we passed to a *Meeting* at one *Captain Lawrence's* in *Norfolk*; where, it was judged, were above a *Thousand People*; and all was quiet. Many *Persons* of *Note* were there, and a great *Convincement* there was : for they were turned to *Christ*, their *Way* and their *Teacher*; and many of them received him, and sate down under him, their *Vine*. Here we parted with *Amor Stoddart*, and some more *Friends*; who intended to meet us again in *Huntingtonshire*. Suffolk.  
Mendlesham.  
Norfolk.

About the *Second Hour* in the *Morning* we took *Horse* for *Norwich*, where *Christopher Atkins*, that *dirty Man*, had run out, and brought dishonour upon the blessed *Truth* and *Name* of the *Lord*. But he had been judged and denied by *Friends* : and afterwards he gave forth a *Paper* of *Condemnation* of his *Sin* and *Evil*. So we came to *Tarmouth*, and there staid a while; where there was a *Friend*, one *Thomas Bond* in *Prison*, for the *Truth* of *Christ*. There we had some *Service* for the *Lord*; and some were turned to the *Lord* in that *Town*. From thence we rode to another *Town*, about *Twenty Miles* off, where were many *tender People*; and I was moved of the *Lord* to *speak* to the *People*, as I sate upon my *Horse*, in several *Places* as I passed along. We went on to another *Town*, about *Five Miles* from thence, and set up our *Horses* at an *Inn*; having travelled *Five and forty Miles* that *Day*, *Richard Hubberthorn* and *I*. There were some *friendly People* in the *Town*; and we had a *tender*, *broken Meeting* amongst them, in the *Lord's Power*, to his *Praise*. Norwich.  
Tarmouth

We bid the *Hostler* have our *Horses* ready by the *Third Hour* in the *Morning*; for we intended to ride to *Lyn*, about *three and Thirty Miles*, next *morning*. But when we were in *Bed* at our *Inn*, about the *Eleventh Hour* at *Night* came the *Constable* and *Officers*, with a great *Rabble* of *People* into the *Inn*, and said; *They were come with an Hue and Cry from a Justice of Peace* (that lived near that *Town* about *five Miles* off, where I had spoken to the *People* in the *Streets*, as I rode along) *to search for two Horsemen, that rid upon gray Horses, and in gray Cloaths; an House having been broken up upon the Seventh Day before at Night, as they said.* We told them, 'We were honest and innocent Men, and abhorred such things : Yet they Apprehended

1655. prehended us, and set a Guard with *Halberts and Pikes* upon us that Night; making some of those *Friendly People*, with others, to watch us. Next Morning we were up betimes, and the *Constable* with his Guard carried us before a *Justice of Peace* about *five Miles* off; and we took *Two or three* of the *sufficient men* of the *Town* with us, who had been with us at the great Meeting at *Captain Lawrence's*, and could testify, that we lay both the *seventh Day Night*, and the *first Day Night* at *Captain Lawrence's*; and it was the *seventh Day Night*, that they said, the *House* was *broken up*. Now the Reader is to be Informed, that during the time, that I was a Prisoner at the *Mermaid* at *Charing-Cross* (of which an *Account* is given before) this *Captain Lawrence* brought several *Independent-Justices* to see me there, with whom I had a great deal of *Discourse*; which they took *Offence* at. For they pleaded for *Imperfection*, and to *Sin*, as long as they lived; but did not like to hear of *Christ's Teaching his People himself*, and making *People* as *Clear*, whilst here upon the *Earth*, as *Adam and Eve* were, before they fell. Now these *Justices* had plotted together this mischief against me in the *Country*, pretending, an *House* was *broken up*; that so they might send their *Hue and Cry* after me: so great was their *Malice* against the *Righteous* and the *Just*. They were vexed also, and troubled, to hear of the great Meeting at *John Lawrence's* aforesaid; for there was a *Colonel* *Convinced* there that Day, that lived and died in the *Truth*. But *Providence* so ordered it, that the *Constable* carried us to a *Justice* about *five miles* onward in our way towards *Lyn*, who was not an *Independent-Justice*, as the rest were. When we were brought before him, he began to be *angry*, because we did not put off our *Hats* to him. I told him, I had been before the *Protector*, and he was not offended at my *Hat*; and why should he be offended at it, who was but one of his *Servants*? Then he read the *Hue and Cry*: And I told him, 'That that Nighr, wherein the *House* was said to be *broken up*, we were at *Captain Lawrence's* House; and that we had several Men here present could *Testify* the *Truth* thereof. Thereupon the *Justice*, having Examined us and them, said; He believed, we were not the men, that had broken the *House*; but he was sorry, he said, that he had no more against us. We told him, 'He ought not to be sorry for not having *Evil* against us; but rather to be glad: for to *Rejoice*, when he got *Evil* against *People*, as for *house-breaking*, or the like, was not a good mind in him. It was a good while yet, before he would *Resolve*, Whether to let us go, or send us to *Prison*: and the wicked *Constable* stirred him up against us, telling him, We had good *Horses*; and that if it pleased him, he would carry us to *Norwich-Jail*. But we took hold of the *Justice's* Confession, That he believed, we were not the men, that had broken the *House*, and after we had admonished him to *Fear the Lord* in his Day; the *Lord's Power* came over him, so that he let us go: and so their *Snare* was broken. A great *People* were afterward gathered to the *Lord* in that *Town*, where I was moved to speak to them in the *Street*; and from whence the *Hue and Cry* came.

Lyn.

Being set at Liberty, we travelled to *Lyn*; whither we came about the third Hour in the Afternoon. And having set up our *Horses*, we met with *Joseph Fuce*, who was an *Ensign*: and we wisht him to speak

1655.  
 speak to as many of the *People* of the *Town*, as he could, that feared God; and to the *Captains* and *Officers* to come together: which he did. And we had a very glorious *Meeting* amongst them, and turned them to the *Spirit* of God, by which they might know God and *Christ*, and understand the *Scriptures*; and so learn of God and of *Christ*, as the *Prophets* and *Apostles* did. Many were *Convinced* there that Day: and a fine *Meeting* there is, of them that are come off from the *Hirelings Teaching*; and sit under the *Teaching* of the Lord *Jesus Christ*. Lyn.

*Lyn* being then a *Garrison*, we desired *Joseph Fuce* to get us the *Gate* opened by the *third hour* next Morning (for we had *forty Miles* to ride next day.) And by that means getting out early, we came next Day by the *Eleventh* or *Twelfth* hour to a *Town*, near the *Isle* of *Ely*, called *Sutton*; where *Amor Stoddart*, and the *Friends* that were with him, met us again. A multitude of *People* was gathered thither; and there were no less than *four Priests*. The *Priest* of the *Town* made a great *Jangle*; but the Lord's Power so confounded him, that he went away: The other *three Priests* stayed; and one of them was *Convinced*. One of the other *Two*, whilst I was speaking, came to lean upon me: but I bid him, *Sit down*, seeing he was so *stothful*. A great *Convincement* there was that Day: and many *hundreds* were turned from the *Darkness* to the *Light*, and from the Power of *Satan* unto God, and from the *Spirit* of *Error* to the *Spirit* of *Truth*, to be led thereby into all *Truth*. *People* came to this *Meeting* from *Huntington*, and beyond; and the *Mayor's Wife* of *Cambridge* was there also. A glorious *Meeting* it was, and many were settled under *Christ's Teaching*, and knew him, their *Shepherd* to feed them: for the *Word* of *Life* was freely declared, and gladly received by them. The *Meeting* ended in the Power of the Lord, and in *Peace*; and after it was done, I walked out, and went into a *Garden*: where I had not been long, before a *Friend* came to me, and told me, *Several Justices* were come to break up the *Meeting*. But many of the *People* were gone away; so they missed of their *Design*: and after they had stayed a while, they went away also, in a *Fret*. Sutton.

That *Evening* I passed to *Cambridge*: And when I came into the *Town*, the *Scholars* hearing of me, were up, and were exceeding *Rude*. I kept on my *Horse's Back*, and rid through them in the Lord's Power: but they *Unhorst Amor Stoddart*, before he could get to the *Inn*. When we were in the *Inn*, they were so *rude* there in the *Courts*, and in the *Streets*, that the *Miners*, the *Colliers* and *Carters* could never be *Ruder*. The *People* of the *House* asked us, *What we would have for Supper?* as is the usual way of *Inn-keepers*: *Supper!* said I, were it not, that the Lord's Power is over them, these *Rude Scholars* look, as if they would *pluck* us in *pieces*, and make a *Supper* of us. They knew, I was so against their *Trade*, the *Trade* of *Preaching*, which they were there as *Apprentices* to learn; that they raged as bad, as ever *Dianna's Crafts-men* did against *Paul*. At this Place *John Crook* met us. When it was within Night, the *Mayor* of the *Town*, being *friendly*, came and fetched me to his *House*: and as we walked through the *Streets*, there was a *Bustle* in the *Town*; but they did not know me, it being *darkish*. But they were in a *Rage* Cambridg

1655. not only against me, but against the *Mayor* also; so that he was almost afraid to walk the *Streets* with me, for the *Tumult*. We sent for the *Friendly People*, and had a fine *Meeting* there in the *Power* of God; and I stay'd there all Night. Next *Morning*, having ordered our *Horses* to be ready by the *sixth Hour*, we passed peaceably out of *Town*; and the *Destroyers* were disappointed: for they thought, I would have stay'd longer in the *Town*, and intended to have done us *Mischief*; but our passing away early in the *Morning*, frustrated their *Evil Purposes* against us.

Bishop-  
Starford.  
Hertford.

Then rode we through the *Countries* to *Bishop-Starford*; where were some *Convinced*: And so to *Hertford*, where also there were some *Convinced*; and where now there is a large *Meeting*.

London.


From thence we returned to *London*, where *Friends* received us gladly; the *Lord's Power* having carried us through many *Snares* and *Dangers*. And great *Service* we had for the *Lord*: for many *hundreds* were brought to sit under the *Teaching* of the *Lord Jesus Christ*, their *Saviour*, and to praise the *Lord* through him. *James Nailor* also was come up to *London*; and *Richard Hubbertorn* and I stay'd sometime in the *City*, visiting *Friends*, and Answering *Gain-sayers*: for we had great *Disputes* with *Professors* of all sorts. Many *Reproaches* they cast upon *Truth*, and lying, slanderous *Books* they gave forth against us: But we *Answered* them all, and cleared *God's Truth*, and set it over them all; and the *Lord's Power* was over all.

Amongst other *Services* for the *Lord*, which then lay upon me in the *City*, I was moved to give forth a *Paper* to those, *That made a scorn at Trembling and Quaking*; of which a *Copy* here followeth:

**T**HE Word of the *Lord* to all you, that scorn *Trembling* and *Quaking*, who scoff at them, and scorn them, and throw *Stones* at them, and belch forth *Oaths* against them, who are *Trembling* and *Quaking*, threatening them, and beating them; *Strangers* ye are to all the *Apostles* and *Prophets*, and are in the *Generation*, that stoned them, and mocked them then in those *Ages*. Now, ye are the *Scoffers* which they spake of, that are come in the *last times*: Be ye *Witnesses* against your selves. To the *Light* in all your *Consciences* I speak, that with it you may see your selves to be from the *Life* of the *holy Men* of *God*.

*Moses*, who was a *Judge* over all *Israel*, he trembled, feared and Quaked: when the *Lord* said unto him, *I am the God of Abraham, the God of Isaac, and the God of Jacob*; then he trembled, and durst not behold. This, which makes to Tremble now, ye *Teachers* and *People* scoff at, and scorn them in your *Streets*, who witness the *Power* of the *Lord*. *Moses* forsook the *Pleasures* of the *World*, which he might have enjoyed for a *Season*: He might have been called the *Son of Pharaoh's Daughter*; he refused it, and forsook *Pharaoh's House*; yet was no *Vagabond*. And *David*, a *King*, he trembled; he was mocked, they made *Songs* on him, they wagged their *Heads* at him. Will you profess *David's Words*, and

Moses

' *Moses his Words*, who are in the Generation of your *Fathers*, 1655.  
 ' *Mockers, Scoffers, Wonderers and Despisers*, which are to perish?   
 ' O blush, and be ashamed of all your *Profession*, and be Confounded! London.  
 ' *Job trembled*, his *Flesh trembled*, and they mocked him: So do you  
 ' now mock them, in whom the same *Power of God* is made mani-  
 ' fest; and yet you profess *Job's Words*. O deceitful *Hypocrites*!  
 ' will ye not own *Scripture*? O for shame, never profess *Scripture-*  
 ' *words*, and deny the *Power*, which, according to the *Scripture*,  
 ' makes the *Keepers of the House* to tremble, and the *strong Man* to  
 ' bow himself. These things both *Priests, Magistrates and People*  
 ' scoff at; but with the *Power* ye are judged, and by the *Power* and  
 ' *Life* condemned.

' The Prophet *Jeremiah trembled*, he shook, his *Bones quaked*, he  
 ' reeled to and fro, like a drunken Man, when he saw the *Deceits* of the  
 ' *Priests and Prophets*, who were turned from the way of God; and they  
 ' were not ashamed, neither could they blush: Such were gone from  
 ' the *Light*; and such were they, that ruled over the *People*. But  
 ' he was brought to Cry, O foolish *People*! that had *Eyes*, and could  
 ' not see, that had *Ears*, and could not hear, that did not fear the  
 ' Lord, and tremble at his *Presence*, who placed the *Sands* for *Bounds*  
 ' to the *Sea* by a perpetual *Decree*, that the *Waves* thereof cannot  
 ' pass! And he said, A horrible thing is committed in the *Land*; The  
 ' *Prophets prophesy falsely*, and the *Priests bear rule by their means*.  
 ' Shall not I arise for these things, saith the Lord? Shall not my *Soul*  
 ' be avenged upon such a Nation as this? They were such, as did not  
 ' Tremble at the *Word* of the Lord; therefore he called them a foolish  
 ' *People*. Hear all ye the *Word* of the Lord, ye foolish *People*, who scorn  
 ' Trembling, and Quaking, and Shaking: Give over professing the  
 ' Prophet *Jeremiah's Words*, and making a *Trade* of them; for  
 ' with his *Words* you are judged to be among the *Scoffers*, and *Scorn-*  
 ' *ers*, and *Stockers*. For he was stocked by your *Generation*; and you  
 ' now stock them, that tremble at the word of the Lord, at the *Power*  
 ' of the *Mighty God*, which raises up the *Seed of God*, and throws  
 ' down the *Earth*, which hath kept it down. So you, that are in  
 ' the *Fall*, where *Death* reigneth, *Enemies of the Truth*, despising  
 ' the *Power of God*, as those of your *Generation* ever did, *Wo* and  
 ' *Misery* is your *Portion*, except you speedily Repent. *Isaiah* said;  
 ' Hear the *Word of the Lord*, all ye, that Tremble at his *Word*: And  
 ' he said, This was the Man, that God did regard, that was of a broken  
 ' and contrite Heart, and trembled at his *Word*. When their *Brethren*  
 ' hated them, and persecuted them, saying, Let the Lord be glorified;  
 ' he shall appear to your Joy, but they shall be ashamed, *Isa. 66. 5*.  
 ' Now all ye *Scoffers and Scorners*, that despise Trembling, you re-  
 ' gard not the *Word of the Lord*: They are not regarded by you,  
 ' that Tremble at the *Word*; which are regarded by the Lord: there-  
 ' fore you are contrary to *Isaiah's Words*. Therefore profess him and  
 ' his *Words* no more for shame, nor make a *Trade* of his *Words*. Ye  
 ' that seek for your *Gain* from your *Quarter*, ye greedy, dumb Dogs,  
 ' that never have enough, ye are they, that despise Trembling; ye  
 ' are such, as *Isaiah* cried against, who himself witnessed Trembling.  
 ' Here therefore be ye *Witnesses* against your selves, that with the  
 ' *Light*

1655:

London.

*Light* in your Consciences ye may see, ye are out of the Prophet  
*Isaiah's* Spirit, and are *Haters* of them that *Tremble*, whom the  
 Lord regards; but such you regard not, but hate and persecute, mock  
 and rail against them. But it is manifest, that you walk in the  
 steps of your Fore-fathers, that persecuted the Prophets. *Habakkuk*,  
 the Prophet of the Lord trembled; and *Joel*, the Prophet of the  
 Lord, said, Blow the Trumpet in Sion, and let all the Inhabitants of  
 the Earth Tremble: The People shall Tremble, and all Faces shall  
 gather Blackness; and the People shall be much pained. And now,  
 this Trembling is witnessed by the Power of the Lord: This Power  
 of the Lord is come; the Trumpet is sounding, the Earth is shak-  
 ing; the Inhabitants of the Earth are trembling; the Dead is arising;  
 and the Living is praising God: And the World is Raging; and  
 the Scoffers are Scorning; and they that witness Trembling and  
 Quaking wrought in them by the Power of the Lord, can scarce  
 pass up and down the Streets, but with Stones, and Blows, and Fists,  
 and Stricks, or Dogs set at them, or pursued with Mocks and Re-  
 proaches. Thus you vent forth your Malice against them, that  
 witness the Power of the Lord, as the Prophets did; who are come  
 to the broken Heart and contrite Spirit, and who Tremble at the  
 Word of the Lord, whom the Lord regards: These you stone, these  
 you stock, these you set your Dogs at, these you scoff and scorn,  
 these you revile and reproach: but those Reproaches are our Riches;  
 praised be the Lord, who hath given us power over them. And if  
 you see one, as *Habakkuk*, whose Lips quivered, whose Belly shook;  
 who said, Rottenness was entered into his Bones, and who trembled in  
 himself; if you see such an one in this Condition now, ye say, He  
 is Bewitched. Here again you shew your selves Strangers to that  
 Power, to that Life, that was in the Prophet: Therefore for shame,  
 never make a Profession of his Words, nor a Trade of his Words;  
 nor of *Joel's*, who witnessed Trembling, which ye scorn and scoff  
 at. Ye proud Scoffers and Scorners, Misery, Misery is your End,  
 except you speedily Repent. *Daniel*, a Servant of the most-high God,  
 he Trembled, his Strength and his Breath was gone: He was Prisoned, He  
 was hated, he was persecuted; they laid Baits and Snares for him, in  
 whom the holy Spirit of God was. Now for shame, all you, that  
 make a Profession of *Daniel's* Words, give over your Profession, Priests  
 and People, who scoff and scorn at Trembling: with the Light you  
 are seen to be out of *Daniel's* Life, and by the same Power you are  
 judged, at which you scorn and scoff. And so here again be ye  
 Witnesses against your selves, that you are Scorners and Scoffers a-  
 gainst the Truth: And with the Scripture you are judged to be con-  
 trary to the Life of the holy Men of God. *Paul*, a Minister of God,  
 made by the Will of God, a Messenger of the Lord Jesus, a Vessel  
 of the Lords, to carry his Name abroad into several Nations, when  
 the dark, blind World have got some of his Words and Epistles,  
 you filthy Teachers make a Trade of them, and get great Sums of  
 Money for it, and so destroy Souls for dishonest Gain; making a  
 Trade of his Words, and of the rest of the Apostles, and Prophets,  
 and of Christ's Words, but denying the Spirit and Life, that they  
 were guided by, and that Power, which shook the Flesh and the  
 Earth:

1655. London.  
 'Earth, which the *Apostle* witnessed, who said, *When he came among*  
 'the *Corinthians*, he was then with them in *weakness and fear*, and in  
 'much *Trembling*, that their *Faith* might not stand in the *Wisdom* of  
 'Words, but in the *Power* of God; in that *Power*, which made him  
 'to *Tremble*. This *Power* it is, that the *World*, and all the *scoffing*  
 'Teachers, *scoff* at and *scorn* in your *Towns*; in your *Villages*, in your  
 'Assemblies, in your *Ale-houses* (for *shame* lay away all your *Profession*  
 'of the *Apostle's Words* and *Conditions*!) And some of them, that  
 'scoff at this *Power*, call it the *Power* of the *Devil*; and some *perse-*  
 'cute them, and *Stone* and *Stock*, *Imprison* and *Whip* them, in whom  
 'that *Power* is made manifest, and *laden* them with *Reproaches*, as not  
 'worthy to walk on the *Earth*; *hated* and *persecuted*, as the *Off-*  
 'scouring of all things. Here you may see, you are in the *steps* of  
 'your *Fore-Fathers*, who *persecuted* the *Apostles*, and acted so against  
 'them; *stocked* them, *mocked* them, *prisoned* them, *stoned* them,  
 'whipped them, *hated* them out of the *Synagogues*, *reproached* them,  
 'and *shamefully* entreated them. Do not you here fulfil the *Scripture*,  
 'and *Christ's saying*, who said; *If they kill you, they will think,*  
 '*they do God Service?* Yet you make a *Profession* of *Christ's*  
 'Words, of the *Prophets* and *Apostles Words*, and call your selves  
 'Churches, and *Ministers* of the *Gospel*: I charge you in the pre-  
 'sence of the *Living God*, to be *silent*, who act such things! And  
 'mind the *Light* in your *Consciences* (ye *Scoffers* and *Scorners*)  
 'which *Christ* hath enlightened you withall; that with it ye may  
 'see your selves, what ye *Act*, and what ye have *Acted*: for who  
 'Act such things, shall not inherit the *Kingdom* of God; for all such  
 'things are by the *Light* condemned.

'And who come to witness *Trembling* and *Quaking*, the *Powers*  
 'of the *Earth* to be *shaken*, the *Lustful Nature* come to be destroyed,  
 'the *scorning* and *scoffing Nature* judged by the *Light*; In it *Wait*  
 'to receive *Power* from him, who *shakes* the *Earth*. That *Power* we  
 'own, and our *Faith* stands in it, which all the *World* *scoffs* at;  
 'the *Lusty Ones*, the *Proud Ones*, the *Presumptuous Ones*, which  
 'live in *Presumption*, and yet make a *Profession* of the *Scriptures*, as  
 'your *Fathers*, the *Pharisees* did, who were *painted Sepulchres* and  
 'Serpents; and as the *Scribes* did, who had the *Chiefest Places* in the  
 'Assemblies, stood *praying* in the *Synagogues*, and were called of Men  
 'Masters, which *Christ* cried *WO* against; who are not come so  
 'far as the *Trembling* of *Devils*, who *believed* and *trembled*: Let that  
 'Judge you. The *Light* and *Life* of the *Scripture* is seen and made  
 'manifest, and with it all you *Scoffers*, and all you *Scorners*, and all  
 'you *Persecutors* and *Railers* are seen.

'Take *Warning*, all ye *Powers* of the *Earth*, how ye *persecute*  
 'them, whom the *World* Nick-name and call *Quakers*, who dwell  
 'in the *Eternal Power* of God; lest the *Hand* of the *Lord* be turned  
 'against you, and ye be all *Cut off*. To you this is the *Word* of God,  
 'Fear and Tremble, and take *Warning*! For this is the *Man*, whom  
 'the *Lord* doth regard, who trembles at his *Word*; which you, who  
 'are of the *World*, *scoff* and *scorn*, *stock*, *persecute* and *imprison*.  
 'Here ye may see, ye are contrary to God, contrary to the *Prophets*;  
 'and are such as *hate*, what the *Lord* regards; which we, whom  
 'the



1655. *the World scorns, and calls Quakers, own. And we exalt that*  
 ~~~~~ *Power, and honour that Power, that makes the Devils tremble, and*  
 London. *shakes the Earth, and throws down the Loftiness of Man, and the*
Haughtiness of Man, and which makes the Beasts of the Field to
Tremble, and makes the Earth Reel to and fro, and cleaves the
Earth asunder, and over-turneth the World. This Power we own;
and honour, and preach up, whom the World scornfully calls Qua-
kers: But all Scoffers and Persecutors, Railers and Scorners, Stockers
and Whippers we deny by that Power, which throweth down all
that Nature; as seeing, that all, who act such things without Re-
pentance, shall not inherit the Kingdom of God, but are for Destru-
ction.

So Rejoice, all ye Righteous ones, who are persecuted for Right-
eousness sake; for great is your Reward in Heaven. Rejoice, ye
that suffer for Well-doing; for ye shall not lose your Reward.
And wait you in the Light, that you may grow up in the Life, that
gave forth the Scriptures; that with it ye may see the Saints Con-
ditions, and with it ye may see all that, which they testified against:
and there with it ye will see the state of those, that did reproach
and scoff them; and did mock them, and persecute them; and did
whip and stock them, and haled them out of the Synagogues before
Magistrates. So to you, who are in the same Light and Life, the
same things do they now; that they may fill up the measure of
their Fathers. With the Light now they are seen, where the
Light and Life, and Power of God is made manifest: for as they did
unto them, so will they do unto you. Here is our Joy; and the
Scripture is fulfilled, and fulfilling: and with the Light, which was
before the World was, which is now made manifest in the Children
of Light; with it they see the World, and comprehend it, and the
Actions of it: for he that loves the World, and turns from the
Light, is an Enemy to God; he turneth into VVickedness: for the
whole VVorld lieth in VVickedness. He who turns from the Light,
turns into the VVorks of Evil, which the Light of Christ testifies
against: And by this Light, where it is made manifest, all the
VVorks of the VVorld are seen and made manifest.

This is to go abroad among the scattered
Ones, and among the World.

G. F.

Great was the Rage and Enmity of the People, Professors as well as Prophane, against the Truth and People of God at this time; and great the Contempt and Disdain they shewed of Friends plainness. Wherefore I was moved to write the following Paper, and send it forth, directed as—An Epistle to gathered Churches into outward Forms, upon the Earth.

1655.

London.

'ALL ye gathered Churches into outward Forms upon the Earth,
 ' the Son of God is come to Reign, and he will tread and tram-
 ' ple, and will shake, and make you Quake and Quiver, you that be
 ' found without his Life, out of his Light, and without his Power.
 ' His Day hath appeared; Morter and Clay will you be found. Break-
 ' ing and Shaking, and Quaking is coming among you! Your high
 ' Building is to be laid desolate; your professed Liberty shall be your
 ' Bondage: the Mouth of the Lord of Hosts hath spoken it. Tremble,
 ' ye Hypocrites, ye Notionists! The fenced Cities shall be laid desolate,
 ' the fruitful Fields shall become a Wilderness; your false Joy shall
 ' become your Heaviness: the time of Weeping and Desolation draw-
 ' eth nigh! Come ye witty Ones, see, how ye can stand before the
 ' Almighty, who is now come to plead with you: you'll fall like
 ' Leaves, and wither like Weeds! Come you, that have boasted of
 ' my Name (saith the Lord) and have gloried in the Flesh, ye shall
 ' fade like a Flower: who have slain my Witnesses, yet boast of my
 ' Words, which have been as a Song unto you. Come ye Novelty-
 ' Ones, who love Novelties, changeable Suits of Apparel, who be in
 ' the Fashions, outward and inward, putting on one thing this day;
 ' and another the other day; I'll strip thee, saith the Lord, I'll make
 ' thee bare, I'll make thee naked and thou shalt know, that I am the
 ' Lord. What! hast thou profest the Prophets words? hast thou
 ' profest the Apostles words, and my Son's words? hast thou Covered
 ' thy self with their Expressions? thinkest thou not, that I see thee
 ' out of my Life? thinkest thou, thou witty One, to bide thy self,
 ' where none can see thee? thinkest thou, if thou sleepest to the utter-
 ' most parts of the Earth, that I am not there? Is not the Earth
 ' mine, and the fulness of it, saith the Lord? Come all ye, that
 ' have trusted in your own conceited Notions, and Knowledge, and
 ' Wisdom, who were never yet out of the Earth, and the Lusts of
 ' it, and never yet got the Load of thick Clay off you, and never
 ' were out of the drunken Spirit, whose Imperfection appears, who
 ' must be come upon, as a Potter's Vessel, broken Cisterns; and ye
 ' that have been made Wise in your own Conceit, and wise in your
 ' own Eyes, in which Pride hath lifted you up, and not the Humility;
 ' you must be Abased. You have run on with every one after his
 ' own Invention, and every Man hath done that thing, that was
 ' right in his own Eyes, and that which did please himself: This
 ' hath been the Course of People upon Earth. Ye have run on with-
 ' out a King, without Christ, the Light of the World, which
 ' hath enlightened every one, that is come into the World:
 ' but now is Truth risen, now are your Fruits withering. And you
 ' that are fortified, and have fortified your strong Houses, called your
 ' Churches, make you your Cords strong, the Lord will break you
 ' asunder, ye that are gathering in, and ye that are gathered. For the
 ' Lord is risen to scatter you, his Witness is risen in the Hearts of
 ' his People, they will not be sed with dead Words, nor with that
 ' which dies of it self; nor will they be satisfied with the Huk,
 ' which the Swine feeds upon. And all ye Priests in the Nation, and
 ' Teachers,

1655.
London.

'Teachers, that now stand against the *Light*, your *Envy* shews, that ye be in *Cain's Way*; your *Greediness* shews, that ye be in *Balaam's Way*: your standing against the *Light*, which hath enlightened every man, that cometh into the world, doth manifest, that you are in *Core's Way*, that spoke the great high Words of *Vanity*; ye, whose Consciences are seared as with an *hot Iron*, whose Judgment doth not linger, whose *Damnation* doth not slumber, who serve not the Lord *Jesus Christ*, but your own *Bellies*; who are the *Evil Beasts* spoken of, which have destroyed many *Families*, taken away their *Castel*, their *Horses*, their *Goods*, even their *Household-Goods*; destroyed many *poor men*, even *whole Families*, taking their *whole Estates* from them, whom you do no *Work* for. O! the *grievous Actions*, that are seen done by you, the *Ministers of Unrighteousness*; whose *fruits* declare to the whole Nation, that you are the *Devil's Messengers*! your *Actions* declare it; your taking *Tithes*, *Augmentations*, *treble Damages*, *Midsummer-Dues* (as ye call them) of them ye do no *Work* for, nor *Minister* to.

'And all ye *Powers* of the *Earth*, beware of holding such up, that be *Unrighteous*. Let not the *Words* of the *Unrighteous* overcome you, lest the *righteous Judge*, the *righteous God*, the *Judge of Heaven and Earth* upon you take hold; whose *Judgment* is according to that of *God* in you, which will let you see, when you *Transgress*. Come you *proud and lofty* ones, who have not considered the *handy-works* of the *Lord*, but have destroyed them; nor have regarded the *way* of the *Lord*, but have had *plenty* of the *Creatures*, and have therewith fattened up your selves, and forgot the *Lord* and his *way*: O let *Shame* cover your *Faces* here upon *Earth*! Come ye, that are given to *Pleasures*, and spend your *Time* and *Days* in *Sports*, and *Idleness* and *Fulness*; your *Fruits* declare the *Sins of Sodom*: yet you will make a *Talk* of my *Name*, and of my *Saints Words*. But I behold you afar off, saith the *Lord*: you are *Proud and Lofty*; you are *bad Patterns*, and *bad Examples*, that be *full*, and *rich*, and *Idle*; who say, *Others* are *Idle*, that cannot maintain your *Lusts*. Oh! the *unrighteous Ballances*, that are among *People*! Oh the *Iniquity* in *Measuring*! Oh the *Oppression* in *Ruling and Governing*! Therefore, because of these things my *Hand* shall come upon you, saith the *Lord*. For the *Oppression* is entered into the *Ears* of the *Lord*, who gives *Rest* to the *wearied*, to the *burdened*, to the *oppressed*; who feeds the *Hungry*, and cloaths the *Naked*; who brings the *Mighty* from their *Seats*, and beats the *Lofty* to *Ground*, and makes the *Hughty* to bend. Come, saith the *Lord*, ye *Mockers* and *Scorners*, and *Rebellious* ones, light and wild *People*, vain and heady; you have had your *Day of Joy*, you have *Scoffed*, you have *Mocked* and *derided* my *Messengers* and my *Ambassadors*, who have preached in your *Streets*, and cried in your *Synagogues* and *Temples*; a *Day of Trembling* and *Lamentation* shall on you come, when you are not aware. I'll take away your *Pride* and your *Height*; I'll shake you as a *Leaf*, and bring you to be as *Men distracted*. I'll distract you, and make you, that you shall not trust one another in the *Earth*; who have joined *hand in hand* against my *Servants* in the *Truth*. I'll smite you with *Terrors*, and bring *Frets* and *Fears* upon you: the
'Cup

‘Cup of my Indignation and Fury shall you drink. Where will you appear, when Repentance is hid from your Eyes; when prophane *Eſau*, your Father, it ſet before you, and *Iſhmael* and *Cain*, wild and envious, whoſe Fruits declare the Stock? Come ye proud Priests, who have eaten up the Fat of the Nation, who by Violence have taken other Men’s Goods, whoſe Envy hath ſlain many, whoſe Wickedneſs and Darkneſs hath abounded, and whoſe Unrighteouſneſs daily appears: Your Fruits every day declare it, in ſummoning up by Writs and Subpœna’s from moſt parts of the Nation, for Wages and Tiſhes, ſuch as you do no work for. Oh the Abominable Unrighteouſneſs! how is the State of Man loſt, that theſe things they do not take to Heart, to feel them! What harvock is made in moſt parts of the Nation with ſuch! And all ye Priests and Teachers, who are railing and brawling in the Pulpit, ſetting People at variance one againſt another, Haters and Hateſul, provoking People to Hate one another; here is the Seed of Enmity ſeen, which you have ſown, and are ſowing; whoſe Seed muſt be bruised by the Seed of the Woman, which a top of your Heads is ſet.

1655.
London.

G. F.

This Year came out the Oath of Abjuration, by which many Friends ſuffered: and ſeveral Friends went to ſpeak with the Protector about it; but he began to harden. And Sufferings increaſing upon Friends, by reaſon, that envious Magiſtrates made uſe of that Oath as a Snare to catch Friends in, who they knew, could not ſwear at all; I was moved to write to the Protector about it, and other ſuffering Friends, as followeth.

THE Magiſtrate is not to bear the Sword in vain, which ought to be a Terror to the Evil-doers: but the Magiſtrate, that doth bear the Sword in vain, as he is not a Terror to the Evil-doers, ſo he is not a Praise to them that do well. Now hath God raiſed up a People by his Power, whom People, Priests and Magiſtrates, who are out of the Fear of God, ſcornfully call Quakers, who do cry againſt Drunkenneſs (for Drunkards deſtroy God’s Creatures) and do cry againſt Oaths (for becauſe of Oaths the Land mourns) and they, Drunkards and Swearers, to whom the Magiſtrate’s Sword ſhould be a Terror, are, we ſee, at liberty; but for crying againſt ſuch, many are caſt into Priſon, and for crying againſt their Pride and Filthineſs, their deceitful Merchandize in Markets, their Cozening and their Cheating, their Exceſs and Naughtineſs, their playing at Bouls and Shovel-boards, at Cards and at Dice, and their other vain and wanton Pleaſures: for who live in Pleaſures, are dead while they live; and who live in Wantonneſs, kill the Juſt. This we know by the Spirit of God, which gave forth the Scriptures; which God the Father hath given to us, and hath placed his Righteous Law in our Hearts, which Law is a Terror to Evil-doers, and answers that which is of God in every Man’s Conſcience. They which act contrary to

1655. *the Measure of God's Spirit in every Man's Conscience, cast the*
 ~~~~~ *Law of God behind their Backs, and walk despitefully against the*  
 London. *Spirit of Grace. The Magistrate's Sword, we see, is born in vain,*  
*'whilst the Evil-doers are at Liberty to do Evil; and they that cry*  
*'against such, are for so doing punished by the Magistrate, who hath*  
*'turned his Sword backward against the Lord. And now the Wicked*  
*'one fenceth himself, and persecutes the Innocent, as Vagabonds and*  
*'Wanderers, for crying against Sin, and against Unrighteousness and*  
*'Ungodliness openly, in the Markets and in the High-ways; or as Rai-*  
*'lers, because they tell them, what Judgment will follow them, that*  
*'follow such Practices: And here they that depart from Iniquity, are*  
*'become a Prey; and few lay it to heart. But God will thresh the*  
*'Mountains, and beat the Hills, and cleave the Rocks, and cast into*  
*'his Press, which is trodden without the City, and will bathe his*  
*'Sword in the Blood of the Wicked and Unrighteous. So they, that*  
*'have drunk the Cup of Abominations, an hard Cup have you to*  
*'drink, you who are the Enemies of God; and of you he will be*  
*'avenged, who be his Enemies. Now ye, in whom something of*  
*'God is remaining, consider; If the Sword was not born in vain, but*  
*'turned against the Evil-doers, then the Righteous would not suffer,*  
*'and be cast into Holes, Dungeons, Corners and Prisons, and Houses*  
*'of Correction, as Peace-Breakers, for crying against Sin openly, as*  
*'they are commanded of the Lord, and for crying against the Cove-*  
*'tousness of the Priests, and their false Worship; who exact Money*  
*'now of poor People, whom they do no work for. Oh! where will*  
*'you appear in the Day of the Lord? or how will you stand in the*  
*'Day of his righteous Judgment? How many Jails and Houses of*  
*'Correction are now made Places to put the Lambs of Christ in, for*  
*'following him, and obeying his Commands, which are too many*  
*'to mention! The Royal Law of Christ, To do, as ye would be done*  
*'by, is trodden down under foot: So that Men can profess him in*  
*'Words and Talk; but Crucify him, wheresoever he appears, and*  
*'cast him into Prison, as the Talkers of him always did in the Gene-*  
*'rations and Ages past. And the Labourers, which God (the Master*  
*'of the Harvest) hath sent into his Vine-yard, do the Chief of the*  
*'Priests, and the Rulers now take Counsel together against, to cast*  
*'them into Prison: And here is the Fruits of Priests, and People,*  
*'and Rulers, without the Fear of God. The Day is come and coming,*  
*'that every Man's Work doth appear, and shall appear; glory be to*  
*'the Lord God for ever! So see, and consider the Days you have*  
*'spent, and the Days you do spend: for this is your Day of Visita-*  
*'tion. Many have suffered great Fines of Money, because they could*  
*'not Swear, but do abide in Christ's Doctrine, who saith, Swear not*  
*'at all: and by that means are they made a Prey upon, for abiding in*  
*'the Command of Christ. And now many are cast into Prison, and are*  
*'made a Prey upon, because they cannot take the Oath of Abjuration,*  
*'though they denied all, that is contained in it; and by that means ma-*  
*'ny of the Messengers and Ministers of the Lord Jesus Christ are cast*  
*'into Prison, because they will not Swear, nor go out of Christ's Command.*  
*'Therefore, O Man, Consider; to the Measure of the Life of God in thee I*  
*'speak. Many also lie in Jails, because they cannot pay the Priests Tithes;*  
 'and

‘ and many have their Goods spoiled and treble Damages taken of them ; and many are whipt and beaten in the Houses of Correction, without Breach of any Law : And these things are done in thy Name, to Protect them in these Actions. If Men fearing God did bear the Sword, and Covetousness were hated, and Men of Courage for God were set up, then they would be a Terror to Evil-doers, and a Praise to them that do well ; and not cause them to suffer. Here Equity would be heard in our Land, and Righteousness would stand up and take Place ; which giveth not place to the Unrighteous, but judgeth it. To the measure of God’s Spirit in thee I speak, that thou may’st consider, and come to Rule for God : That thou may’st answer *that* which is of God in every Man’s Conscience : For that is that, which bringeth to Honour all Men in the Lord. Therefore consider, for whom thou dost Rule, that thou may’st come to receive Power from God to Rule for him ; and all that is contrary to God, may by his Light be Condemned.

1655.  
London.

*From a Lover of thy Soul, who desires thy Eternal Good.*

G. F.

But Sufferings, and Imprisonments Continuing and Increasing, and the Protector, (under whose Name they were Inflicted) hardening himself against the Complaints that were made unto him ; I was moved to give forth the following Lines amongst Friends, to bring the Weight of their Sufferings more heavy upon the Heads of the Persecutors.

‘ **W**HO is moved by the Power of the Lord to offer himself to the Justice for his Brother or Sister, that lies in Prison ; and to go lie in Prison in their stead, that his Brother or Sister may come forth of Prison, and so to lay down his Life for his Brother or Sister ? And who lies in Prison for Tithes,, witnessing the Priesthood changed, that took Tithes, and the unchangeable Priesthood come ; If any Brother in the Light, who witnesseth a Change of the Old Priesthood, that took Tithes, and a disannulling of the Commandment for Tithes, be moved of the Lord to go to the Priest or Impropiator, to offer himself to lie in Prison for his Brother, and to lay down his Life, that he may come forth, he may chearfully do it ; and heap Coals of Fire upon the Head of the Adversary of God. Likewise where any suffer for the Truth, by them who be in the Untruth, If any Brother be moved of the Lord to go to the Magistrate, Judge, General or Protector, and offer up themselves to the Prison, to Lay down their Lives for the Brethren, as Christ hath laid down his Life for you, so lay down your Lives one for another ; here you may go over the Heads of the Persecutors, and reach the Witness of God in them all. And this shall lie a Judgment upon them all for ever, and be witnessed to by *that* which is of God in their Consciences. Given forth from the Spirit of the Lord through

G. F.  
Besides

1655.

Besides this, I writ also a short *Epistle to Friends*, as An *Encouragement to them in their several Exercises*; which was, as followeth:

*My dear Friends,*

‘**I**N the *Power* of the Everlasting God, which comprehends the  
 ‘*Power of Darknes*, and all the *Temptations*, and that which  
 ‘comes out of it: In that *Power* of God dwell, which will bring  
 ‘and keep you to the *Word* in the *Beginning*; which will keep you  
 ‘up to the *Life*, and to feed upon the same, in which you are over  
 ‘the *Power of Darknes*: in that you will find and feel *Dominion* and  
 ‘*Life*. And that will let you see, before the *Tempter* was, and over  
 ‘him; and in that the *Tempter* cannot come: for the *Power* and  
 ‘*Truth* he is out of. Therefore in that *Life* dwell, in which you will  
 ‘know *Dominion*; and let your *Faith* be in the *Power*, and over the  
 ‘*Weakness* and *Temptations*, and look not at them: but in the *Light*  
 ‘and *Power* of God look at the *Lord’s Strength*; which will be made  
 ‘perfect in your *Weakest State*. So in all *Temptations* look at the  
 ‘*Grace* of God, to bring your *Salvation*, which is your *Teacher* to  
 ‘teach you: for when you do look or hearken to the *Temptations*,  
 ‘you do go from your *Teacher*, the *Grace* of God; and so are dark-  
 ‘ened in going from that *Teacher*, which should bring your *Salvation*,  
 ‘the *Grace* of God, which is sufficient in all *Temptations*, to lead out  
 ‘of them, and to keep over them.

G. F.

Bedford-  
shire.  
Northam-  
ptonshire.  
Welling-  
borough.

After I had cleared my self of those *Services* for the Lord, which lay upon me in the City of *London*, I passed down through the Countries into *Bedfordshire*, and *Northamptonshire*. And at *Wellingborough* in *Northamptonshire* I had a great *Meeting*, in which the *Lord’s* Everlasting *Power* and *Truth* was over all; and many in that Country were turned to the Lord. A great *Rage* was amongst the *Professors*; for the wicked *Priests*, *Presbyterians* and *Independents* raised Lies upon us, as *That we carried Bottles about with us, which we gave People to drink of, which made them to follow us*: But the *Power* and *Spirit*, and *Truth* of God kept *Friends* over the *Rage* of the People. Great *Spoiling* also there was of *Friends’* Goods for *Tithes*, by the *Independent* and *Presbyterian Priests*, and some *Baptist-Priests*, that had gotten into the *Steeple-houses*; as *Books of Friend’s Sufferings* do at large declare.

Leicester-  
shire.

Whetston.

From *Wellingborough* I went into *Leicestershire*, where *Coll. Hacker* had threatened, *That if I came there, he would Imprison me again, although the Protector had set me at liberty*: But when I was come to *Whetston* (the *Meeting*, from which he took me before) all was quiet there. And thither came *Coll. Hacker’s* Wife, and his *Marshal* to the *Meeting*, and were *Convinced*: for the glorious, powerful *Day* of the Lord was exalted over all, and many were *Convinced* that  
 day

day at that Meeting. There were at that Meeting Two, that came 1655. out of Wales, who were Justices of Peace, their Names were *Peter Price*, and *Walter Jenkin*; who came both to be Ministers *whetton.* of Christ.

I went from thence to *Sileby*, to *William Smith's*, where was a *Sileby.* great Meeting, to which several Baptists came; and one of them, a Baptist-Teacher, was Convinced, and came to sit under the Lord's Teaching by his Spirit and Power. This Baptist said, he had Baptized Thirty in a day.

From thence I went to *Drayton*, my Native Town, where so many *Drayton.* Priests and Professors had formerly gathered together against me; but now never a Priest nor Professor did appear. I asked some of my Relations, Where were all the Priests and Professors now? They said, The Priest of Non-Eaton was dead; and there were Eight or Nine of them seeking to get into his Benefice. They will let you alone now (said they:) for they are like a Company of Crows, when a rotten Sheep is dead, they all gather together to pull out the Puddings; and so do the Priests for a fallen Benefice. These were some of their own Hearers, that said so of them: But they had spent their Venom against me; and the Lord delivered me by his Power out of their Snares.

Then I went to *Badgley*, where there was a great Meeting from *Badgley.* many parts; many came far to it, and many were Convinced, and turned to the Lord: And they that were Convinced, came under Christ's Teaching, and were settled upon him their Foundation, and their Rock.

From thence I passed into *Nottinghamshire*, and had large Meetings *Notting-* there: and so into *Darbyshire*, where the Lord's Power came over *hamshire.* all; and many were turned from the Darkness to the Light, and from the Power of Satan unto God, and came to receive the Holy Ghost. And great Miracles were wrought in many Places, by the Power of the Lord through several.

In *Darbyshire* *James Nailor* met me, and told me, Seven or Eight Priests had challenged him to a Dispute. I had a Travel in my Spirit for him, and the Lord answered me; and I was moved to bid him Go on, and God Almighty would be with him, and give him the Victory in his Power. And the Lord did so; infomuch that the People saw, the Priests were foiled; and they cried, A Nailor, a Nailor hath confuted them all. After the Dispute was over, he came to me again, praising the Lord. Thus was the Lord's Day proclaimed, and set over all their Heads; and People began to see the Apostacy and Slavery, they had been under to their Hireling-Teachers for Means: and they came to know their Teacher, the Lord Jesus, who had bought them, and purchased them, and made their Peace betwixt God and them. While we were here, Friends came out of *Torkshire* to see us, and were glad of the Prosperity of Truth.

After this I passed into *Warwickshire*, through Friends, visiting *Warwick-* their Meetings; and so into *Worcestershire*, and had a Meeting at *Worcester-* *Brummingham*, as I went, where several were Convinced, and turned *shire.* to the Lord. At length I came to one *Cole's* House in *Worcester-* *Birming-* *shire,* *gham.*



1655. *shire, near Chattan.* This Cole had given an *Independent-Preacher* a *Meeting-place*, and the *Independents* came to be *Convinced*; and after he was *Convinced* he laid aside his *Preaching*: Whereupon the *Old Man* — Cole gave him an *hundred Pounds a Year*. I had a *Meeting* at that *Meeting-place*, and a very great *Meeting* it was, infomuch that the *Meeting-place* would not hold the *People*; and many were turned to the *Lord* that day. Afterwards, when the time of *Trials* came, this *Independent* did not stand to that, which had *Convinced* him; but turned back: Whereupon the *Old Man* took away his *100 l. a Year* from him again. But this *Old Man* Cole himself died in *God's Truth*.

Everſham

Now I heard, that at *Everſham* the *Magiſtrates* had caſt ſeveral *Friends* into *Prifon*, in ſeveral *Prifons*; and that, hearing of my coming, they made a *pair of high Stocks*. So I ſent for *Edward Pit-away*, a *Friend*, that lived near *Everſham*, and asked him the *Truth* of the thing; and he ſaid, *It was ſo*. Then I went that Night with him to *Everſham*; and in the Evening we had a large, precious *Meeting*, wherein *Friends* and *People* were reſreſhed with the *Word of Life*, and with the *Power of the Lord*. Next Morning I got up, and rid to one of the *Prifons*, and viſited *Friends* there; and encouraged them. Then I rid to the other *Prifon*, where there were ſeveral *Prifoners*, and amongſt them one *Friend*, that had been a *Prieſt*, but was now become a free *Minifter of Chriſt*; his Name was *Humphrey Smith*. So when I had viſited the *Friends* at both *Prifons*, and was turned away from the *Prifon*, to go out of *Town*, I eſpied the *Magiſtrates* coming up the *Town*, to have ſeized me in *Prifon*. But the *Lord* fruſtrated their *Intents*, that the *Innocent* eſcaped their *Snares*; and the *Lord God's bleſſed Power* came over them all. But exceeding *Rude* and *Envious* were the *Prieſts* and *Profeſſors* about this time in thoſe *Parts*.

Worceſter

I went from *Everſham* to *Worceſter*, and had a precious *Meeting* there, and quiet. But after the *Meeting*, as we came down the *Street* towards our *Inn*, ſome of the *Profeſſors* fell to diſcourſe with *Friends*, and were like to have made a *Tumult* in the *City*; and as we went into the *Inn*, they all cluttered into the *Yard*: but I went among them, and got them quieted. The next day I walked forth into the *Town*, and had a great deal of *Diſcourſe* with ſome of the *Profeſſors*, concerning *Chriſt* and the way of *Truth*. One of them denied, That *Chriſt* was of *Abraham*, according to the *Fleſh*; and that he was declared to be the *Son of God*, according to the *Spirit*: But I proved from *Rom. 1.* that he was of the *Seed of Abraham*, being made of the *Seed of David*, according to the *Fleſh*; and that according to the *Spirit*, he was declared to be the *Son of God*. Afterwards I writ a *Paper* concerning it.

Tewksbury.

From *Worceſter* we went to *Tewksbury*, where in the Evening we had a great *Meeting*. And there came in the *Prieſt* of the *Town*, with a great *Rabble* of *rude People*; and the *Prieſt* boated, That he would ſee, whether he or I ſhould have the *Victory*. 'I turned the *People* to the *Divine Light*, which *Chriſt*, the heavenly and ſpiritual *Man*, had enlightened them withal; that with that *Light* they might ſee their *Sins*, and that they were in *Death* and *Darkneſs*, and without

without God in the World: And with the same Light they might see Christ, from whom it came, their Saviour and Redeemer, who had shed his Blood for them, and died for them; and who was the Way to God, the Truth, and the Life. Here the Priest began to Rage against the Light, and denied it; for neither Priest, nor Professor could endure to hear the Light spoken of. So the Priest, having railed at the Light, went away, and left his rude Company amongst us: but the Lord's Power came over them; though Mischief was in their Hearts. 1655. Tewksbury.

Leaving Tewksbury, we passed back through the Country, and came to Warwick, where in the Evening we had a Meeting at a Widow-woman's House, whither many sober People came together: and a precious Meeting we had in the Lord's Power, and several were Convinced, and turned to the Lord. After the Meeting was done, and I was walking out, a Baptist in the Company began to Jangle; and the Bayliff of the Town, with his Officers came in, and said, What do these People here at this time of the Night? So he secured John Crook and Amor Stoddart, and Gerrard Roberts and me; but we had leave to go to our Inn (all that were Strangers) and to be forth-coming in the Morning. The next Morning there came many rude People into the Inn, and into our Chambers, desperate Fellows: but the Lord's Power gave us Dominion over them. Gerrard Roberts and John Crook went up to the Bayliff to speak with him, and to know, What he had to say to us? He said, We might go our ways; for he had little to say to us. Then, as we rid out of Town, it lay upon me to ride to his House, to speak to him, and to let him know; That the Protector, having given forth an Instrument of Government, in which Liberty of Conscience was granted; it was very much, that contrary to that Instrument of Government, he would trouble peaceable People, that feared God. The Friends went with me; but the rude People gathered about us with Stones: And one of them took hold of my Horse's Bridle, and brake it; but the Horse drawing back, threw him under him. Though the Bayliff saw this, yet did he not stop, nor so much as Rebuke the Rude Multitude; so that it was much, we had not been slain, or hurt in the Streets amongst them: for the People threw Stones, and struck at us, as we Rode along the Town. Warwick.

When we were come quite out of the Town, I told Friends, 'It was upon me from the Lord, that I must go back into the Town again: and if any one of them felt any thing upon him from the Lord, he might follow me; and the rest that did not, might go on to Dun-Cow. So I passed up through the Market in the dreadful Power of God, declaring the Word of Life to them; and John Crook followed me. Some struck at me; but the Lord's Power was over them, and gave me Dominion over all: And I shewed them their Unworthiness of the Name of Christians, and the Unworthiness of their Teachers, that had not brought them into more Sobriety; and what a shame they were to Christianity!

Having cleared my self, I turned back out of the Town again, and passed to Coventry: but when we came thither, we found the People closed up with Darkness. I went to a Professor's House, that Coventry.

1655. I had formerly been at ; and he was *drunk* : which grieved my Soul so, that I did not go into any *House* in the *Town* ; but rode into some of the *Streets* of the *Town*, and into the *Market-place* ; and I felt, the *Power* of the *Lord God* was over the *Town*.

Then I went on to *Duncow*, and had a *Meeting* there in the *Evening*, and some were turned to the *Lord* by his *Spirit*, as some also were at *Warwick* and *Tewksbury* before-mentioned. We lay at the *Duncow* that *Night* ; and there we met with *John Cham*, a faithful *Minister* of the *Everlasting Gospel*. In the *Morning* there was gathered together a *Rude Company* of *Priests* and *People*, who behaved themselves more like *Beasts*, than *Men* ; for some of them came *Riding on Horseback into the Room*, where we were : But the *Lord* gave us *Dominion* over them.

From thence we passed into *Leicester-shire*, where we had a great *Meeting* again, at the place, where I had been taken formerly : And after that, we came back into *Warwick-shire* to *Badgley*. Here *William Edmundson*, a *Friend* that lived in *Ireland*, having some drawings upon his *Spirit* to come over into *England* to see me, met with me ; and by him I writ a few *Lines* to those few *Friends*, that were then *Convinced* in the *North* of *Ireland*, as followeth :

*Friends,*

‘ *I* *N* that which *Convinced* you, *Wait* ; that you may have that *Removed*, you are *Convinced* of. And all my *Dear Friends*, dwell in the *Life* and *Love*, and *Power* and *Wisdom* of *God*, in *Unity* one with another, and with *God* : and the *Peace* and *Wisdom* of *God* fill all your *Hearts*, that nothing may rule in you, but the *Life*, which stands in the *Lord God*.

G. F

When these few *Lines* were read amongst the *Friends* in *Ireland*, at their *Meeting*, the *Power* of the *Lord* seized upon them all, that were in the *Room*.

From *Badgley* we passed to *Swannington* and *Higham*, and so through the *Countries* into *Northampton-shire* and *Bedford-shire*, having great *Meetings* ; and many were turned to the *Lord* by his *Power* and *Spirit*. When we came to *Baldock* in *Hertford-shire*, I asked, ‘ If there was nothing in that *Town*, no *Profession* ? and it was Answered me, There were some *Baptists* and a *Baptist-woman* sick. *John Rush* of *Bedford-shire* went along with me to visit her ; and when we came in, there were many *People* in the *House*, that were *Tender* about her : And they told me, *She was not a Woman for this World* ; but if I had any thing to comfort her concerning the *World* to come, I might speak to her. So I was moved of the *Lord God* to speak to her ; and the *Lord* raised her up again, to the astonishment of the *Town* and *Country* : Her *Husband’s* Name was *Baldock*. This *Baptist-woman* and her *Husband* came to be *Convinced* ; and many hundreds of *People* have been at *Meetings* at their *House* since. Great Meet-

ings

Swan-  
nington.  
Higham.  
Northam-  
pton-shire.  
Bedford-  
shire.  
Hertford-  
shire.  
Baldock.

Leicester-  
shire.  
Warwick-  
shire.  
Badgley.

Coventry.

Duncow.

ings and Convincements there were up and down in those Parts afterwards, and many People received the Word of Life, and sat down under the Teaching of Christ, their Saviour.

1655.  
Baldock.

When we had visited this sick Woman, we went back to our Inn; and there were Two desperate Fellows fighting, so furiously, that none durst come nigh them to part them. But I was moved in the Lord's Power to go to them: and when I had loosed their Hands, I held one of them by one Hand, and the other by the other Hand; and I shewed them the Evil of their doings, and reconciled them one to the other, that they were loving, and very thankful to me: so that People admired at it.

From thence I passed through the Country to Market-street, where God had a People; and so through Albans to London, where Friends were glad of the Prosperity of Truth, and the manifestation of the Lord's glorious Power, that had delivered us, and carried us through many dangers and difficulties: and I was glad, to find Truth prosper in the City, and all things well amongst Friends there. Only there was one man, whose Name was John Toldervey, that had been Convinced of Truth, and run out from it; and the envious Priests took occasion from thence to write a wicked Book against Friends, which they stuffed with many Lies, to render Truth and Friends odious in People's Eyes and Minds: and they intituled their Book, *The Foot out of the Snare*. But this poor man came to see his Folly, and returned, and Condemned his Back-sliding; and answered the Priests Book, and manifested all their Lies and Wickedness. Thus the Lord's Power came over them, and his Everlasting Seed reigned, and reigns to this Day.

Market-street.  
Albans.  
London.

Now after I had tarried some time in London, and had visited Friends in their Meetings there, I went out of Town again; leaving James Nayler in the City. And as I passed from him, I cast my Eyes upon him, and a Fear struck into me concerning him: But I went away, and rode down to Rygate in Surrey, where I had a little Meeting. There the Friends told me of one Thomas Moore, a Justice of Peace, that lived not far from Rygate, and was a friendly, moderate man: whereupon I went to visit him at his House, and he came to be a serviceable man in Truth.

Surrey.  
Rygate.

We passed on to one Thomas Pachin's, where we had a Meeting, unto which several Friends came from London; and John Bolton and his Wife came thither on foot in frost and snow. After we had parted with Friends there, we went towards Horsham-park; and having visited Friends there, we passed on to Arundel and Chichester, where we had Meetings. At Chichester many Professors came in, and some jangling they made; but the Lord's Power was over them. The Woman of the House, where the Meeting was, though she was Convinced of Truth, yet not keeping her Mind close to that which Convinced her; she fell in love with a man of the World, that was there that time. When I knew it, I took her aside, and was moved to speak to her, and to pray for her: But a light thing got up in her Mind, and she slighted it. Afterwards she Married that man; and soon after went distracted: for the Man was greatly in Debt, and she greatly disappointed. Then was I sent for to her; and the Lord was intreated, and Raised her up again, and settled her Mind by his Power.

Horsham-park.  
Arundel.  
Chichester.

1655. And afterwards her *Husband* died; and she acknowledged, the *just Judgments* of God were come upon her, for *slighting the Exhortation and Counsel* I had given her.

Portsmouth. After we left *Chichester*, we travelled on through the Countries, till we came to *Portsmouth*. There the *Souldiers* had us to the *Governor's House*; and after some *Examination*, the *Lord's Power* came over them, and we were set at *Liberty*, and had a *Meeting* in the *Town*. After which we passed away, and came to *Ringwood*, where in the *Evening* we had a *Meeting*; at which several were *Convinced*, and turned to the *Spirit* of the *Lord*, and to the *Teaching* of *Christ Jesus*, their *Saviour*.

Ringwood. From *Ringwood* we came to *Pool*: and having set up our *Horses* at an *Inn*, we sent into the *Town* to inquire for such, as *feared the Lord*, and such who were *worthy*; and we had a *Meeting* there with several *sober People*: And *William Baily*, a *Baptist-Teacher*, was *convinced* there at that time. The *People* received the *Truth* in the *inward Parts*, and were turned to the *Lord Jesus Christ*, their *Rock* and *Foundation*, their *Teacher* and *Saviour*: And there is become a *great Gathering* in the *Name* of *Jesus* of a very *tender People*, who continue under *Christ's Teaching*.

Southampton. We went also to *Southampton*, and had a *Meeting* there; and several were *Convinced* there also. *Edward Pyot* of *Bristol* travelled with me all this *Western Journey*.

Dorchester. From thence we went to *Dorchester*, and alighted at an *Inn*, that was a *Baptist's house*: And we sent into the *Town* to the *Baptists*, to let us have their *Meeting-house* to meet in, and to invite the *sober People* to the *Meeting*; but they denied it us. And we sent to them again to know, *Why they would deny us their Synagogue?* so the thing was noised in the *Town*. Then we sent them Word, *If they would not let us come to their house, They, or any People that feared God, might come to our Inn, if they pleased*: But they were in a great *Rage*, and their *Teacher*, and many of them came up; and they flapped their *Bibles* on the *Table*. I asked them, 'Why they were so *Angry*? were they *Angry* with the *Bible*? But they fell into a *Discourse* about their *Water-Baptism*. I asked them, 'Whether they could say, they were sent of *God* to baptize *People*, as *John* was? And whether they had the same *Spirit* and *Power*, that the *Apostles* had? And they said, *They had not*. Then I asked them, 'How many *Powers* there are? Whether there are any more, than the *Power* of *God*, and the *Power* of the *Devil*? And they said, *There was not any other Power, than those Two*. Then said I, 'If you have not the *Power* of *God*, that the *Apostles* had, then you act by the *Power* of the *Devil*. There were many *sober People* present, who said; *They have thrown themselves on their Backs*. Many substantial *People* were *Convinced* that *Night*; and a precious *Service* we had there for the *Lord*, and his *Power* came over all. Next *Morning*, as we were passing away, the *Baptists* being in a *Rage*, began to shake the *Dust* from off their *Feet* after us. 'What, said I, in the *Power* of *Darkness*? *We*, who are in the *Power* of *God*, shake off the *Dust* of our feet against you.

Thus

Thus leaving *Dorchester*, we came to *Weymouth*; where also we inquired after the *sober People*: and about *four score* of them gathered together at a *Priest's House*, all very *sober People*; and most of them received the *Word of Life*, and were turned to their Teacher, *Christ Jesus*, who had enlightened them with his *Divine Light*, by which they might see their *Sins*, and him, who saved them from their *Sins*. A blessed *Meeting* we had with them, and they received the *Truth* in the *Love* of it, with gladness of Heart. The *Meeting* held for several Hours; and the 'state of their *Teachers*, and the 'Apostacy was opened to them; and the state of the *Apostles*, and of the *Church* in their Days; and the *state* of the *Law* and of the *Prophets* before *Christ*, and how *Christ* came to fulfil them, and how he 'was their *Teacher* in the *Apostles* Days: and how he was come now 'to teach his People again himself by his *Power* and *Spirit*. All was quiet, and the *Meeting* brake up peaceably; and the People were very loving: and a *Meeting* is continued in that Town to this Day, and many are added to them; and some that had been *Ranters*, came to own the *Truth*, and to live very soberly.

1655.  
Weymouth.

There was at that Time a *Captain* of *Horse* in the Town, and he sent to me, and would fain have had me to have stay'd longer in the Town: But I was not to stay. So he and his *Man* rode out of Town with me about *seven Miles*; *Edward Pyot* also being with me. This *Captain* was the *fattest, merriest, cheerfullest Man*, and the most given to *Laughter*, that ever I met with; insomuch, that I was several Times moved of the Lord, to speak in the dreadful *Power* of the Lord to him: and yet it was become so customary to him, he would presently laugh at any thing, that he saw. But I still admonished him to come to *Sobriety*, and the *fear* of the Lord, and *Sincerity*. We lay at an *Inn* that Night; and the next Morning I was moved to speak to him again, when he parted from us. Next time I saw him, he told me, that when I spake to him at parting, the *Power of the Lord* so struck him, that before he got home, he was serious enough, and had left his laughing. He afterwards was *Convinced*, and became a *serious* and *good Man*; and died in the *Truth*.

Parting from him, we went to *Honiton*; and at our *Inn* inquired, What *People* there were in the Town, that feared God; and sent for them. There came to us some of the *Particular Baptists*, with whom we had a great deal of Reasoning. I told them, 'They held 'their Doctrine of *Particular Election* in *Esaú's*, *Cain's* and *Ishmael's* 'nature, and not in *Jacob*, the *second Birth*: But they must be 'born again, before they enter the *Kingdom of God*. And that as 'the *Promise of God* was to the *Seed*, not as many, but as one, 'which was *Christ*; so the *Election* and *Choice* stands in *Christ*: 'and they must be such, as walk in his *Light*, *Grace*, *Spirit* and *Truth*. And many more Words we had with them.

Honiton.

From thence we passed to *Topsham*, and stay'd there on the *First Day*; but the *Inn-keeper* and his *People* were rude. The next Morning we gave forth some *Queries* to the *Priests* and *Professors*: whereupon some *Rude Professors* came into our *Inn*; and had we not gone, when we did, they had stopped us. I wore a *Girdle*, which through forgetfulness I left behind me at the *Inn*, and afterwards sent to the

Topsham.

1655. the *Inn-keeper* for; but he would not let me have it again. Afterwards, when he was *Tormented* in his Mind about it, he took it and *burnt* it; *Topsham.* lest he should be bewitched by it, as he said: Yet when he had *burnt* it, he was more *tormented*, than before. Some, notwithstanding the *Rudeness* of the Place, were *Convinced* there; and a *Meeting* was afterward settled in that *Town*, which hath continued ever since.

Totnes.

King's-  
Bridge.

After this we passed to *Totnes*, which was a *dark Town*: We lodged there *one Night* at an *Inn*, and that Night *Edward Pyot* was *Sick*; but the *Lord's Power* healed him, so that the *next Day* we got to *King's-bridge*, and at our *Inn* inquired for the *sober People* of the *Town*. They directed us to one *Nicholas Tripe* and his *Wife*; and we went down to their house. When we were come there, they sent for the *Priest*, with whom we had some *Discourse*; but he being *Confounded*, quickly left us. But *Nicholas Tripe* and his *Wife* were *Convinced*; and since there is a good *Meeting* of *Friends* in that *Country*. In the *Evening* we returned to our *Inn*: and there being many *People drinking* in the *House*, 'I was moved of the *Lord* to go amongst them, 'and to direct them to the *Light*, which *Christ*, the heavenly *Man*, 'had *enlightened them withal*; by which *Light* they might see all their 'Evil *Ways, Words* and *Deeds*, and by the same *Light* they might 'also see *Christ Jesus*, their *Saviour*. The *Inn-keeper* stood uneasy, seeing, it hindred his *Guests* from *drinking*; and as soon as the *last Words* were out of my *Mouth*, he snatcht up the *Candle*, and said, *Come, here is a Light for you to go into your Chamber*. Next *Morning*, when he was *Cool*, I spake to him of it, and told him, 'What 'an *Uncivil Thing* it was for him so to do: Then *Warning* him of the *Day* of the *Lord*, we got ready, and passed away.

Plymouth.

We came next *Day* to *Plymouth*: and after we had refreshed our selves at our *Inn*, we went to *Robert Cary's House*, where we had a very precious *Meeting*. There was at this *Meeting* one *Elizabeth Trelawny*, daughter to one that was called a *Baronet*: She being somewhat *thick* of *hearing*, came close up to me, and clapt her *Ear* very nigh me, while I spake; and she was *Convinced*. After the *Meeting* was ended, there came in some *Jangling Baptists*; but the *Lord's Power* came over them, and this *Elizabeth Trelawny* gave *Testimony* thereto. A fine *Meeting* was settled there in the *Lord's Power*, which hath continued ever since; and many faithful *Friends* have been *Convinced* there.

Cornwal.  
Menhen-  
riot.

From thence we passed into *Cornwal*, and came to an *Inn* in the parish of *Menhenriot*. At *Night* we had a *Meeting* at *Edward Hancock's House*; to which came one *Thomas Mounce*, and a *Priest*, and a great deal of *People*. We made the *Priest* confess, *That he was a Minister made by the States, and maintained by the States*; and he was *Confounded*, and went his way: but many of the *People* stayed. I directed them to the '*Light* of *Christ*, by which they might see 'their *Sins*, and see their *Saviour Christ Jesus*, who was the *way* to 'God, and their *Mediator* to make *Peace* betwixt *God* and them; and 'was their *Shepherd* to feed them, and their *Prophet* to teach them. 'And I directed them to the *Spirit* of *God* in themselves, by which 'they might know the *Scriptures*, and be led into all *Truth*; and by 'the *Spirit* might know *God*, and in it have unity one with another.

Many

Many were *Convinced* at that Time, and came under Christ's Teaching; and there are fine *Gatherings* in the Name of *Jesus*, in those Parts at this Day. 1655.

We travelled from thence through the Country, and through *Penryn*, and came to *Helston*; but could not get to the knoweldge of any *sober People*, through the *Badness* of the *Inn-keepers*. At length we came to a *Village*, where some *Baptists* and *sober People* lived, with whom we had some *Discourse*; and some of them were brought to confess, *That they stumbled at the Light of Christ*. They would have had us to have stay'd with them; but we passed thence to *Market-Jew*: and having taken up our Lodging at an *Inn* there, we sent out over night to inquire for any *People, that feared the Lord*. Next Morning the *Mayor* and *Aldermen* gathered together, with the *High-Sheriff* of the *County*; and they sent first the *Constables* to us, to bid us come before them. We asked them for their *Warrant*: and they saying, they had none; we told them, we should not go along with them without a *Warrant*. Upon the Return of the *Constables* without us, they sent their *Serjeants*, and we asked them for their *Warrant*, and they said, they had none; but they told us, the *Mayor* and *Aldermen* stay'd for us. We told them, the *Mayor* and his Company did not well to trouble us in our *Inn*; and we should not go with them without a *Warrant*. So they went away, and came again; and when we asked them for their *Warrant*, one of them pluckt his *Mace* from under his Cloak: We asked them, Whether this was their *Custom*, to molest and trouble *Strangers* in their *Inns* and Lodgings? After some time *Edward Pyos* went to the *Mayor* and *Aldermen*, and a great deal of *Discourse* he had with them; but the *Lord's Power* gave him Dominion over them all. When he came back, there came several of the *Officers* to us: and we laid before them the *Incivility* and *Unworthiness* of their Carriage towards us, who were the *Servants* of the *Lord God*, thus to stop and trouble us in our *Inns* and *Lodgings*; and what an *Unchristian Act* it was. Before we left the Town, I writ a little *Paper*, to be sent to the *seven Parishes* at the *Land's End*, to declare, 'That the *Lord* was come to teach his *People* himself by his Son *Christ Jesus*. A *Copy* of which *Paper* here followeth:

'THE mighty Day of the *Lord* is come, and coming, wherein  
' all *Hearts* shall be made manifest, and the *Secrets* of every  
' one's Heart shall be revealed by the *Light* of *Jesus*, which cometh  
' from *Jesus Christ*, who *Lighteth every Man, that cometh into the*  
' *World*, that all Men through him might believe, and that the  
' *World* might have *Life*, through him, who saith, *Learn of me*;  
' and of whom God saith, *This is my beloved Son, hear ye him*. And  
' *Christ* is come to teach his *People* himself; and every one, that will  
' not hear this *Prophet*, which God hath raised up, and which *Moses*  
' spake of, when he said, *Like unto me will God raise you up a Pro-*  
' *phet, him shall you hear*: Every one (I say) that will not hear  
' this *Prophet*, is to be Cut off. They that despised *Moses's Law*, died  
' under the Hand of two or three *Witnesses*; but how much greater  
' Punish-



1655. *W* Punishment will come upon them, that neglect this great Salvation, *Christ Jesus*, who saith, *Learn of me, I am the Way, the Truth and the Life*; who lighteth every Man, that cometh into the World: which *Light* lets him see his *evil Ways*, and his *evil Deeds* that he hath done. But if you hate that *Light*, and go on in *Evil*, this *Light* will be your *Condemnation*, saith *Christ*. Therefore, now ye have *Time*, prize it: for this is the *Day* of your *Visitation*, and *Salvation* profer'd to you. Every one of you hath a *Light* from *Christ*; which lets you see, you should not *lie*, nor do *wrong* to any, nor *Swear*, nor *Curse*, nor take *God's Name in vain*, nor *Steal*. It is the *Light*, that shews you these *evil Deeds*: which if you love, and come unto it, and follow it, it will lead you to *Christ*, who is the *way* to the *Father*, from whence it comes; where no *Unrighteousness* enters, nor *Ungodliness*. But if you do this *Light* hate, this *Light* will be your *Condemnation*; but if you do it *love*, and come to it, you will come to *Christ*; and it will bring you off from all the *World's Teachers* and *Ways*, to learn of *Christ*, and will preserve you from the *Evils* of the *World*, and all the *Deceivers* in it.

G. F.

*Ives.* This *Paper* a *Friend*, who was then with me, had; and when we were gone some *three* or *four Miles* from *Market-Jew* towards the *West*, he meeting with a *Man* upon the *Road*, gave him a *Copy* of the *Paper*. That *Man* proved to be a *Servant* to one, *Peter Ceely*, who was *Major* in the *Army*, and a *Justice of Peace* in that *County*; and he riding before us to a Place called *St. Ives*, shewed the *Paper* to his Master *Major Ceely*. When we came to *Ives*, *Edward Pyot's* Horse having cast a *Shoe*, we staid there to have a *Shoe* set; and while he was getting his *Horse shod*, I walked down to the *Seaside*. When I came back, I found the *Town* in an *Uproar*; and they were haling *Edward Pyot* and the other *Friend* before *Major Ceely*. I followed them into the *Justice's House*, though they did not lay *Hands* upon me. When we came in, the *House* was full of *Rude People*: Whereupon I asked, Whether there were not an *Officer* among them, to keep the *People Civil*? *Major Ceely* said, he was a *Magistrate*. I told him, 'He should shew forth *Gravity* and *Sobriety* then, and use his *Authority* to keep the *People Civil*: for I never saw any *People ruder*: The *Indians* were more like *Christians*, than they. After a while they brought forth the *Paper* aforesaid, and asked, *Whether I would own it*? I said, *Yes*. Then he tendered the *Oath of Abjuration* to us: Whereupon I put my *Hand* in my *Pocket*, and drew forth the *Answer* to it, which had been given to the *Protector*. After I had given him that, he *Examined* us severally, one by one. He had with him a *silly, young Priest*, who asked us many *frivolous Questions*: and amongst the rest he asked *To cut my Hair*, which then was pretty *long*; and I was not to *Cut* it, though many times many were *Angr*y at it. I told them, 'I had no *Pride* in it; and it was not of my own *putting on*. At length the *Justice* put us under

under a *Guard of Souldiers*, who were *hard and wild*, like the *Justice* 1655.  
 himself: Nevertheless we *'Warned the People of the day of the* ~~~~~  
*'Lord*, and declared the *Truth* to them. On the next day he sent Ives. •  
 us *guarded with a Party of Horse*, with *Swords and Pistols*, and they  
 carried us to *Redruth*. On the *First-day* the *Soldiers* would have car- Redruth.  
 ried us away; but we told them, It was their *Sabbath*, and it was  
 not usual to *Travel* on that day. Several of the *Town's People* gather-  
 ed about us; and whilst I held the *Souldiers* in *Discourse*, *Edward*  
*Pyot spake to the People*; and afterwards *Edward Pyot* held the *Soul-*  
*diers* in *Discourse*, whilst I *spake to the People*: And in the mean time  
 the other *Friend* got out into the *Backside*, and went to the *Steeple-*  
*house*, to speak to the *Priest* and *People* there; and the *People* were ex-  
 ceeding *desperate*, in a mighty *Rage* against him, and *Abused* him.  
 The *Souldiers* also missing him, were in a great *Rage*, ready to *kill*  
 us: But I declared the *Day of the Lord*, and the *Word of Eternal Life*  
 to the *People*, that gathered about us. In the *Afternoon* the *Souldi-*  
*ers* were *Resolved*, and would have us away from thence; so we  
 took *Horse*: And when we were rid to the *Towns-end*, I was moved  
 of the *Lord God* to go back again, to speak to the *Old Man* of the  
*House*. The *Souldiers* drew out their *Pistols*, and *swore*, that I *should*  
*not go back*: I heeded them not, but *Rid back*; and they *Rid* after  
 me. So I cleared my self to the *Old Man* and the *People*; and then  
 returned back again with them, and *Reproved* them for being so *Rude*  
 and *Violent*.

At *Night* we were brought to a *Town* called *Smethick* then, but (Smethick)  
 since *Falmouth*; and it being the *Evening* of the *First-day*, there Falmouth.  
 came in to our *Inn* the *Chief-Constable* of the *Place*, and many *sober*  
*People*; and some of them began to inquire concerning us. We told  
 them, We were *Prisoners* for *Truth's* sake: and a great deal of *Dis-*  
*course* we had with them concerning the *Things* of *God*. They were  
 very *sober*, and very *loving* to us; and some of them were *Convinced*,  
 and stood faithful ever after.

After the *Constable* and *People* aforesaid were gone, other *People*  
 came in; who also were very *Civil*, and went away very *loving*.  
 When all were gone, we went to our *Chamber* to go to *Bed*: and  
 about the *Eleventh Hour* *Edward Pyot* said; *I will shut the Door, it*  
*may be some may come to do us a Mischief*. Afterwards we understood  
 that *Capt. Keat*, who commanded the *Party*, had a purpose to have  
 done us some *Mischief* that *Night*: but the *Door* being *bolted*, they  
 missed their *Design* at that time. Next *Morning* *Capt. Keat* brings  
 in a *Brother* or *Kinsman* of his, a *rude, wicked Man*, and put him  
 into the *Room*; he himself standing without. This *evil-minded Man*  
 walking *huffing* up and down the *Room*, I bid him *Fear the Lord*.  
 Whereupon he ran upon me, and *struck* me with both his *Hands*;  
 and; clapping his *Leg* behind me, would fain have thrown me down,  
 if he could; but he could not: for I stood stiff and still, and let  
 him *strike*. And as I looked towards the *Door*, I saw *Capt. Keat* look  
 on, and see his *Brother* or *Kinsman* thus *beat* and *abuse* me. Where-  
 upon I said to him, *'Keat, Dost thou allow this? and he said, He*  
*did.* *'Is this Manly or Civil*, said I, to have us under a *Guard*, and  
*'put a Man to abuse and beat us? Is this manly, civil or Christian?*

1655. So I desired one of our *Friends* to send for the *Constables*; and they came. Then I desired the *Captain* to let the *Constables* see his *Warrant* or *Order*, by which he was to carry us; which he did: and his *Warrant* was *To conduct us safe to Captain Fox, Governour of Pendennis-Castle, and if the Governour should not be at home, then he was to Convey us to Lanceston-Gaol.* I told him, He had broken his *Order* concerning us: for we, who were his *Prisoners*, were to be *safely Conducted*; but he had brought a *Man* to beat and abuse us: so he having broken his *Order*, I wisht the *Constable* to keep the *Warrant*. Accordingly he did, and told the *Souldiers*, *They might go their ways, for he would take charge of the Prisoners; and if it cost twenty Shillings in Charges to Carry us up, they should not have the Warrant again.* I shewed the *Souldiers* the *baseness* of their *Carriage* towards us; and they walkt up and down the *House* in their *Dumps*, being pitifully blankt, and down. The *Constables* went to the *Castle*, and told the *Officers*, what they had done. The *Officers* shewed great dislike of *Captain Keat's* base *Carriage* towards us; and told the *Constables*, that *Major General Desborow* was coming to *Bodmin*, and that we should meet him; and that it was likely, he would free us. Mean while our old *Guard of Soldiers* came by way of *Intreaty* to us, and promised, *That they would be Civil to us, if we would go with them.* Thus the *Morning* spent, till it was about the *Eleventh Hour*: and then, upon the *Souldiers Intreaty*, and *Promise* to be more *Civil*, the *Constables* gave them the *Order* again; and we went with them. Great was the *Civility* and *Courtesy* of the *Constables*, and *People* of that *Town* towards us, who did kindly entertain us; and the *Lord* did reward them with his *Truth*, that many of them have since been *Convinced* thereof, and are gathered into the *Name* of *Jesus*, and sit under *Christ*, their *Teacher* and *Saviour*.

*Captain Keat*, who commanded our *Guard*, understanding, that *Captain Fox*, who was the *Governour* of *Pendennis-Castle*, was not at home, but was gone to meet *Major General Desborow*, did not have us thither; but went with us directly to *Bodmin*, a *Town* in the way to *Lanceston*. And as we went, we met *Major General Desborow* on the way: The *Captain* of his *Troop*, that rode before him, knew me, and said, *Oh Mr. Fox, what do you here?* I replied, *I am a Prisoner.* Alack, said he, *for what?* I told him, *I was taken up, as I was traveling.* Then, said he, *I will speak to my Lord, and he will set you at Liberty.* So he came from the *Head* of his *Troop*, and rode up to the *Coach*, and spake to the *Major General*: We also gave him an *Account*, how we were taken. He began to speak against the *Light* of *Christ*; for which I *Reproved* him: Then he told the *Souldiers*, *They might carry us to Lanceston; for he could not stay to talk with us, lest his Horses should take Cold.*

*Bodmin.* So to *Bodmin* we were had that *Night*: And when we were come to our *Inn*, *Captain Keat*, who was gone in thither before us, put me into a *Room*, and went his way. When I was come in, there stood a *Man* with a *naked Rapier* in his *Hand*. Whereupon I turned out again, and called for *Captain Keat*, and said unto him; *'What now, Keat, what Trick hast thou played now, to put me into a*

*'Room,*

' Room, where there is a Man with his naked Rapier? What is thy  
' End in this? Oh, said he, *pray hold your Tongue; for if you speak to* 1655.  
*this Man, we cannot all rule him, he is so devilish.* Then said I, Bodmin.  
' Dost thou put me into a Room, where there is such a Man with a  
' naked Rapier, that thou say'lt, *You cannot all rule him?* What an  
' unworthy, bad Trick is this? and to put me single into this Room  
' from the rest of my Friends, that were Fellow-Prisoners with me?  
Thus his Plot was discovered, and the Mischief they intended, was  
prevented. And afterward we got another Room, where we were  
together all Night: And in the Evening we declared the Truth to  
the People; but they were an hardened, dark People. And the Souldiers,  
notwithstanding their fair Promises, were very rude and wicked to us  
again, and sat up drinking and roaring all Night.

Next day we were brought to Lancelston; and there Captain Keat Lancelston  
delivered us to the Gaoler. Now was there no Friend, nor friendly Prison.  
People near us; and the People of the Town was a dark, hardened  
People. The Gaoler required us to pay seven Shillings a Week for  
our Horse-meat, and seven Shillings a Week for our Diet a piece: But  
after some time several sober People came to see us, and some of the  
Town came to be Convinced; and many friendly People out of several  
parts of the Country came to visit us, and were Convinced. Then  
got up a great Rage among the Professors and Priests against us; and  
they said, *This People Thou and Thee all Men without Respect,* and  
they will not doff their Hats, nor bow the Knee to any Man: This  
made them fret. But, said they, *we shall see, when the Assize comes,*  
*whether they will dare to Thou and Thee the Judge, and keep on their*  
*Hats before him:* And they expected, we should all be hanged at the  
Assize. But all this was little to us; for we saw, how God would  
stain the World's Honour and Glory: And we were commanded not to  
seek that Honour, nor give it; but knew the Honour, that came from  
God only, and fought that.

It was Nine Weeks from the time of our Commitment to the Assizes: 1556.  
And when the Assize came, abundance of People came from far and Lancelston  
near, to hear the Trial of the Quakers. There was one Captain Assizes.  
Braaden, that lay with his Troop of Horse there at that time whose  
Souldiers, and the Sheriff's men guarded us up to the Court through  
the Multitude of People, that filled the Streets; and much ado they  
had to get us through them: besides the Doors and Windows were  
filled with People looking out upon us. When we were brought into  
the Court, we stood a pretty while with our Hats on, and all was  
quiet; and I was moved to say, *Peace be amongst you!* After that,  
Judge Glyn, a Welch-man, who was then Chief Justice of England,  
said to the Gaoler, *What be these you have brought here into the Court?*  
*Prisoners, my Lord,* said he. *Why do not you put off your Hats,* said  
the Judge to us? We said nothing. *Put off your Hats,* said the  
Judge again: still we said nothing. Then said the Judge, *The*  
*Court commands you to put off your Hats.* Then I spake, and said,  
' Where did ever any Magistrate, King or Judge, from Moses to  
' Daniel, command any to put off their Hats, when they came before  
' them in their Courts, either amongst the Jews (the People of God)  
' or amongst the Heathens? And if the Law of England doth com-  
mand

1656. ~~~~~  
 Lanceston  
 Affres.  
 I. lanceston  
 Prison.

'mand any such thing, shew me that *Law* either *Written* or *Printed*. Then the *Judge* grew very *Angry*, and said; *I do not carry my Law-books on my Back*. 'But, said I, tell me, where it is *printed* in any *Statute-book*, that I may read it. Then said the *Judge*, *Take him away, Prævaricator! I'll ferk him*. So they took us away, and put us among the *Thieves*. Presently after he calls to the *Gaoler*; *Bring them up again*. Come, said he, *where had they Hats from Moses to Daniel? Come Answer me; I have you fast now*, said he. I replied, 'Thou may'st read in the *Third of Daniel*, that the *Three Children* 'were cast into the *fiery Furnace* by *Nebuchadnezzar's* Command, with 'their *Coats*, their *Hose*, and their *Hats* on. This plain *Instance* stopt him: so that not having any thing else to say, He cried again, *Take them away, Gaoler*. Accordingly we were taken away, and thrust in among the *Thieves*; where we were kept a great while: and then, without being called again, the *Sheriff's men* and the *Troopers* made way for us (but we were almost spent) to get through the *Crowd of People*; and so guarded us to the *Prison* again, a *Multitude of People* following us, with whom we had much *Discourse* and *Reasoning* at the *Gaol*. We had got some very good *Books*, to set forth our *Principles*, and to Inform People of the *Truth*; which the *Judge* and *Justices* hearing of, they sent Captain *Bradden* for them; who came into the *Gaol* to us, and *violently* took our *Books* from us, some out of *Edward Pyot's* Hands, and carried them away: so that we never got them again.

In the *Afternoon* we were had up again into the *Court* by the *Gaoler* and *Sheriff's men*, and *Troopers*; who had a mighty *Toil* to get us through the *Crowd of People*. When we were in the *Court*, waiting to be called, I seeing both the *Jury-men*, and such a *Multitude* of others *Swearing*, it grieved my *Life* to see, that such, as professed *Christianity*, should so openly disobey, and break the *Command* of *Christ*, and the *Apostle*. And I was moved of the *Lord God* to give forth a *Paper* against *Swearing*, which I had about me, to the *Grand* and *Petty Juries*, which was, as followeth:

#### Concerning S W E A R I N G.

'T A K E heed of giving People *Oaths* to *swear*: for *Christ* our 'Lord and *Master* saith, *Swear not at all; but let your Communi-* 'cations be *Yea Yea, and Nay Nay*: for *whatsoever* is more than these, 'cometh of *Evil*. And if any Man was to suffer *Death*, it must be 'by the Hand of *two or three Witnesses*; and the *Hands* of the *Wit-* 'nesses were to be put *first* upon him to put him to *Death*. And the *Apo-* 'stle James saith, *My Brethren, above all things swear not, neither by* 'Heaven, nor by *Earth*, nor by any other *Oath*, lest ye fall into *Con-* 'demnation. Now you may see, those that *Swear*, fall into *Condem-* 'nation, and are out of *Christ's* and the *Apostle's Doctrine*. There- 'fore every one of you having a *Light* from *Christ*, who saith, *I am* 'the *Light of the World*, and doth enlighten every Man, that cometh into 'the *World*; who saith, *Learn of me*, whose *Doctrine* is not to *Swear*; 'and the *Apostle's Doctrine* is not to *Swear*; but *Let your Yea be Yea,* 'and your *Nay be Nay* in all your *Communications*; for *whatsoever* is 'more

'more, cometh of Evil: So then, they that go into more than Tea and 1656  
 'Nay, go into the Evil, and are out of the Doctrine of Christ. Now ~~~~~  
 'if you say, That the Oath was the End of Controversie and Strife: Lancelton  
 'they who be in Strife, are out of Christ's Doctrine; for he is the Affres.  
 'Covenant of Peace: and who be in it, are in the Covenant of Peace.  
 'And the Apostle brings that but as an Example: As, Men swearing by  
 'the greater; and, The Oath was the end of Controversie and Strife  
 'among Men; and said, Verily, Men swear by the greater: but God  
 'could not find a greater; but swears by himself, concerning Christ;  
 'which when he was come, taught not to swear at all: So such as be  
 'in him, and follow him, cannot but abide in his Doctrine. Now,  
 'if you say, They swore under the Law, and under the Prophets: Christ  
 'is the End of the Law, and of the Prophets to every one, that doth  
 'believe, for Righteousness sake. Now mark; If you believe, I am  
 'the Light of the World, which doth enlighten every Man, that cometh  
 'into the World, saith Christ, by whom it was made; now every  
 'Man of you, that is come into the World, being enlightened with a  
 'Light, that comes from Christ, by whom the World was made, that  
 'all of you through him might believe, That is the End, for which  
 'he doth enlighten you. Now if you do believe in the Light, as Christ  
 'Commands, and saith, Believe in the Light, that you may be Child-  
 'ren of Light; you believe in Christ, and come to learn of him, who  
 'is the Way to the Father. And this is the Light, which shews the  
 'Evil Actions you have all acted, the ungodly Deeds you have un-  
 'godly Committed, and all the ungodly Speeches you have spoken;  
 'and all your Oaths and cursed Speaking, and ungodly Actions.  
 'Now if you hearken to this Light, it will let you see all the Actions,  
 'that you have done contrary to it; and loving it, it will turn you  
 'from your evil Deeds, evil Actions, evil Ways, evil Words to Christ,  
 'who is not of the World; who is the Light, which lighteth every  
 'Man, that cometh into the World: who testifies against the World,  
 'that the Deeds thereof are evil. And so doth the Light in every  
 'Man, that he hath received from him, testify against his Works  
 'and Deeds, that be Evil, that they be contrary to the Light; which  
 'he shall give an Account of at the day of Judgment for every idle  
 'Word, that is spoken. Which Light shall bring every Tongue to  
 'Confess, yea, and every Knee to bow at the Name of Jesus Which  
 'Light, if you believe in, you shall not come into Condemnation;  
 'but come to Christ, who is not of the World; to him, by whom it  
 'was made: but if you believe not in the Light, this is your Condem-  
 'nation, the Light, saith Christ.

G. F.

This Paper passing among them from the Jury to the Justices, they  
 presented it to the Judge; so that when we were called before the  
 Judge, he bid the Clerk give me that Paper; and then asked me,  
 Whether that Seditious Paper was mine? I told him, 'If they would  
 'read it up in open Court, that I might hear it, if it was mine, I would  
 'own it, and stand by it. He would have had me to have taken it,  
 and looked upon it in my own Hand: But I again desired, That it  
 might

1656.

Lanceston

Affairs

‘ might be read, that all the Country might hear it, and Judge, whether there was any *Sedition* in it, or no: for if there were, I was willing to suffer for it. At last, the *Clerk* of the *Affairs* read it with an *Audible Voice*, that all the People might hear it: and when he had done, I told them, ‘It was my *Paper*, and I would own it; and so might they too, except they would deny the *Scripture*: for was not this *Scripture-Language*, and the *Words* and *Commands* of *Christ* and the *Apostle*, which all true *Christians* ought to obey? Then they let fall that *Subject*: and the *Judge* fell upon us about our *Hats* again, bidding the *Gaoler*, *Take them off*; which he did, and gave them unto us: and we put them on again. Then we asked the *Judge* and the *Justices*, ‘What we had lain in *Prison* for these *nine Weeks*, seeing, they now *Objected* nothing to us, but about our *Hats*? And as for putting off our *Hats*, I told them, ‘That was the *Honour*, which *God* would lay in the *Dust*, though they made so much ado about it; the *Honour*, which is of *Men*, and which *Men* seek one of another, and is the mark of *Unbelievers*. For *How can ye believe*, saith *Christ*, who receive *Honour* one of another, and seek not the *Honour*, that cometh from *God* only? And *Christ* saith, *I receive not Honour from Men*: and all true *Christians* should be of his *Mind*. Then the *Judge* began to make a great *Speech*, how he *Represented* the *Lord Protector’s Person*; and he had made him *Lord Chief Justice* of *England*, and sent him to come that *Circuit*, &c. ‘We desired him then, that he would do us *Justice* for our *false Imprisonment*, which we had suffered *Nine Weeks* wrongfully. But instead of that, they brought in an *Indictment*, that they had framed against us; such a strange thing, and so full of *Lies*, that I thought, it had been against some of the *Thieves*: How *That we came by Force and Arms*, and in an hostile manner into the *Court*; who were brought, as aforesaid. I told them, ‘It was all *false*: and still we cried for *Justice* for our *false Imprisonment*; being taken up in our *Journey* without *Cause*, by *Major Ceely*. Then this *Peter Ceely* spake to the *Judge*, and said; *May it please you, My Lord, This Man* (pointing to me) *went aside with me, and told me, how serviceable I might be for his Design; that he could raise Forty Thousand Men at an Hours warning, and involve the Nation into Blood, and so bring in King Charles: and I would have aided him out of the Country, but he would not go. And, if it please you, My Lord, I have a Witness to swear it*: and so he called upon his *Witness*. But the *Judge* not being forward to *Examine* the *Witness*, I spake to the *Judge*, and desired, ‘That he would be pleased to let my *Mittimus* be read in the face of the *Court* and *Country*, in which my *Crime* was signified, for which I was sent to *Prison*. The *Judge* said, *It should not be Read*: I said, ‘It ought to be, seeing, it concerned my *Liberty* and my *Life*. The *Judge* said again, *It shall not be read*; but I said, ‘It ought to be read: for if I have done any thing worthy of *Death*, or of *Bonds*, let all the *Country* know it. Then seeing, they would not read it, I spake to one of my *Fellow-Prisoners*, ‘Thou hast a *Copy* of it, *Read* it up, said I. *It shall not be read*, said the *Judge*; *Gaoler*, said he, *Take him away: I’ll see, whether He or I shall be Master*. So I was taken away; and a while after called for again: And I still cried, to have my *Mittimus* read up;

up; for that signified the *Cause* of my *Commitment*. Wherefore I again spake to the *Friend*, that was my *Fellow-Prisoner*, and bid him, *Read it up*; and he did *Read it up*, and the *Judge*, *Justices* and whole *Court* were silent: for the *People* were eager to hear it. Which is as followeth:

Peter Ceely, one of the *Justices* of the *Peace* of this County, To the Keeper of His Highness's Gaol at *Lanceston*, or his Lawful Deputy in that behalf, Greeting.

I Send you here-withal by the Bearers hereof, the Bodies of Edward Pyot of Bristol, and George Fox of Drayton and Clea in Leicestershire, and William Salt of London, which they pretend to be the Places of their Habitations, who go under the Notion of Quakers, and acknowledge themselves to be such; who have spread several Papers, tending to the disturbance of the Publick Peace, and cannot render any Lawful Cause of coming into these Parts, being Persons altogether unknown, and having no Pass for their Travelling up and down the Country, and refusing to give Sureties of their good Behaviour, according to the Law in that behalf provided, and refuse to take the Oath of Abjuration, &c. These are therefore, in the Name of His Highness the Lord Protector, to Will and Command you, that when the Bodies of the said Edward Pyot, George Fox and William Salt, shall be unto you brought, you them receive, and in His Highness's Prison aforesaid you safely keep them, until by due Course of Law they shall be delivered. Hereof fail you not, as you will Answer the contrary at your Perils. Given under my Hand and Seal, at St. Ives the Eighteenth day of January, 1655.

P. Ceely.

When it was read, I spake thus to the Judge and Justices, 'Thou that say'st, thou art Chief-Justice of England, and you, that be Justices, ye know, that if I had put in Sureties, I might have gone, whether I pleased; and have carried on the Design (if I had had one) which Major Ceely hath charged me with: And if I had spoken those Words to him, which he hath here declared, then judge ye, whether Bail or Mainprize could have been taken in that Case. Then turning my Speech to Major Ceely, I said, 'When or where did I take thee aside? Was not thy House full of rude People, and thou as Rude, as any of them at our Examination, so that I asked for a Constable or some other Officer, to keep the People civil? But if thou art my Accuser, why sittest thou on the Bench? That is not a place for thee to sit in; for Accusers do not use to sit with the Judges: Thou oughtest to come down, and stand by me, and look me in the Face. Besides, I would ask the Judge and Justices this Question; Whether



1656. *Whether or no Major Ceely is not guilty of this Treason, which he*  
 ~~~~~ *charges against me, in Concealing it so long, as he hath done?*  
 Lancelton *Dos he understand his place, either as a Souldier, or a Justice of*
 Affres. *the Peace? For he tells you here, That I went aside with him, and*
'told him, what a Design I had in hand, and how serviceable he might be
'for my Design: That I could raise Forty Thousand Men in an Hour's
'time, and bring in King Charles, and involve the Nation in Blood.
'He saith moreover, He would have aided me out of the Country, but I
'would not go; and therefore he committed me to Prison for want of Sureties
'for the good Behaviour, as the Mutinues declares. Now do not you
'see plainly, that Major Ceely is guilty of this Plot and Treason, that
'he talks of, and hath made himself a Party to it, by desiring me to
'go out of the Country, and demanding Bail of me; and not charging
'me with this pretended Treason, till now, nor discovering it? But I
'deny and abhor his Words, and am Innocent of his Devilish Design.
 So, that Business was let fall: for the Judge saw clear enough, that
 instead of *Ensnaring me*, he hath *Ensnared himself*.

Then this Major Ceely got up again, and said; *If it please you, my*
Lord, to hear me: This Man struck me, and gave me such a Blow, as
I never had in my Life. At this I smiled in my Heart, and said;
'Major Ceely, art thou a Justice of Peace, and a Major of a Troop of
'Horse, and tells the Judge here in the Face of the Court and Country,
'That I (who am a Prisoner) struck thee, and gave thee such a Blow,
'as thou never had'st the like in thy Life? What! Art thou not ashamed?
'Prithee, Major Ceely, said I, where did I strike thee? and
'who is thy Witness for that? who was by? He said; It was in the
Castle-green, and that Captain Bradden was standing by, when I
'struck him. 'I desired the Judge to let him produce his Witness for
'that: And I called again upon Major Ceely to come down from off
'the Bench, telling him; It was not fit, that the Accuser should
'sit as Judge over the Accused. Now when I called again for his Wit-
ness, he said; Captain Bradden was his Witness. Then I said, 'speak
'Captain Bradden, Did'st thou see me give him such a Blow, and
'strike him, as he saith? Captain Bradden made no answer; but
bow'd his Head towards me. 'I desired him to speak up, if he knew
'any such thing; but he only bow'd his Head again. 'Nay, said I,
'speak up, and let the Court and Country hear, and let not bowing of
'the Head serve the Turn. If I have done so, let the Law be inflicted
'on me; I fear not Sufferings, nor Death it self, for I am an Innocent
'Man concerning all his Charge. But Captain Bradden never Testified
to it: And the Judge finding, those Snayes would not hold, cried,
Take him away, Gaoler: and then, when we were taken away, he
fin'd us Twenty Marks a piece for not putting off our Hats; and
to be kept in Prison, till we paid it: and so sent us back to the
Gaol again.

At Night Captain Bradden came to see us, and Seven or Eight Ju-
 stices with him, who were very Civil to us, and told us; *They did*
believe, neither the Judge, nor any in the Court did believe those
Charges, which Major Ceely had charged upon me in the Face of the
Country And Capt. Bradden said, Major Ceely had an Intent to
 have taken away my Life, if he could have got another Witness.

‘But, said I, Captain *Bradden*, why did’st not thou witness for me, or against me, seeing Major *Ceely* produced thee for a *Witness*, that thou sawest me *strike* him? And when I desired thee to speak either for me, or against me, according to what thou sawest or knewest, thou wouldst not speak. Why, said he, when Major *Ceely* and I came by you, as you were walking in the *Castle-green*, he put off his Hat to you, and said, How do you Mr. *Fox*? your Servant Sir. Then you said to him, Major *Ceely*, take heed of *Hypocrisy*, and of a rotten Heart: for when came I to be thy Master, and thou my Servant? Do Servants use to cast their Masters into Prison? This was the great Blow he meant, that you gave him. Then I called to mind, that they walked by us, and that he spake to me as aforesaid; and I spake those Words to him before-mentioned: which *Hypocrisy* and *Rotten-heartedness* he manifested openly, when he complained of this to the Judge in open Court, and in the Face of the Country; and would have made them all believe, that I struck him outwardly with my Hand.

1656.



 Lancaster Prison.

Now were we kept in Prison, and divers People came, from far and nigh, to see us; of whom some were People of Account in the World: for the Report of our Trial was spread abroad, and our Boldness and Innocency in our Answers to the Judge and Court was talked of in Town and Country. Among others, that came to visit us, there was one *Humphry Lower*, a grave, sober, ancient Man, who had been a Justice of Peace formerly: and he was very sorry, we should lie in Prison; telling us, how serviceable we might be, if we were out of Prison. But we reasoned with him concerning Swearing: and having acquainted him, how they tendered the Oath of Abjuration to us, as a Snare, because they knew, we could not swear; we shew’d him, That No People could be serviceable to God, if they disobeyed the Command of Christ: and that they, that Imprisoned us for the Hat-Honour, which was of Men, and which Men sought for, they prisoned the Good, and vexed and grieved the Spirit of God in themselves, which should have turned their Minds to God. So we turned him to the Spirit of God in his Heart, and to the Light of Christ Jesus; and he was thoroughly Convinced, and continued so to his Death, and was very serviceable to us.

There came also to see us one Colonel *Rouse*, a Justice of Peace; with a great Company with him; and he was as full of Words and Talk, as ever I heard any Man in my Life, so that there was no speaking to him. At length I asked him, ‘Whether he had ever been at School, and knew, what belonged to Questions and Answers?’ (this I said, to stop him) At School! said he, yes. At School! said the Souldiers; Doth he say so to our Colonel, that is a Scholar? Then said I, ‘If he be so, let him be still, and receive Answers, to what he hath said. Then I was moved of the Lord to speak the Word of Life to him in God’s dreadful Power; which came so over him, that he could not open his Mouth: his Face swelled, and was red like a Turkey; and his Lips moved, and he mumbled something: but the People thought, he would have fallen down. I stept to him; and he said, He was never so in his Life before: For the Lord’s Power stopt the Evil Power and Air in him; so that he was almost choked. The Man was ever after very Loving to Friends, and not so full of Airy

1656. *Words to us; though he was a Man full of Pride: but the Lord's*
 ~~~~~ *Power came over him, and the rest that were with him.*

Lancaster  
 Prison.

Another time there came another *Officer* of the *Army*, a very *malicious, bitter Professor*, whom I had known in *London*: And he was full of his *airy Talk* also, and spake slightly of the *Light of Christ*, and against the *Truth*, as *Colonel Rouse* had done, and against the *Spirit of God* being in Men, as it was in the *Apostles Days*; till the *Power of God*, that bound the *Evil* in him, had almost *Choked* him also, as it did *Colonel Rouse*: for he was so full of *Evil Air*, that he could not *speak*; but *blubbered* and *fluttered*. But from that time, that the *Lord's Power* struck him, and came over him, he was ever after more *Loving* to us.

Dooms-  
 Dale.

Now the *Affize* being over, and we settled in *Prison* upon such a *Commitment*, as we were not likely to be soon *Released*, we broke off from giving the *Gaoler Seven Shillings a Week* a piece for our *Horses*, and *Seven Shillings a Week* for our *selves*; and sent our *Horses* out into the *Country*. Upon which the *Gaoler* grew very *Wicked* and *Devilish*, and put us down into *Dooms-dale*; a *nasty, stinking Place*, where they used to put *Witches* and *Murderers*, after they were *Condemned to Die*. The *Place* was so *Noisom*, that it was observed, few that went in, did ever come out again in *Health*: for there was no *House of Office* in it; and the *Excrements* of the *Prisoners*, that from time to time had been put there, had not been carried out (as we were told) for many *Years*. So that it was all like *Mire*, and in some *Places* to the *Top* of the *Shoes* in *Water* and *Pifs*; and he would not let us *Cleanse* it, neither would he let us have *Beds*, or *Straw* to lie on. At *Night* some *friendly People* of the *Town* brought us a *Candle*, and a little *Straw*; and we went to burn a little of our *Straw* to take away the *Stink*. The *Thieves* lay over our *Heads*, and the *Head-Gaoler* lay in a *Room* by them over our *Heads* also. Now it seems, the *Smoke* went up into the *Room*, where the *Gaoler* lay: which put him into such a *Rage*, that he took the *Pots* of *Excrements* of the *Thieves*, and poured them down through a *Hole* upon our *Heads* in *Dooms-dale*; so that we were so bespattered with the *Excrements*, that we could not touch our *selves*, nor one another. And the *Stink* Increased upon us; so that what with *Stink*, and what with *Smoke*, we had like to have been *choked* and *smothered* in *Dooms-dale*: For we had the *Stink* under our *Feet* before; but now we had it on our *Heads* and *Backs* also: And he having quenched our *Straw* with the *Filth* he poured down, had made a great *Smother* in the *Place*. Moreover he *railed* on us most *hideously*, calling us *Hatchet-faced Dogs*, and such strange *Names*, as we had never heard of. In this manner were we fain to *stand* all *Nights*, for we could not sit down; the *Place* was so full of *filthy Excrements*: And a great while he kept us after this manner, before he would let us *cleanse* it, or suffer us to have any *Victuals* brought in, but what we got through the *Grate*. One time a *Lass* brought us a little *Meat*; and he *Arrested* her for *breaking* his *House*, and sued her in the *Town-Court* for *breaking* the *Prison*: and a great deal of *Trouble* he put the *Young-woman* to; whereby others were so discouraged, that we had much a do to get *Water*, or *Drink* or *Victuals*. Near this Time we sent for a *Young-woman*, one  
 Ann

Ann Downer from London, (that could write, and take things well in Short-hand,) to buy and dress our Meat for us; which she was very willing to, it being also upon her Spirit to come to us in the Love of God: and she was very serviceable to us.

1656.  
Lameston  
Doomsday

This Head-Gaoler, we were Informed, had been a Thief, and was burnt both in the Hand, and in the Shoulder: His Wife too had been burnt in the Hand. The Under-Gaoler had been burnt both in the Hand, and in the Shoulder; and his Wife had been burnt in the Hand also: And Colonel Bennet, who was a Baptist-Teacher, having purchased the Gaol and Lands belonging to the Castle, had placed this Head-Gaoler therein. The Prisoners, and some wild People would be talking of Spirits, that haunted Doomsdale, and walked there, and how many had died in it; thinking perhaps, to terrify us therewith. But I told them and Friends, 'That if all the Spirits and Devils in Hell were there, I was over them in the Power of God, and feared no such thing: for Christ our Priest, would sanctify the Walls and the House to us, he who bruised the Head of the Devil. The Priest was to cleanse the Plague out of the Walls of the House under the Law, which Christ, our Priest, ended; who sanctifies both inwardly and outwardly the Walls of the House, and the Walls of the Heart, and all things to his People.


By thistime the General Quarter-Sessions drew nigh; and the Gaoler still carrying himself basely and wickedly towards us, we drew up our Sufferings, and sent it to the Sessions at Bodmin: upon the reading of which, the Justices gave Order; That Doomsdale-Door should be opened, and that we should have liberty to Cleanse it, and to buy our Meat in the Town. We sent up a Copy also of our Sufferings to the Protector, setting forth, how we were taken and Committed by Major Ceely; and how we were abused by Capt. Keat as aforesaid, and the rest in Order: Whereupon the Protector sent down an Order to Capt. Fox, Governour of Pendennis-Castle, to Examine the Matter about the Souldiers abusing us, and striking me. There were at that time many of the Gentry of the Country at the Castle: and Capt. Keat's Kinsman, that struck me, was sent for up before them, and much Threatned. They told him, That if I should change my Principle, I might take the Extremity of the Law against him, and might recover sound Damages of him. Capt. Keat also was checkt, for suffering the Prisoners under his Charge to be abused. This was of great Service in the Country: for afterwards Friends might have spoken in any Market or Steeple-house thereabouts, and none would meddle with them. I understood, that Hugh Peters, who was one of the Protector's Chaplains, told him; They could not do George Fox a greater Service for the spreading of his Principles in Cornwall, than to Imprison him there. And indeed, my Imprisonment there was of the Lord, and for his Service in those parts: For after the Assizes were over, and it was known, we were likely to continue Prisoners; several Friends from most parts of the Nation, came into the Country to visit us. And those parts of the West were very dark Countries at that time: But the Lord's Light and Truth brake forth, and shined over all; and many were turned from Darknes to the Light, and from Satan's Power unto God. And many were moved to go to the

1656. Steeple-houses; and several were sent to Prison to us: and a great Convincement there began to be in the Country. For now we had Liberty to come out, and to walk in the Castle-Green; and divers People came to us on the First-days, to whom we declared the Word of Life: and great Service we had among them, and many were turned to God, here and there, up and down the Country; but a great Rage got up in the Priests and Professors against the Truth and us. One of the envious Professors had gathered together many Scripture-Sentences, to prove, That we ought to put off our Hats to the People; and he invited the Town of Lanceson to come into the Castle-Yard to hear him read them: Amongst other Instances, that he there brought, one was; That Saul bowed to the Witch of Endor. When he had done, we got a little Liberty (whether the Gaoler would or no) to speak; and we shewed both him and the People, 'That Saul was gone from God, and had disobeyed God, like them, when he went to the Witch of Endor: That neither the Prophets, nor Christ, nor the Apostles ever taught People to bow to a Witch. The Man went away with his rude People; but some of the People staid with us: and we shewed them; 'That this was not Gospel-Instructions, 'to teach People to bow to a Witch. For now People began to be affected with the Truth, and now the Devil's Rage increased; so that we were in great dangers many times.

One time there came a Soldier to us; and one of our Friends was admonishing of him, and exhorting him to Sobriety, &c. and I saw him begin to draw his Sword at him. Whereupon I stepped to him, and told him, What a shame it was to offer to draw his Sword upon a naked Man, and a Prisoner; and how unfit and unworthy he was to carry such a Weapon: and that, if he should have offered such a thing to some Men, they would have taken his Sword from him, and have broken it to pieces. So he was ashamed, and went his way; and the Lord's Power preserved us.

Another time, about the Eleventh Hour at Night, the Gaoler being half-drunk, came and told me, That he had gotten a Man now to dispute with me (this was, when we had leave to go a little into the Town: ) As soon as he spake those Words, I felt, there was Mischief intended to my Body. All that Night, and the next day I lay down on a Grass-plat to slumber, and I felt something still about my Body; and I started up, and struck at it in the Power of the Lord, and yet still it was about my Body. Then I arose, and walked into the Castle-green; and the Under-Keeper came to me, and told me, There was a Maid would speak with me in the Prison. I felt a Snare in his Words too, therefore I went not into the Prison; but went to the Grate, and looked in: and there I saw a Man, that was lately brought to Prison for being a Conjuror; and he had a naked Knife in his Hand. So I spake to him, and he threatened to cut my Chaps (as his Expression was;) but he being within the Gaol, could not come at me: This was the Gaoler's great Disputant. I went soon after into the Gaoler's House, and found him at Breakfast; and he had then gotten his Conjuror out with him: So I told the Gaoler, his Plot was discovered. Then he got up from the Table, and cast his Napkin away in a Rage; and I left them, and went away to my Chamber: for at this time we were

out

out of *Doomsday*. At the time the *Gaoler* had said, the *Dispute* 1656.  
 should be, I went down and walked in the *Court* (the place ap-  
 pointed) till about the *Eleventh Hour*; but no Body came: then I  Lancaster  
Gaol.  
 went up to my *Chamber* again; and after a while I heard one call  
 for me. I stept to the *Stairs-head*; and there I saw the *Gaoler's*  
*Wife* upon the *Stairs*, and the *Conjuror* at the bottom of the *Stairs*,  
 holding his *Hand* behind his *Back*, and in a great *Rage*. I asked him;  
 'Man, what hast thou in thy *Hand* behind thy *Back*? Pluck thy  
 ' *Hand* before thee, said I; Let's see thy *Hand*, and what thou hast  
 ' in it? Then in a *Rage* he pluckt forth his *Hand* with a *naked Knife*  
 in it. Then I shewed the *Gaoler's Wife* the *wicked Design* of her  
*Husband* and her against me: for this was the *Man* they had brought  
 to dispute of the *things* of *God*. But the *Lord* discovered their *Plot*,  
 and prevented their *Evil Design*; and they both *raged*, and the *Con-*  
*jurer* threatned. Then I was moved of the *Lord* to *speak sharply* to  
 him in the *dreadful Power* of the *Lord*: and the *Lord's Power* came  
 over him, and bound him down; so that he never after durst appear  
 before me, to speak unto me. I saw, it was the *Lord* alone, that  
 did preserve me out of their *bloody Hands*: for the *Devil* had a great  
*Enmity* to me, and stirred up his *Instruments* to seek my *hurt*. But  
 the *Lord* prevented them; and my *Heart* was filled with *Thanksgivings*  
 and *Praises* unto him.

Now while I was exercised with People of divers sorts, that came  
 some out of *good will* to visit us, some out of an *envious, carping Mind*  
 to wrangle and dispute with us, and some out of *Curiosity* to see us;  
*Edward Pyot*, who before his *Convincement* had been a *Captain* in the  
*Army*, and had a good Understanding in the *Laws* and *Rights* of the  
*People*, being sensible of the *Injustice* and *Envy* of *Judge Glyn* to us  
 at our *Trial*, and willing to lay the *Weight* thereof upon him, and  
 make him sensible thereof also, writ an *Epistle* to him, on behalf of  
 us all, which was thus; and thus directed:

' To John Glyn, Chief Justice of England.

Friend,

' WE are Free-men of England, Free-born; our *Rights* and  
 ' *Liberties* are according to *Law*, and ought to be defended  
 ' by it: And therefore with thee, by whose *Hand* we have so long  
 ' and yet do *suffer*, let us a little plainly reason concerning thy *Pro-*  
 ' *ceedings* against us, whether they have been according to *Law*, and  
 ' agreeable to thy *Duty* and *Office*, as *Chief Minister* of the *Law*, or  
 ' *Justice* of England? And in *Meekness* and *Lowliness* abide; that  
 ' the *Witness* of *God* in thy *Conscience* may be heard to speak and  
 ' judge in this *Matter*: For *Thou* and *We* must all appear before the  
 ' *Judgment-Seat* of *Christ*, that every one may receive, according to  
 ' what he hath done, whether it be *good* or *bad*. Therefore,  
 ' Friend, in *Moderation* and *Soborness* Weigh, what is herein laid  
 ' before thee.

1656. *W* 'In the *Afternoon*, before we were brought before thee at the *Affize*  
 at *Lanceston*, thou didst cause divers *Scores* of our *Books* to be vi-  
*Lanceston* olently taken from us by *Armed Men*, without due *Process* of *Law*;  
*Gaol.* 'which *Books* being perused (to see, if any thing in them could have  
 'been found to have laid to our Charge, who were *Innocent Men* :  
 'and them upon our *Legal Issue*) thou hast detained from us to this  
 'very day. Now, our *Books* are our *Goods*, and our *Goods* are our  
 'Property ; and our *Liberty* it is to have and enjoy our *Property* : and  
 'of our *Liberty* and *Property* the *Law* is the defence ; which saith,  
 'No *Free-man* shall be disseized of his *Free-hold*, *Liberties* or *free*  
 'Customs, &c. nor any way otherwise destroyed : Nor we shall not pass  
 'upon him, but by lawful Judgment of his Peers, or by the *Law* of the  
 'Land ; *Magna Charta*, cap. 29. Now *Friend*, Consider, Is not  
 'the taking away of a Man's *Goods* violently, by force of *Arms*, as  
 'afore said, contrary to the *Law* of the *Land* ? Is not the *Keeping* of  
 'them so taken away, a disseizing him of his *Property*, and a de-  
 'stroying of it and his *Liberty*, yea, his very *Being*, so far as the  
 'Invading of the *Guard* the *Law* sets about him ; is in order  
 'thereunto ? Calls not the *Law* this, a *Destroying* of a *Man* ? Is  
 'there any more than one common *Guard* or *Defence* to *Property*, *Liber-*  
 'ty and *Life*, viz. the *Law* ? And can this *Guard* be broken on the former,  
 '(viz. *Property* and *Liberty* ; ) and the *Latter* (viz. *Life*) be sure ?  
 'Doth not he, that makes an *Invasion* upon a Man's *Property* and  
 'Liberty (which he doth, who contrary to *Law*, which is the *Guard*,  
 'acts against either) make an *Invasion* upon a Man's *Life* ; since that  
 'which is the *Ground* of the *One*, is also of the *Other* ? If a *Penny*,  
 'or *Penny's-worth* be taken from a Man contrary to *Law*, may not by  
 'the same *Rule* all a Man hath, be taken away ? If the *Bond* of the  
 'Law be broken upon a Man's *Property*, may it not on the same  
 'ground be broken upon his *Person* ? And by the same Reason, as it  
 'is broken on *One Man*, may it not be broken upon *all*, since the  
 'Liberty and *Property*, and *Beings* of *all Men* under a *Government* are  
 'Relative, a *Communion* of *Wealth*, as the *Members* in the *Body*,  
 'but one *Guard* and *Defence* to *all*, the *Law* ? *One Man* cannot be  
 'injured therein, but it redounds to *all*. Are not such things in or-  
 'der to the *Subversion* and *Dissolution* of *Government* ? Where there  
 'is no *Law*, what is become of *Government* ? And of what value is  
 'the *Law* made, when the *Ministers* thereof break it at pleasure up-  
 'on Mens *Properties*, *Liberties* and *Persons* ? Canst thou Clear thy  
 'self of these things, as to us ? To that of God in thy Conscience,  
 'which is *Just*, do I speak : Hast thou acted, like a *Minister*, the  
 'Chief *Minister* of the *Law*, who hast taken our *Goods*, and yet de-  
 'tainest them, without so much as going by lawful *Warrant*, ground-  
 'ed upon due *Information*, which in this our *Case* thou couldst not  
 'have ; for none had perused them, whereby to give thee *Infor-*  
 'mation ? Shouldst thou exercise *Violence* and *Force* of *Arms* on *Pri-*  
 'soners *Goods*, in their *Prison-Chamber*, instead of proceeding *Orderly*  
 'and *Legally*, which thy *Place* calls upon thee above any Man, to tender,  
 'defend and maintain against the other, and to preserve entire the  
 'Guard of every Man's *Being*, *Liberty*, *Life* and *Livelihood* ?  
 'Shouldst thou, whose *Duty* it is to punish the *Wrong-doer*, do wrong  
 thy

'thy self? Who ought't to see the Law be kept and observed, break 1656.  
 'the Law, and turn aside the due Administration thereof? Surely, ~~~~~  
 'from Thee, considering Thou art Chief Justice of England, other Lancelton  
 'things were expected both by Us, and by the People of this Gaol.  
 'Nation.

'And Friend, when we were brought before thee, and stood upon  
 'our Legal Issue, and no Accuser, or Accusation came in against us; as to  
 'what we had been wrongfully Imprisoned, and in Prison detained for  
 'the Space of Nine Weeks, shouldest not thou have caused us to have  
 'been Acquitted by Proclamation? Saith not the Law so? Ought't  
 'thou not to have Examined the Cause of our Commitment? And  
 'there not appearing a lawful Cause, ought't thou not to have dis-  
 'charged us? Is it not the Substance of thy Office and Duty, To do  
 'Justice according to the Law and Custom of England? Is not this  
 'the End of the Administration of the Law? of the General Assizes?  
 'of the Gaol-Deliveries? of the Judges going the Circuits? Hast not  
 'thou, by doing otherwise, acted Contrary to all these, and to Magna  
 'Charta? which, Cap. 29 saith, "We shall sell to no Man, we shall  
 'Deny, or Defer to no Man either Justice or Right: Hast thou not  
 'both Deferred and Denied to us, who had been so long oppressed,  
 'this Justice and Right? And when of thee Justice we demanded,  
 'sayd't thou not, "If we would be uncovered, thou would'st hear us,  
 'and do us Justice? — We shall sell to no Man, we shall deny or  
 'defer to no Man either Justice or Right, saith Magn. Chart. as afore-  
 'said: Again; "We have commanded all our Justices, that they shall  
 'from henceforth do even Law, and Execution of Right to all our Sub-  
 'jects, Rich and Poor, without having Regard to any Man's Person;  
 'and without letting to do Right for any Letters or Commandments,  
 'which may come to them from Us, or from any other, or by any other  
 'Cause, &c. upon Pain to be at our Will, Body, Lands and Goods,  
 'to do therewith, as shall please us, in case they do contrary, saith Stat.  
 '20. Edw. 3. cap. 1. Again, "Ye shall swear, that ye shall do even  
 'Law and Execution of Right to all, Rich and Poor, without having  
 'regard to any Person; and that ye deny to no Man Common Right  
 'by the King's Letters, nor none other Man's, nor for none other Cause.  
 'And in Case any Letter come to you contrary to the Law, that ye do no-  
 'thing by such Letter; but Certify the King thereof, and go forth to do  
 'the Law notwithstanding those Letters. And in case ye be from hence-  
 'forth found in default in any of the Points aforesaid, ye shall be at the  
 'King's Will of Body, Lands and Goods, thereof to be done, as shall  
 'please him: Saith the Oath, appointed by the Statute to be taken  
 'by all the Judges, Stat. 18. Edw. 3. But none of these, nor none  
 'other Law hath such an Expression, or Condition in it, as this, viz.  
 'Provided, he will put off his Hat to you, or be Uncovered: Nor doth  
 'the Law of God so say, or that your Persons be respected; but the  
 'contrary. From whence then comes this New Law, If ye will be  
 'uncovered, I will hear you, and do you Justice? This hearing Com-  
 'plaint of Wrong, this doing of Justice, Upon Condition; wherein lies  
 'the Equity and the Reasonableness of that? When were these Funda-  
 'mental Laws Repealed, which were the Issue of much Blood and  
 'War; which to uphold, cost the Miseries and Blood of the late  
 'Wars,




1656. *Wars*, that we shall now be heard, as to *Right*, and have *Justice* done us but upon *Condition*, and that too such a Trifling one, as the *Putting off the Hat*? Doth thy saying so, who art Commanded, as afore said, *Repeal* them, and make them of none Effect, and all the *Miseries* undergone, and the *Blood* shed for them of *old*, and of *late Years*? Whether it be so or no indeed, and to the *Nation*, thou hast made it so to *Us*; to whom thou hast denied the *Justice* of our *Liberty* (when we were before thee, and no *Accuser*, nor *Accusation* came in against us) and the Hearing of the *Wrong* done to us, who are *Innocent*; and the Doing us *Right*. And *Bonds* hast thou cast, and continued upon us until this Day, under an *Unreasonable* and *Cruel Gaoler*, for not performing *That thy Condition*, for Conscience sake. But thinkest thou, that this thine own *Conditional Justice* maketh void the *Law*? or can it do so? or absolve thee before God or *Man*? or acquit the *Penalty* mentioned in the *Laws* afore said? unto which, hast thou not Consented and Sworn? viz. *And in case ye be from henceforth found in Default, in any of the points afore said, ye shall be at the King's Will, of Body, Lands and Goods, thereof to be done, as shall please him.* And is not Thy Saying, *If ye will be uncovered (or put off your Hats) I will hear you, and do you Justice*; and (because we could not put them off for Conscience sake) Thy denying us *Justice*, and refusing to hear us, as to *Wrong* (who had so unjustly suffered) a *Default* in thee against the very *Essence* of those *Laws*, yea, an *Overthrow* thereof, for which things sake (being of the highest Importance to the well-being of Men) so just, so equal, so necessary, those *Laws* were made, and all the *Provisions* therein? To make a *Default* in any one Point of which *Provisions*, exposeth to the said *Penalty*. Dost not thou by this time see, where thou art? Art thou sure, thou shalt never be made to understand and feel the *Justice* thereof? Is thy *Seat* so high, and thy *Fence* so great, and art thou so certain of thy *Time* and *Station*, above all that have gone before thee, whom *Justice* hath Cut down, and given them their due, that thou shalt never be called to an *Account*, nor with its long and sure *Stroke* be reached? Deceive not thy self, God is come nearer to *Judgment*, than the *Workers* of *Iniquity* in this Age imagin; who persecute and evil-intreat those, that witness the *Just* and *Holy One*, for their *Witnessing* of him, who is come to *Reign* for ever and ever. Saith he not, he will be a *swift Witness* against the false Swearers? God is not mocked.

Surely, *Friend*, that must needs be a very great *Offence*, which deprives a Man of *Justice*, of being heard as to *Wrong*, of the Benefit of the *Law*, and of those *Laws* afore-rehearsed; to defend the *Justice* and *Equity* of which, a Man hath adventured his *Blood*, and all that is *Dear* to him. But to stand Covered (or with the *Hat* on) in Conscience to the *Command* of the *Lord*, is made by thee such an *Offence* (which is none in *Law*) and rendered upon us (who are *Innocent*, serving the Living God) effectual to deny us *Justice*; though the *Laws* of God, and of *Man*, and the *Oath*, and *Equity*, and *Reason* saith the Contrary, and on it pronounceth such a *Penalty*. *If ye will be Uncovered (Uncovered, said't thou) I will hear you, and do you Justice*: But *Justice* we had not, nor were we heard, because

because *Jesus Christ*, who is the *Higher Power*, the *Law-giver* of 1656.  
 his People, in our Consciences Commanded us not to *Respect Per-*  
 sons; whom to *Obe* we chuse rather than *Man*. And for our Obe- Lancelton  
 dience unto him hast thou cast us into *Prison*, and continuest us Gm.  
 there, till this very Day; having shewed us neither *Law* for it, nor  
*Scripture*, nor *Instances* of either, nor *Example* of *Heathens* or others.  
*Friend*, Come down to *that* of *God*, that is *Just* in thee, and Con-  
 sider, was ever such a thing, as this, heard of in this *Nation*?  
 What's become of *Seriousness*, of *true Judgment*, and of *Righteous-*  
*ness*! An *unrighteous Man*, standing before thee with his *Hat off*,  
 shall be heard; but an *Innocent Man*, appearing with his *Hat on* in  
 Conscience to the *Lord*, shall neither be heard, nor have *Justice*. Is  
 not this regarding of *Persons* contrary to the *Laws* aforesaid, and the  
*Oath*, and the *Law* of *God*? Understand, and Judge: Did we not  
 own *Authority* and *Government* oftentimes before the *Court*? Didst  
 not Thou say in the *Court*, Thou wast glad to hear so much from us  
 of our owning *Magistracy*? Pleadest we not to the *Indictment*, though  
 it was such a *new-found One*, as *England* never heard of before?  
 Came we not, when thou sentest for us? Went we not, when thou  
 bid'st us go? And are we not still *Prisoners* at thy *Command*, and  
 at thy *Will*? If the *Hat* had been such an *Offence* to thee, Could'st  
 not thou have caused it to have been *taken off*, when thou heard'st  
 us so often declare, we could not do it in *Conscience* to the *Commands*  
 of the *Lord*; and that for that Cause we forbore it, not in *Contempt*  
 of thee, or of *Authority*, nor in *Disrespect* to thine, or any *Man's*  
*Person*: (For we said, We honoured all *Men* in the *Lord*, and owned  
*Authority*, which was a *Terror* to *Evil-Doers*, and a *Praise* to them  
 that do well; And our *Souls* were subject to the *Higher Powers* for  
*Conscience-sake*) as thou caused'st them to be *taken off*, and to be kept  
 so, when thou called'st the *Jury* to find us *Transgressors* without a  
*Law*? What ado hast thou made to take away the *Righteousness* of  
 the *Righteous* from him, and to cause us to suffer further, whom  
 thou knewest, to have been so long *wrongfully* in *Prison* contrary to  
*Law*? Is not *Liberty* of *Conscience* a *Natural Right*? Had there  
 been a *Law* in this Case, and we bound up in our *Consciences*, that  
 we could not have *obeyed* it, was not *Liberty* of *Conscience* there to take  
 place? For where the *Law* saith not against, there needs no *Plea* of  
*Liberty* of *Conscience*: But the *Law* have we not *offended*; yet in  
 thy *Will* hast thou caused, and dost thou yet cause us to suffer for  
 our *Consciences*, where the *Law* requires no such thing: and yet for  
*Liberty* of *Conscience* hath all the *Blood* been spilt, and the *Miseries*  
 of the late *Wars* undergone, and (as the *Protector* saith) *this Govern-*  
*ment undertaken*, to preserve it; and a *Natural Right*, he saith, it  
 is; and he that would have it, he saith, ought to give it. And if it  
 be a *natural Right*, as is undeniable; then to attempt to force it, or  
 to punish a *Man* for not doing contrary to it, is to act against *Nature*:  
 which as it is *unreasonable*, so it is the same, as to offer *Violence* to a  
*Man's Life*. And what an *Offence* that is in the *Law*, thou knowest;  
 and how, by the *Common Law* of *England*, all *Acts*, *Agreements* and  
*Laws*, that are against *Nature*, are meer *Nullities*: and all the  
*Judges* cannot make one *Case* to be *Law*, that is against *Nature*. But

1656. ' put the Case, our standing with our *Hats on*, had been an Offence  
 in *Law*, and we *wilfully*, and in *Contempt*, and not out of *Conscience*  
 ' had stood so (which we deny, as aforesaid) yet that is not a ground,  
 ' wherefore we should be *denied Justice*, or to be *heard*, as to the  
 ' Wrong done to us. *If ye will not Offend in one Case, I will do you*  
 ' *Justice in another*: This is not the *Language* of the *Law*, or of *Justice*,  
 ' which distributes to every one their *Right*; *Justice*, to whom  
 ' *Justice* is due; Punishment, to whom Punishment is due. A Man  
 ' who doth *Wrong*, may also have *Wrong* done to him; shall he not  
 ' have *Right*, wherein he is *wronged*, unless he *Right* him, whom he  
 ' hath *wronged*? The *Law* saith not so: but the *Wrong-doer* is to  
 ' suffer, and the *Sufferer* of *Wrong* to be righted. Is not otherwise  
 ' to do, a Denying, a Letting, or Stopping of *Even Law*, and Exe-  
 ' cution of *Justice*, and a bringing under the *Penalties* aforesaid? Mind  
 ' and Consider.




' And should'st Thou have *Accused*, when no *Witness* appeared  
 ' against us, as in the particulars of *striking* Peter Ceely, and *Dispersing*  
 ' *Books* (as thou said'st) against *Magistracy* and *Ministry*, with which  
 ' thou didst fallily *Accuse* one of us? saith not the *Law*, *The Judge*  
 ' *ought not to be the Accuser*? much less a *false Accuser*. And wast  
 ' not thou such an one, in Affirming, That he *dispersed Books* against  
 ' *Magistracy* and *Ministry*, when as the *Books* were *Violently* taken out  
 ' of our *Chamber*, (as hath been said) *undispersed* by him, or any of  
 ' us? Nor did'st thou make it appear in one particular, wherein those  
 ' *Books*, thou so *Violently* didst cause to be taken away, were against  
 ' *Magistracy* or *Ministry*? or gavest one *Instance*, or *Reply*, when he  
 ' denied, what thou charged'st therein; and spake to thee to bring  
 ' forth those *Books*, and make thy *Charge* appear. Is not the *Sword*  
 ' of the *Magistrate* of God to pass upon such Evil-Doing? And ac-  
 ' cording to the Administration of the *Law*, ought not *Accusations*  
 ' to be by way of *Indictment*, wherein the *Offence* is to be charged,  
 ' and the *Law* expressed, against which it is? Can there be an *Issue*  
 ' without an *Indictment*? Or can an *Indictment* be found, before *Proof*  
 ' be made of the *Offence* charged therein? And hast not thou herein  
 ' gone contrary to the *Law*, and the Administration thereof, and  
 ' thy *Duty*, as a *Judge*? What just cause of *Offence* gave George Fox  
 ' to thee, when, upon thy producing a *Paper* concerning *Swearing*,  
 ' sent by him (as thou said'st) to the *Grand Jury*, and requiring  
 ' him to say, *Whether it was his Hand-writing*? he answered, *Read it*  
 ' *up before the Country*; and when he heard it read, if it were his, he  
 ' *would own it*? Is it not equal, and according to *Law*, that what a  
 ' Man is charged with before the *Country*, should be read in the hearing  
 ' of him and of the *Country*? When a *Paper* is delivered out of a  
 ' Man's Hand, *Alterations* may be made in it to his *Prejudice*, which,  
 ' on a suddain looking over it, may not presently be discerned; but  
 ' by *hearing it read up*, may be better understood, whether any such  
 ' *Alterations* have been made therein? Could'st thou in *Justice* have  
 ' expected, or required him otherwise to do? Considering also, that he  
 ' was not unsensible, how much he had *suffered* already, being *Inno-*  
 ' *cent*; and what *Endeavours* there were used, to cause him further  
 ' to *suffer*? Was not, what he said, as aforesaid, a *plain* and *single*  
 ' Answer.

*Answer*, and sufficient in the *Law*? Though (as hath been demon- 1656.  
 strated) contrary to *Law* thou didst act, and to thy *Office*, in being   
 his *Accuser* therein, and producing the *Paper* against him. And in Lanceston  
Gaul.  
 his *Liberty* it was, whether he would have made thee any *Answer*  
 at all, to what thou didst exhibit, or demand out of the *due Course*  
 of *Law*: for to the *Law Answer* is to be made; not to thy *Will*.  
 Wherefore then wast thou so filled with *Rage* and *Fury* upon that  
 his *Reply*? Calmly, and in the Fear of the Lord consider: Where-  
 fore didst thou *Reville* him, particularly with the reproachful Names  
 of *Juggler*, and *Prevaricator*? Wherein did he *juggle*? wherein did  
 he *prevaricate*? Wherefore didst thou use such *Threatning Lan-*  
*guage*, and such *Menacings* to him and us, saying, Thou wouldst  
*Ferk us*, with such like? Doth not the *Law* forbid *Reviling*, and  
*Rage*, and *Fury*, and *Threatning* and *Menacing* of *Prisoners*? So-  
 berly mind; Is this to act like a *Judge*, or a *Man*? Is not this  
*Transgression*? Is not the *Sword* of the *Magistrate* of *God* to pass on  
 this as *Evil-doing*, which the righteous *Law* condemns, and the  
*Higher Power* is against, which judgeth for *God*? Take heed, what  
 ye do; for ye judge not for *Man*, but for the *Lord*, who is with  
 you in the *Judgment*. Wherefore now, let the Fear of the *Lord* be  
 upon you; take heed, and do it: For there is no *Iniquity* with the  
*Lord* our *God*, nor *Respect* of *Persons*, nor taking of *Gifts*, said *Jeho-*  
*shaphat* to the *Judges* of *Judah*. *Pride*, and *Fury*, and *Passion*, and  
*Rage*, and *Reviling*, and *Threatning* is not the *Lord's*: It, and the  
*Principle*, out of which it springs, is for *Judgment*, and must come  
 under the *Sword* of the *Magistrate* of *God*; and it is of an *ill Savour*,  
 especially such an Expression, as to threaten to *Ferk* us. Is not such  
 a Saying more becoming a *Pedant*, or *Schoolmaster* with his *Rod* or  
*Ferula* in his Hand, than Thee, who art the *Chief Justice* of the  
*Nation*, who sittest in the highest *Seat* of *Judgment*; who oughtest  
 to give a *good Example*, and so to *Judge*, that others may *hear* and  
*fear*? Weigh it soberly, and Consider, Doth not *threatning Lan-*  
*guage* demonstrate an *Inequality*, and *Partiality* in him, who sits as  
*Judge*? Is it not a *Deterring* of a *Prisoner* from standing to, and  
 pleading the *Innocency* of his *Cause*? Provides not the *Law* against  
 it? Saith it not, That *Irons*, and all other *Bonds* shall be taken  
 from the *Prisoner*, that he may plead without *Amazement*, and with  
 such freedom of *Spirit*, as if he were not a *Prisoner*? But when he,  
 who is to judge according to the *Law*, shall before-hand threaten, and  
 Menace the *Prisoner* contrary to the *Law*, how can the *Mind* of the  
*Prisoner* be free, to plead his *Innocency* before him? or expect *Equal*  
*Judgment* from him, who, before he hears him, threatens, what he  
 will do unto him? Is not this the *Case* between Thee and Us? Is  
 not this the *Measure* we have received at thy Hands? Hast thou  
 herein dealt according to *Law*? or to thy *Duty*? Or as thou  
 wouldst be done unto? Let that of *God* in thy *Conscience*  
 Judge.

And didst not thou say, There was a *Law* for putting off the *Hat*;  
 and that thou wouldst shew a *Law*? and didst not thou often so ex-  
 press thy self? But didst thou produce any *Law*? or shew, where  
 that *Law* might be found? or any *Judicial President*, or in what


1656. *King's Reign*, when we so often desired it of thee; having never heard of, or known any such *Law*, by which thou didst Judge us? Was not, what we demanded of thee, *reasonable and just*? Was that a Savoury Answer, and according to *Law*, which thou gavest us, viz. *I am not to carry the Law-books at my Back, up and down the Country; I am not to Instruct you*? Was ever such an Expression heard before these days, to come out of a Judge's Mouth? Is he not to be of *Counsel* in the *Law* for the *Prisoner*, and to *Instruct* him therein? Is it not for this cause, that the *Prisoner*, in many Cases, is not allowed *Counsel* by the *Law*? In all Courts of *Justice* in this *Nation*, hath it not been known so to have been? And to the *Prisoner* hath not this been often declared, when he hath demanded *Counsel*, alledging his *Ignorance* in the *Law*, by reason of which his Cause might miscarry, though it were *righteous*, viz. *The Court is of Counsel for you*? Ought not he, that judgeth in the *Law*, to be *Expert* in the *Law*? Could'st thou not tell, by what *Act* of *Parliament* it was made, or by what *Judicial President*, or in what *King's Reign*, or when it was adjudged so by the *Common Law* (which are all the Grounds, the *Law* of *England* hath) had there been such a *Law*; though the words of the *Law* thou could'st not remember? Surely, *To Inform the Prisoner*, when he desired it, especially as to a *Law*, which was never heard of, by which he proceeds to Judge him, that he may know, what *Law* it is, by which he is to be Judged, becomes him who Judgeth for God: for so the *Law* was read to the *Jews*, by which they were to be Judged, yea, every *Sabbath-day*; this was the *Commandment* of the *Lord*. But instead thereof to say, *I am not to carry the Law-books at my Back up and down the Country; I am not to Instruct you*: To say, *There is a Law*, and to say, *Thou wilt shew it*; and yet not to shew it, nor to tell, where it is to be found; Consider, whether it be Consistent with *Savouriness*, or with *Truth*, or *Justice*?

Have not thy whole *Proceedings* against us made it evidently to appear, that thy desire was to Cause us to suffer, not to deliver us, who, being *Innocent*, suffered; to have us aspersed and reproached before the Country, not to have our *Innocency* cleared and vindicated? Doth not thy taking away our *Books*, as aforesaid, and the perusing of them in such haste before our *Trial*, and thy *Accusing* us with something, which thou said'st was contained in them, make it to appear, that *Matter* was sought out of them, where-withal to Charge us, when the *Et Cetera-Warrant* would not stand in *Law*, by which we stood *Committed*, and were then upon our *Delivery*, according to *due Course* of *Law*? Doth it not further appear, by thy refusing to take from our Hands a *Copy* of the strange *Et Cetera-Warrant*, by which we were *Committed*, and of the *Paper*, for which we were *Apprehended*, to read it, or cause it to be read; that so our long *Sufferings* by reason of both, might be lookt into, and weighed in the *Law*, whether *Just* or *Righteous*, and the *Country* might as well see our *Innocency*, and *Sufferings* without a Cause, and the manner of *Dealing* with us, as to hear such *Reports*, as went of us, as great *Offenders*, when we called upon thee often so to do, and which thou oughtest to have done, and said'st, *Thou would'st*

'wouldst do, but did it not; nor so much as took notice before the 1656.  
 'Country, that we had been *falsely Imprisoned*, and had *wrongfully*   
 'suffered? But what might *Asperse* and *Charge* us, thou broughtst   
 'in thy self, contrary to *Law*, and didst call to have us charged there-   
 'with. Is not this further manifest, in that thou didst cause us  
 'on a sudden to be *wish-drawn*, and the *Petty-Jury* to be called in  
 'with their *Verdict*; whereupon *Peter Ceely's* falsly accusing *George*  
 'Fox, with telling him *privately of a Design*, and *persuading him to*  
 'join therein, It was by *G. Fox* made so Clear to be a manifest *Fals-*  
 'hood, and so plainly to be perceived, that the Cause of our *Suffer-*  
 'ings was not any *Evil* we had done, or *Law* that we had transgress-  
 'sed, but *Malice* and *Wickedness*? And is it not abundantly clear  
 'from thy not permitting us to *Answer*, and clear our selves of the  
 'many *foul Slanders* charged upon us in the *New-found-Indictment*,  
 'of which no *Proof* was made? but when we were *Answering* there-  
 'unto, and Clearing our selves thereof, thou didst *stop* us, saying;  
 'Thou *mindest* not those things, but only the putting off the *Hat*: when  
 'as, before the Country, the *New-found Indictment* charged us with  
 'those things, and the *Petty-Jury* brought in their *Verdict*, *Guilty of*  
 'the *Trespasses and Contempts mentioned therein*; of which (except as  
 'to the *Hat*) not one *Witness* or *Evidence* was produced; and as  
 'to the *Hat*, not any *Law*, or *judicial President*, upon the *Transgres-*  
 'sion of which all *legal Indictments* are only to be grounded? Now  
 'the *Law* seeks not for *Causes*, whereby to make the *Innocent* to suf-  
 'fer; but helpeth him to *Right*, who *suffers Wrong*, and relieveth  
 'the *Oppressed*, and searcheth out the Matter, Whether that, of which  
 'a Man stands Accused, be so or no; seeking *Judgment*, and hastes  
 'ning *Righteousness*: and it saith, *The Innocent and the Righteous slay*  
 'thou not. But whether thou hast done so to us, or the contrary,  
 'let the *Witness* of *God* in thee search and judge; as these thy *Fruits*  
 'do also make manifest.

'And Friend, Consider, how abominably wicked, and how high-  
 'ly to be abhorred, denied and witnessed against, and how *Contrary*  
 'to the *Laws* such a *Proceeding* is, as to *Charge* a Man with many  
 'Offences in an *Indictment*, which they, who *draw the Indictment*,  
 'they who *Prosecute*, and they who *find the Bill*, know to be *false*,  
 'and to be set in purposely to *Reproach*, and *Wound* his good Name;  
 'whom with some *small Matter*, which they can prove, they *Charge*  
 'and *Indict*; as is the *Common Practice* at this day. Prove but one  
 'particular *Charge* in the *Indictment*, and it must stand (say they)  
 'for a *True Bill*; though there be never so many *Falshoods* and *Lies*  
 'therein, on set purpose to *wrong* him, who is maliciously *prosecuted*:  
 'This is known to the *Judges*; and almost to every Man, who hath  
 'to do with, and attends their *Courts*. How contrary is this to the  
 'End and *Righteousness* of the *Law*, which Clears the *Innocent*, and  
 'Condemns the *Guilty*, and condemneth not the *Righteous* with the  
 'Wicked! Much it is Cried out of; but what *Reformation* is there  
 'thereof? How else shall *Clerks of Assize*, and other *Clerks of Courts*  
 'fill up their *Bags* (out of which perhaps their *Master* must have a  
 'secret *Consideration*) and be heightened in *Pride* and *Impudence*;  
 'that even in open *Courts* they take upon them to *Check* and *Revile*  
 'Men?

1656, *Men without Reproof, when a few Lines might serve instead of an hundred? How else shall the Spirit, that is in Men, that lusteth un-*  
Lancaster  
Gaol, *to Envy, Malice, Strife and Contention, be cherished and nourished, to feed the Lawyers and Dependents on Courts, with the Bread of Mens Children, and the Ruin of their Families, to maintain their long Suits and malicious Contentions! For a Judge to say, I mind not these things; Ple not hear you clear your selves, of what you are falsely accused of: One thing I mind in your Charge, the rest are but Matter of Form, set there to render you such wicked Men before the Country, as the thing, that is to be proved against you, is not sufficient to make out. Oh, abominable Wickedness, and perverting of the Righteous End of the Law, which is so careful and tender of every Man's Peace and Innocency! How is the Law in the Administration thereof adulterated by the Lawyers, as the Scriptures are mangled by the Priests! And that which was made to preserve the Righteous, and to punish the Wicked, perverted to the Punishing of the Righteous, and the Preserving of the Wicked! An Eye for an Eye; a Tooth for a Tooth; Life for Life; Burning for Burning; Wound for Wound; a Stripe for a Stripe; he that Accuseth a Man falsely, to suffer the same, as he should have suffered, who was falsely Accused, if he had been guilty; This saith the righteous Law of God: which is agreeable to that of God in every Man's Conscience. Are not such Forms of Iniquity to be denied, which are so contrary to the Law of God and Man? Which serve for the gendering of Strife, and the kindling of Contention? And of this Nature was not that, with which thou did'st cause us to be Indicted? And this Form did'st not thou uphold, in not permitting us to Answer to the many foul Slanders therein; saying, Those things thou mind'st not? Will not the Wrath of God be revealed from Heaven against all Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness; who are so far from the Power of Godliness, that they have not the Form, but the Form of Iniquity, which is set up and held up instead of, and as a Law, to overthrow and destroy the Righteousness of the Righteous, and so to shut him up, as by the Law he can never get out? Is not the Cry, thinkest thou, gone up? It is time for thee, to set to thine Hand, O Lord, for thine Enemies have made void thy Law! Draws not the hour nigh? Fills not up the Measure of Iniquity apace? Surely the day is coming, and hastneth. Warned ye have been from the presence, and by the Mouth of the Lord; and clear will he be, when he cometh to Judgment, and upright, when he giveth Sentence. That of God in every one of your Consciences shall so to him bear witness and confess, and your Mouths shall be stopped, and before your Judge shall ye be silent, when he shall divide you your Portion, and render unto you according to your Deeds. Therefore, whilst Thou hast Time, prize it, and Repent: for verily, Our God shall come, and shall not keep silence; a Fire shall devour before him, and it shall be very Tempestuous round about him. He shall call to the Heavens from above, and to the Earth, that he may judge his People; and the Heavens shall declare his Righteousness: for God is Judge himself. Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver.*  
'And

' And *Friend*, should'st thou have given *Judgment* against us, 1656.  
 ' (wherein thou didst *fine* us *Twenty Marks* a piece, and *Imprisonment*   
 ' till *Payment*) without causing us, being *Prisoners*, to be brought Lancaster  
 ' before thee, to hear the *Judgment*, and to *Move*, what we had to Gaal.  
 ' say in *Arrest* of *Judgment*? Is not this contrary to the *Law*, as is  
 ' manifest to those, who understand the *Proceedings* thereof? Is not  
 ' the *Prisoner* to be called, before *Judgment* be given? And is not  
 ' the *Indictment* to be read? and the *Verdict* thereupon? And is not  
 ' *Liberty* to be given him to move in *Arrest* of *Judgment*? And if it be  
 ' a *Just Exception* in the *Law*, ought not there to be an *Arrest* of  
 ' *Judgment*? For the *Indictment* may not be drawn up according to  
 ' *Law*, and may be wrong placed, and the *Offence* charged therein  
 ' may not be a *Crime* in *Law*; or the *Jury* may have been corrupted,  
 ' or menaced, or set on by some of the *Justices*; with other *Particu-*  
 ' lars, which are known to be *legal* and *just Exceptions*. And the  
 ' *Judgment* ought to be in the *Prisoner's* hearing, not behind his Back;  
 ' as if the *Judge* were so *Conscious* of the *Error* thereof, that he  
 ' dares not give it to the Face of the *Prisoner*. But these *Priviledges*  
 ' of the *Law*, this *Justice*, we (who had so long, and so greatly suf-  
 ' fered contrary to *Law*) received not, nor could have at thy Hands;  
 ' no, not so much as a *Copy* or *Sight* of that long and *New-found In-*  
 ' *dictment* (which in *England* was never heard of before, nor that  
 ' the Matter contained therein was an *Offence* in *Law*, nor ever was  
 ' there any *Law*, or *judicial President*, that made it so;) though *Two*  
 ' *Friends* of ours in our Names and Behalfs that Night, and the next  
 ' day, and the day following often desired it of the *Clerk* of the *Affize*;  
 ' and his *Affistant* and *Servants*: but it they could not have, nor so  
 ' much liberty, as to see it. And 'tis like, it was not unknown, or  
 ' unperceived by thee, that, had we been *Called*, as we ought to have  
 ' been, or had known, when it was to be given, *Three* or *Four*  
 ' *Words* might have made a sufficient, legal *Arrest* of the *Judgment*  
 ' given on that *New-found Indictment*, and the *Verdict* thereupon.  
 ' Therefore, as our *Liberties*, who are *Innocent*, have not (in thy  
 ' Accompt) been worth the minding, and esteemed fit for nothing,  
 ' but to be trampled under foot, and destroyed; so, if we find *faults*,  
 ' with what thou hast done, thou hast taken care, that no Door be  
 ' left open to us in the *Law*, but a *Writ* of *Error*: The *Consideration*  
 ' whereof, and the *Judgment* to be given thereon, is to be had only,  
 ' where thy self is *Chief*; of whom such *Complaint* is to be made,  
 ' and the *Error* Assigned for the *Reverse* of thy *Judgment*. And  
 ' what the *Fruit* of that may be well expected to be, by what we  
 ' have already mentioned, as having received at thy Hands, thou hast  
 ' given us to understand. And here thou may'st think, thou hast  
 ' made thy self *secure*, and sufficiently barr'd up our *Way* of *Relief*,  
 ' against whom (tho' thou knew'st, we had done nothing contrary  
 ' to the *Law*, or worthy of *Bonds*; much less of the *Bonds* and *Suf-*  
 ' *ferings*, we had sustained :) thou hast proceeded, as hath been re-  
 ' hearded; notwithstanding that thou art (as are all the *Judges* of  
 ' the *Nation*) Intrusted not with a *Legislative Power*, but to *Admini-*  
 ' *ster Justice*, and to do *Even Law*, and *Execution of Right* to all,  
 ' *High and Low, Rich and Poor, without having regard to any Man's*  
 ' *Person*;



1656. *Person*; and art *sworn* so to do, as hath been said: And wherein  
 thou dost *Contrary*, art liable to *Punishment*, as ceasing from being  
 a *Judge*, and becoming a *Wrong-doer*, and an *Oppressor*; which what  
 it is to be, many of thy *Predecessors* have understood, some by  
*Death*, others by *Fine* and *Imprisonment*. And of this thou may'st  
 not be *Ignorant*, that to deny a *Prisoner* any of the *Priviledges* the  
*Law* allows him, is to deny him *Justice*; to *Try* him in an *Arbitrary*  
*Way*; to rob him of that *Liberty*, which the *Law* gives him,  
 which is his *Inheritance*, as a *Freeman*: And which to do, is in ef-  
 fect To *subvert the Fundamental Laws and Government of England*,  
 and to *Introduce an Arbitrary and Tyrannical Government against*  
*Law*; which is *Treason* by the *Common Law*: and *Treasons* by the  
*Common Law* are not taken away by the *Statutes* of 25 *Edw. III.*  
 1 *H. IV.* 1, 2. *m.* See *O. St. Johns*, now *Chief Justice* of the *Com-*  
*mon Pleas*, his *Argument against Strafford*, fol. 65. &c. in the  
*Case*.

These things, *Friend*, We have laid before thee in all plainness;  
 to the End, that (with the *Light of Jesus Christ*, who *lighteth every*  
*one, that cometh into the World*, a *Measure* of which thou hast, which  
 sheweth thee *Evil*, and reproveth thee for *Sin*, for which thou  
 must be accountable) thou being *still* and *cool*, may'st consider and see,  
 what thou hast done against the *Innocent*; and *shame* may overtake thee,  
 and thou may'st *Turn* unto the *Lord*, who now calleth thee to *Repent-*  
*ance* by his *Servants*, whom, for witnessing his living *Truth* in  
 them, thou hast *Cast* into, and yet continuest under *Cruel Bonds* and  
*Sufferings*.

From the Gaol in Lanceson, the 14th  
 day of the 5th Month, 1656.

Edw. Pyot.

By the foregoing *Letter* the *Reader* may Observe, how contrary to  
*Law* we were made to *suffer*: But the *Lord*, who saw the *Integrity* of  
 our *Hearts* to him, and knew the *Innocency* of our *Cause*, was with  
 us in our *Sufferings*, and bore up our *Spirits* through, and made them  
*Easie* to us; and gave us *Opportunities* of publishing his *Name* and  
*Truth* amongst the *People*: so that several of the *Town* came to be  
*Convinced*, and many were made *Loving* to us; and *Friends* from  
 many *Parts* came to visit us. There came *Two* out of *Wales*, who  
 had been *Justices* of the *Peace* there: — Also Judge *Hagget's* Wife  
 of *Bristol* came to visit us; and she was *Convinced*, and several of  
 her *Children*: and her *Husband* was very kind and serviceable to  
*Friends*, and had a great Love to *God's People*, which he retained to  
 his *Death*.

Now in *Cornwall*, *Devonshire*, *Dorsetshire* and *Somersetshire*  
*Truth* began mightily to spread; and many were turned to *Christ*  
*Jesus*, and his free *Teaching*: for many *Friends*, that came to Visit  
 us, were drawn forth to declare the *Truth* in those *Countries*; which  
 made the *Priests* and *Professors* rage, and they stirred up the *Magi-*  
*strates* to ensnare *Friends*. Then they set up *Watches* in the *Streets*,  
 and in the *High-ways*, on pretence of taking up all *suspicious Persons*;  
 under

under which Colour they stopt, and took up those *Friends*, that travelled in and through those *Countries*, coming to visit us in *Prison*: which they did, that the *Friends* might not pass up and down in the Lord's Service. But that, which they thought to have stopt the Truth by, was the Means of spreading it so much the more: for then *Friends* were frequently moved to speak to one *Constable*, and t'other *Officer*, and to the *Justices* they were brought before; and this caused the Truth to spread the more amongst them in all their *Parishes*. And when *Friends* were got among the *Watches*, it would be a *Fortnight* or three *Weeks*, before they could get out of them again: for no sooner had one *Constable* taken them, and carried them before the *Justices*, and they had discharged them; but another would take them up, and carry them before other *Justices*: Which put the Country to a great deal of needless *Trouble* and *Charges*.

1656.  
Lanceston  
Gao.

As *Thomas Rawlinson* was coming up out of the *North*, to visit us, a *Constable* in *Devonshire* took him up; and at Night took *Twenty Shillings* out of his *Pocket*: And after they had thus robbed him, he was cast into *Exeter-Gao*. They cast *Henry Pollexfen* also into *Prison* in *Devonshire*, for being a *Jesuit*; who had been a *Justice of Peace* for the most part of *Forty Years* before. Many *Friends* were cruelly beaten many times by them: Nay, some *Clothiers*, that were but going to *Mill* with their *Cloth*, and other Men about their outward Occasions, they took up and *Whipt*; though Men of about *Eighty* or an *hundred Pounds* by the *Year*, and not above *four* or *five Miles* from their *Families*.

The *Mayor* of *Lanceston* too was a very *Wicked Man*; for he would take up all he could get, and cast them into *Prison*: And he would search *substantial*, grave *Women*, their *Petticoats* and their *Head-cloaths*. There came a *Friend*, a *Young-Man*, to see us, who came not through the *Town*: So I drew up all the *Gross*, *Inhuman* and *Unchristian Actions* of the *Mayor* (for his *Carriage* was more like an *Heathen*, than a *Christian*) and I gave it the *Young Man*, and bid him, Seal it up, and go out again the *back-way*; and then come into the *Town* through the *Gates*. He did so: and the *Watch* took him up, and carried him before the *Mayor*; who presently searched his *Pockets*, and found the *Letter*, wherein he saw all his *Actions Characterized*: Which shamed him so, that from that time forward he meddled little with the *Servants* of the *Lord*.

Now, from the *sense* I had of the *Snare*, that was laid, and *Mischief* intended against the *Servants* of the *Lord*, in setting up those *Watches* at that time, to stop and take up *Friends*; it came upon me to give forth the following *Lines*, as——

### An Exhortation and Warning to the Magistrates.

‘ALL ye Powers of the *Earth*, *Christ* is come to *Reign*, and is among you, and ye know him not; who doth *Enlighten* every one of you, that are come into the *World*, that ye all through him might believe: who is the *Light*, who treads the *Wine-press* alone

1656: 'alone, without the *City*; whose *Feet* are upon it. Therefore see  
 ~~~~~ 'all, and examin with the *Light*, what ye are *Ripe* for; for the *Press*  
 Lancelton 'is ready for you.

Geol.

'Before *Honour* is *Humility*: And all you, that would have *Honour*, before ye have *Humility* (mark, before ye have *Humility*) 'are ye not as the *Heathen* are? Ye would have *Honour*, before ye 'have *Humility*; Did not all the *Persecutors*, that ever were upon the 'Earth, want this *Humility*? And so they wanted the *Honour*; and 'yet would have the *Honour*, before they had the *Humility*, and had 'learned that. And so ye, that be out of the *Humility*, be cut of 'the *Honour*; and ye are not to have the *Honour*, who have not the 'Humility: for before *Honour* is *Humility*, mark, before it.

'Now, ye pretend *Liberty of Conscience*, yet shall not one carry a 'Letter to a *Friend*; nor *Men* visit their *Friends*; nor visit *Prisoners*; 'nor carry a *Book* about them, either for their own Use, or for their 'Friends: and yet ye pretend *Liberty of Conscience*. Men shall not 'see their *Friends*; but *Watches* are set up against them, to catch and 'stop them: and these must be *Well-armed Men* too, against an *Inno-* 'cent People, that have not so much as a *Stick* in their Hands, who 'are in scorn called *Quakers*. And yet among such, as set up these 'Watches, is pretended *Liberty of Conscience*; who take up them, 'whose *Consciences* are exercised towards God and Men, who worship 'God in their *Way*, which is the *Truth*, which they, that be out of 'the *Light*, call *Herefy*. Now these, who set up the *Watches* against 'them, whom they in scorn call *Quakers*, it is, Because they confess 'and witness the true *Light*, that lighteth every one, that cometh into 'the *World*, amongst People, as they pass through the *Country*, or 'among their *Friends*. This is the dangerous *Doctrine*, which the 'Watchmen are set up against, to subdue *Error*, as they call it; 'which is the *Light*, that doth enlighten every Man, that cometh into 'the *World*, Him, by whom the *World* was made: who was glorified with the *Father*, before the *World* began. For them, whom 'they in scorn call *Quakers*, have they set up their *Watches*, *Able Men*, 'well-Armed, to take up these, that bear this *Testimony* either in 'Words, Books or Letters. So that is the *Light* you hate, that doth 'Enlighten every man, that cometh into the *World*; and these that witness to this *Light*, are they that you put in *Prison*: And after you 'have Imprisoned them, you set up your *Watches*, to take up all, 'that go to Visit them; and to Imprison them also: So that by setting 'up your *Watches*, ye would stop all *Relief* from coming to *Prisoners*. Therefore this is the *Word* of the Lord God to you, and a 'Charge to you all, in the presence of the living God of Heaven and 'Earth: Every Man of you being enlightned with a *Light*, that cometh from *Christ*, the Saviour of People's Souls, from whom the *Light* 'cometh, that enlightens you, To the *Light* all take heed; that with 'it you may all see *Christ*, from whom the *Light* cometh, you may 'all see him to be your Saviour, by whom the *World* was made, who 'saith; Learn of me. But if ye hate this *Light*, which *Christ* hath 'enlightned you withal, ye hate *Christ*; who doth Enlighten you all, 'that you all through him (who is the *Light*) might believe. But 'not believing in the *Light*, nor bringing your Deeds to the *Light*, 'which

' which will make them manifest, and reprove them ; this is your Con- 1656.
 ' demnation, even the *Light*. Remember, you are warned in your *Life-time* ; for this is your *VVay to Salvation*, the *Light*, if you
 ' walk in it : And this is your *Condemnation*, the *Light*, if you re- Lanceston
Gaol.
 ' ject and hate it. And you can never come to *Christ*, the *Second*
 ' *Priest*, unless you come to the *Light*, which the *Second Priest* hath
 ' enlightned you withal. So ye, that come not to the *Light*, ye go
 ' to the *Priests*, that take *Tithes*, as did the *First Priesthood* ; and so
 ' hale out of your *Synagogues* and *Temples* (as some call them) as that
 ' *Priesthood* did, that took *Tithes* : which they, that were of the
 ' *Second Priesthood*, did not. Was there ever such a *Generation* ! Or
 ' ever did such a *Generation* of *Men* appear, as doth now in this *Age*,
 ' who are so full of *Madness*, *Envy* and *Persecution*, that they stand
 ' up in *VVatches* with *Bills* and *VVeapons* against the *Truth*, to perse-
 ' cute it ; as the *Towns* and *Countries* do declare : which *Rings* as
 ' *Sodom*, and like *Gomorrhah* ! And this hath its *Liberty*, and *Truth* is
 ' stood against : And to *Reprove Sin*, is accounted a *Breach* of the
 ' *Peace*, as they say ; who be out of the *Truth*, and set up their
 ' *VVatches* against it.

G. F.

Besides this General *VVarning*, there coming to my Hand a *Copy*
 of a *VVarrant* Issued out from the *Sessions* of *Exon*, in exprefs Terms,
For the apprehending of all Quakers ; wherein *Truth* and *Friends* were
reproached and *vilified*, I was moved to write an *Answer* thereunto,
 and send it abroad, for the *Clearing* of *Truth* and *Friends* from the
Slanders therein cast upon them : and to manifest the *wickedness* of
 that *persecuting Spirit*, from whence it proceeded. And that which
 I writ, was after this manner :

' **W** Hereas there was a *VVarrant* granted forth the last *Sessions*
 ' holden at *Exon*, on the *Eighteenth Day* of the *Fifth Month*,
 ' 1656. which *VVarrant* is *For the Apprehending and taking up all such*,
 ' as are *Quakers*, or call themselves *Quakers*, or go under the *Notion* of
 ' *Quakers* ; And is directed to the *Chief-Constables*, to be sent by them
 ' to the *Petty-Constables*, requiring them to set *VVatches*, able *Men*
 ' with *Bills*, to take up all such *Quakers*, as aforesaid. And whereas
 ' in your said *VVarrant* you speak of the *Quakers spreading Seditious*
 ' *Books and Papers* ; I Answer : They, whom ye in scorn call *Qua-*
 ' *kers*, have no *Seditious Books* or *Papers* ; but their *Books* are against
 ' *Sedition*, and *Seditious Men*, and *Seditious Books*, and *Sediti-*
 ' *ous Teachers*, and *Seditious VVays*. And so, ye have numbred them,
 ' who are *honest Men*, *Godly Men*, *holy Men*, *Men that fear God*,
 ' among *Beggars*, *Rogues* and *Vagabonds* : Thus putting no Difference
 ' between the *Precious* and the *Vile*, you are not fit to judge ; who
 ' have set up your *Bills*, and armed your *Men* to stand up together in
 ' *Battel* against the *Innocent People*, the *Lambs of Christ*, which have
 ' not lifted up an Hand against you. But if ye were sensible of the
 ' *State* of your own *Country*, your *Cities*, your *Towns*, your *Villages*,
 ' how

165.

 Lancedon
 a. 7.

how the Cry of them is like *Gomorrah*, and the *Ring*, like *Sodom*, and the *Sound*, like the *Old World*, where *all Flesh had Corrupted its way*, which God overthrew with the *Flood*! If you did this consider with your selves, you would find something to turn the *Sword* against, and not against the *Lambs of Christ*, and not make a *Mock* upon the *Innocent*, that stand a *Witness* against *all Sin and Unrighteousness* in your *Towns* and *Steeple-houses*. *Noah*, the *Eighth Person*, a *Preacher of Righteousness*, was grieved with the filthy Conversation of the *Wicked*: So are we now. So likewise *Just Lot* was grieved with their unmerciful Deeds, and the filthy Conversation of *Sodom*. And were not these *hated* of the *World*, and of them that lived in *Filthiness*? And whereas you speak of those, whom you in scorn call *Quakers*, that they are a *Grief* to those, whom you call *Pious* and *Religious People*, and their *Religion*. Such as be in the *Religion* that is *Vain*, whose *Tongues* are not *bridled*, I believe, the *Quakers* are a *Grief* to; but are not a *Grief* to such, as be in the *pure Religion*, which keepeth *unspotted of the World*: which sets not up *Bills*, nor *Watches*, to maintain it by the *World*; for they are not of the *World*, which be in the *pure Religion*, which keeps them *unspotted of the World*: Mark, the *pure Religion*, which keeps *unspotted of the World*. But such as be in the *Religion*, that is not *pure*, which have a *Form of Godliness*, and not the *Power*, such as you call *Pious*, the *Truth* it self to such was always a *Grief*; and so it is in this Age. And now, your *Fruits* do appear, the *End* of your *Religion* and *Profession*, and what you do *possess*: But you are in the *Error*, and have been but in the *Profession*, out of the *Possession* of the *Spirit*, who are not in the *Spirit of Truth*. For where did ever it set *Stints*, and *Bounds*, and number the *Just* and *Innocent* with the *Wicked*? But the *Wicked* set *Stints*, and *Bounds*, and *Limits* to the *Just*, and number them among the *Wicked*; yea, speak *all manner of Evil* they did of them, as ye are doing now of us: they did so, who did profess that, which ye do profess in *Words*. Nay, according as it was foretold in the Scripture, *such as tremble at the Word of God*, you cast out and hate, you that have your *Temple-worship*; and you say, *The Quakers come to disturb you in your Churches* (as you call them:). Was it not the Practice of the *Apostles*, to go into the *Synagogues* and *Temples*, to witness against the *Priesthood*, that took *Tithes*? And was it not the Practice of the *Jews* to *hale* them out, and *persecute* them, and *stone* them, that witnessed *Christ* the *Second Priest*, and went to bring People off from the *First Priesthood*? Was it not the practice of the *Prophets*, to go and cry against the *High Places*? And was it not the Practice of the *Jews*, when they were back-slidden, and of the *Heathen*, to *Imprison*, and *Persecute* the *Prophets*, and send after them into other Countries? And is not this the Practice of you now, who are holding up your *High-Places*, which the *Papists* set up, which ye now call your *Churches*; where ye *beat* and *persecute*? What *Religious People* are you, that are filled with so much *Madness*? Did not *Paul* Confess, he was *Mad*, while he was in your Practice, *haling, beating, imprisoning, putting out of the Synagogues*, having his *Authority* from the *Chief Priests*? And are not the *Chief Priests* the cause

'of this? Was there ever such a Cry made in any Age past, as there
 'is now in the *Pulpits*, *Railing* against an Innocent People, whom
 'ye in scorn call *Quakers*, who lift not up an Hand against you;
 'and who are indeed the *Pious*, that are of the *pure Religion*, who
 'fear God, and worship him in the *Spirit* and in the *Truth*, but can-
 'not Join with you in your Religion? And do not the *Ministers* of
 'God say, That the *Scriptures* are a *Declaration*, which you call the
 'Word? Do not you rob *Christ* of his *Title*, and of his *Honour*, and
 'give it to the *Letter*, and shew your selves out of the Doctrine of
 'the Ministers of God, who called the *Scriptures* by the name of *Wri-*
 '*tings* and *Treatises*, and *Declarations*, and said; *Christ's Name* is cal-
 'led the *Word of God*? Are not you here in the *Error* you speak of, which
 'is your *Common Talk* among you? There was talk among some of you
 'of your *Gospel-shining*: Dost your *Gospel*, which you profess, *perse-*
 '*cute*? Did ever any of them, that did possess it, *cast into Prison*, and
 'not suffer others to go to *Visit* them? Are you like *Christians* in this,
 'or like *Heathen*, who set *Bounds* and *Watches* over the Land, that
 'they should not pass to *Visit* them, that be in *Prison*? Was ever
 'the like heard in any Age? Search and see, if you have not out-
 'stript them all in your *Watches*, if not in your manner of *Persecu-*
 '*tion*, and in your *Imprisonments*: And oh! never talk, that we
 'are a *Grief* to them, that are in the *pure Religion*. And whereas
 'in your *Warrant* we are represented, as *Dis-affected* to *Government*;
 'I say, the *Law*, that is a *Terror* to the *Evil-Doer*, we own; the
 '*Higher Power*, to which the *Soul* must be *subject*: But we deny
 'the *Evil-Doer*, the malicious Man reigning, and the Envious Man
 'seeking for his *Prey*, whose *Envy* is against the *Innocent*; who rai-
 'sath up the Country against honest Men, and so becomes a *Trouble*
 'to the Country, in raising them up to take the *Innocent*: but that
 'we leave to the Lord to Judge. Your false Accusations of *Heresy* and
 '*Blasphemy* we do deny: you should have laid them down in *Par-*
 '*ticulars*, what they had been, that People might have seen them;
 'and not have slandered behind our Backs: The *Law* saith, The
 '*Crime* should be mentioned in the *Warrant*. Then for your saying,
 '*We deny the godly Ministers to be a true Ministry of Christ*; that is
 'false: for we say, that the *Godly Ministers* are the *Ministers* of
 '*Christ*. But which of your *Ministers* dare say, that they are truly
 '*Godly*? And for your charging us with *seducing many weak People*,
 'that is false also; for we seduce none: But you, that deny the *Light*,
 'which lighteth every Man, that cometh into the World, are *seduced*
 'from the *Anointing*, which should *Teach* you: and if ye would be
 '*Taught* by it, ye would not need, that any Man should *Teach* you.
 'But such, as are *taught* by the *Anointing*, which abideth in them,
 'and deny *Man's Teaching*, these ye call *Seducers*, quite contrary to
 '*John's* Doctrine, 1 *Joh. 2*. You speak quite contrary to him: that
 'which is *Truth*, ye call *Seducing*; and that which he calls *Seducing*,
 'you call *Truth*: Read the *latter part* of the *Chapter*. And beware,
 'I warn you all from the Lord God of *Glory*, let not any *Bound* a-
 'gainst him; *Stint* him not, *Limit* not the *Holy one of Israel*: for the
 'Lord is rising in *Power* and great *Glory*, who will rule the Nations
 'with a *Rod of Iron*, which to him are but as the drop of a *Bucket*;

p656.

Lancton

Gaul

1656. *W*he that measures the *Waters* in the *Hollow* of his *Hand*, will dash
Nations together, as a *Potter's Vessel*. And know, you that are
 found in this his day *blaspheming* his *Work*, that God hath brought
 forth, calling it *Blasphemy*, fighting against it, setting up your *Carnal Weapons*, making your *Bonds* strong; God will break asunder,
 that which your *Carnal Policy* hath invented, and which by your
Carnal Weapons ye would uphold: and make you to know, there
 is a *God* in *Heaven*, who carries his *Lambs* in his *Arms*, which are
 come among *Wolves*, and are ready to be *torn* in *pieces* in every
 place, yea, in your *Steeple-houses*; where are *People* without *Reason*, and that have not *natural Affection*. Therefore all ye *Petty-Constables*, *Sheriffs* and *Justices*, take *Warning*; and take heed,
 what ye do against the *Lambs* of *Christ*: for *Christ* is come, and
 coming, who will give to every one of you a *Reward* according
 to your *Works*, you which have the *Letter*, which speaks of *Christ*;
 but now ye are *persecuting* that, which the *Scripture* speaks of: so
 your *Fruits* make you manifest. Therefore every one, *Sheriff*,
Justices, *Constables*, &c. see, what ye do *possess*; Consider, what
 ye do *possess*, and what a *Profession* ye are now in, that all these *Carnal Weapons* are now set up against the *Innocent*, yea, against the
Truth. Which shews, that ye have not the *Spiritual Weapons*; that
 they are not among you: and that ye want the *Counsel* of *Samuel*,
 yea, ye want the *Counsel* of such a *Man* among you, who said; *Let the Apostles alone: If it be of God, it will stand; if it be not, it will come to nought*. But ye may see your selves on the *Contrary*, in the
Spirit of them that came with *Judas*, with *Swords* and *Staves* from
 the *Chief-Priests* against *Christ*: still it is against *Christ*, where he
 is made manifest. *Paul* (while *Saul*) went against him, though
 he professed a *Christ*, that was to come; and the *Jews*
 professed a *Christ*, that was to come: Yet *Paul* persecuted him,
 where he was manifested in his *Saints*. So ye profess a *Christ*, that
 is come, but *persecute* him, where he is manifest. You that have
 the *Letter*, the *High-Places*, the *Synagogues*, you *persecute* him,
 where he is made manifest in his *Saints*, as the *Jews* did. They
 who were in the *Letter*, out of the *Life*, *persecuted* them, that were
 in the *Life* of that, which they profess in the *Letter*: So now do
 you *persecute* them, that are in the *Life*, and are your selves *Strangers* to it; as your *Fruits* make appear. You have numbred the
People of *God* amongst *Transgressors*; but have you *prisoned* any of
 the *Rogues* and *Transgressors* you speak of? you have *prisoned* the
Innocent, and let the others go free.

G. F.

When I had sent abroad the fore-going *Papers* concerning the
Watches, that were then set up to *Intercept* and *Stop* Friends in their
Travels in the *Work* of the *Lord*; so great a sense came upon me of
 the *Darkness* and *Vail*, that was over the *Priests* and *Professors* of
Christianity, that I was moved to give forth the following *Paper*, as
 An *Awakening Warning* to them.

‘ *Blind-*

1656.

Lancaster
Gaol

*B*lindness hath happened to the *professed Christians* of the *Letter*
 now a days, as *Blindness* happened to the *Jews*; who profes-
 sed the *Letter*, but owned not the *Life*, which the *Letter* speaks
 of: As the *Christians* now, to whom this *Blindness* hath hap'ned,
 who profess the *Scripture*, but own not the *Life*, which the *Scripture*
 speaks of. For against the *Life* the *Jews* stood, who profess
 the *Letter* of the *Scripture*; but they were *Blind*, they gathered
Counsel against the *Life*: they were in an *Uproar*, when the *Babe*
 was born in *Bethlehem*, *Herod* and all the *Chief Priests*. And *Herod*
 sought to destroy all the *young Children* in *Bethlehem*, yet missed the
Babe; *Herod*, that *Fox*, though he slew *John*, and put him to
death. And you may here see, how the *Literal Professors* did stand
 up, not for the *Truth*, but quite against it: Furthermore, the
Chief-Priests consulted together, how they might take *Jesus* by
Subtily, and put him to *death*; mark, by their *Subtily*. The *Pro-*
fessors of a *Christ* that was to come, they preached of a *Messias*, of
 a *Christ*, of a *Saviour*; but denied the *Life*, when he was made
 manifest. The *Chief-Priests* and the *Council* gathered together,
 they profess his words; and the *Chief-Priests*, who were gathered
 together with the *Council*, said: *That his Disciples had stolen him*
away by Night; and gave large *Monies* to the *Souldiers* to declare this.
 Likewise in the day, when the *Children of Israel* were in *Egypt*, and
 they with their *Children* began to spread and multiply; *Come*, said
 the *Egyptians*, *Let us deal wisely with them to Afflict them, and tax*
them: Which held, until the *Lord* overthrew their *Oppressors*, and
 brought out his *Seed* by his mighty *Power* from under the *Oppressor*,
 and exalted his *Son* above all; though the *Hearthen* raged, and the
People imagined *vain things*: and he made his *Power* known; that
 all might see, that there was no *God* upon the *Earth*, but himself.
 This *Power* now hath brought forth the *Work* of the *Lord*! Many,
 who be turned to the *Light*, *Christ*, have received the *Power* of
God, and are thereby become the *Sons of God*. Now this *Birth*,
 that is born of *God*, are all the *Powers* of the *World* joined together
 to *Crucify*, to put to *Death* those *Jews* in the *Spirit*, as they did put
Christ to *Death* in the *Flesh* formerly. This is the *Birth*, that all
 the *Wicked World* is enraged against, and mad at: Against this they
 set their *Watches*, this *Birth*, brought forth by the *Mighty God* of
Jacob, who rides upon the *High-places* of the *Earth*: This is the
Birth, that the profess *Christians* without the *Life* in our *Days* and
Age rage against, and lay out all their *Wisdom* about. Are not the
Chief-Priests and *Wise Men* of the *Earth* consulting together, how they
 might destroy this *Birth*? Is not this the *Birth*, that is banished out
 of your *Hearts*, you that profess the *Scripture*, and are *Talkers* of
 it, but do not own the *Light* and *Life*, which the *Scripture* speaks
 of, as the *Jews* would not; and so will not have *Christ* to *Reign*
 over you, as they would not? Do you not hate out of your *Syna-*
gogues, and before *Magistrates*? Do you not herein fulfil *Christ's*
Words, who said to his *Disciples*; *They should be hated out of the Syna-*
gogues, and before Rulers? Do you not *Persecute* them from *City*
 to

1656. *to City?* Do you not almost fill your *Prisons* with them? And now
 ~~~~~ set your *Watches*, that none should go to *Visit* them, whom ye have  
 ~~~~~ put into *Prison*? Is not this an *Unchristian Spirit*? How can you  
 ~~~~~ for *shame* say, You are *Upholders* of *Truth*? Or how can you for  
 ~~~~~ *shame* say, that *Truth* hath been *profest* among you? Yet we say,  
 ~~~~~ *We Grant*, that you have *talked* of it. And how can you for  
 ~~~~~ *shame* say, *The Gospel shines among you*, when you will not own it,  
 ~~~~~ the *Life* of it, when you call it *Error*, and the *evil Seed*? Yea, the  
 ~~~~~ very *Truth*, yea, the very *Life* of *Truth* ye have *blasphemed against*  
 ~~~~~ now, as the *Jews* did against *Christ*, calling him a *Devil*; you now  
 ~~~~~ call it *Error*, and the *Evil Seed*, and stand up against it, and turn  
 ~~~~~ the *Sword* against it. As it was in the days of the *Jews*, who turn-  
 ~~~~~ ed the *Sword* against *Christ*; so it is in these days of the *Professed*  
 ~~~~~ *Christians* of the *Scripture*, but out of the *Life*, that gave it forth;  
 ~~~~~ as it was with the *Jews* outward in the *Flesh*, who were not the *Jews*  
 ~~~~~ in the *Spirit*. And is it not a *shame* to all the *Ministers* of the *Gospel*,  
 ~~~~~ (as they are called) that they can find no *better Way* to maintain  
 ~~~~~ that, which they call the *Truth*, and their *Gospel*, than by *Carnal*  
 ~~~~~ *Weapons*, *Stocks* and *Prisons*, and *Whips*, *Watches* and *Wards*, and  
 ~~~~~ *Powers* of the *Earth*? Were these the *Apostles Weapons*? *Carnal*  
 ~~~~~ *Watches* and *Wards*, *Stocks* and *Prisons*, and *haling* out of the *Syna-*  
 ~~~~~ *gogues*, when they came to *speak*? Judge your selves, what an *Anti-*  
 ~~~~~ *christian Spirit* you have. Never talk of defending *Truth*, with that  
 ~~~~~ which is against *Truth*. For are you not setting up the *Rabble* of  
 ~~~~~ the *World* against it? Do they not Join with you, with *Swords* and  
 ~~~~~ *Staves* against it? And is this the *Life* of *Christians*? Is not this the  
 ~~~~~ *Life* of *Error*, and of the *Evil Seeds-man*? Surely, ye would  
 ~~~~~ find *Work* enough, if ye were in the *Fear* of the *Lord*, to turn  
 ~~~~~ your *Swords* against the *Prophaneness*, the *Oaths* and *Wickedness*, that  
 ~~~~~ is in your *Streets* and *High-ways*: How do they ring like *Sodom*, and  
 ~~~~~ give a sound like *Gomorrhah*! But they are become a *Prey* in this  
 ~~~~~ your *Age*, that *Reprove* in your *Gate Sin*, *Wickedness* and *Prophane-*  
 ~~~~~ *ness*: They are become your *By-word*. Against them your *Coun-*  
 ~~~~~ *cils* are gathered, and them you cast into *Prison*, and *hale* them  
 ~~~~~ out of your *Synagogues*: and cast them likewise into *Prison*, that  
 ~~~~~ write against it, and speak against it; and set your *Guards* to stop  
 ~~~~~ and hinder any from *Visiting* them, whom you cast into *Prison*, and  
 ~~~~~ give them the Names of *Vagabonds* and *Wanderers*. Was ever the  
 ~~~~~ like heard in the days of the *Heathen* against the *Apostles*, who  
 ~~~~~ witnessed the *Gospel*? Did they set *Guards* and *Watches* in every  
 ~~~~~ *Town*, in every *City*, to take the *Disciples*, the *Brethren*, the *Be-*  
 ~~~~~ *lievers*, that heard, that the *Apostles* were cast into *Prison*, and came  
 ~~~~~ to see, what they wanted? Shew ye not as much *Rage* and *Fury* now  
 ~~~~~ in your *Age*, as was in those, that were in that *Age*? And how  
 ~~~~~ can you talk of the *Gospel*, and of defending the *Gospel*, when you  
 ~~~~~ are setting *Guards* and *Watches* against it, and are defending that,  
 ~~~~~ which stands against it; and the *Lambs* of *Christ* are almost *torn to*  
 ~~~~~ *pieces* amongst you, who are like *Wolves*? for the *Lord* hath now  
 ~~~~~ sent his *Lambs* amongst *Wolves*. And have not you *profest* the words  
 ~~~~~ of *Christ*, and of the *Prophets* and *Apostles*, as the *Jews* had long  
 ~~~~~ *profest* the *Scriptures*, the words of *Moses*, and of the *Prophets*, that  
 ~~~~~ pro-

'prophefied of *Chrift*, that was to come; and flood againft him, 1656.  
 'when he was come? as you do in this Day of his Reign, and in this  
 'Day of his glorious *Gofpel*, who are *perfecuting* the *Meffengers* of it, Lancefton  
 'imprifoning them, *perfecuting* them in your *Streets* and *High-ways*, 6th  
 'and now fetting up your *Watches* againft them, who bring you the  
 'glad *Tidings* of *Peace* to your *Souls*; *whoſe Feet are beautiful a Top of*  
 'the *Mountains*; Mark, a *Top of the Mountains*, that, againft which the  
 'Mountains *rage* and *ſwell*: but God will make them to *melt*; the *Sun*  
 'is riſen, which will make them to *melt*. And God will cleave the *Rocks*  
 'and *Mountains* aſunder, and make the *Hills* to bow perpetually: for  
 'his *Son* he will exalt, and his *Glory* he will give to him, and not to ano-  
 'ther. Therefore be awakened, ye *Rulers* of the *Earth*, and take *Counſel*  
 'of the *Lord*, and take not *Counſel* together againft him. Make not your  
 'Bonds ſtrong; and ſet not your ſelves in *Battel* againft him: for ye will  
 'be found but as *Briers* and *Thorns* before him, which the *Fire* ſhall  
 'conſume. Therefore be awakened, all ye that be *Talkers* of the  
 'Scripture, and that gather your ſelves together by your *Multitudes*  
 'and *Meetings*, and have had your *Teachers*; but not having the  
 'Spirit, that gave forth the *Scriptures*, the *Lord God* of *Glory*, the  
 'Father of *Spirits* will ſcatter you: all your *Bonds* will not hold you  
 'together, who are out of the *Spirit*, which is the *Bond* of *Peace*.  
 'The *Threſhing Inſtrument* is gone forth, which will beat the *Hills* to  
 'pieces: *Sion* is riſen to *Threſh*; out of the holy *Mountain* is the  
 'Trumpet ſounded. Stand not up againft the *Lord*: for all *Nations*  
 'are with the *Lord* as the *Drop* of a *Bucket*. He that meaſures the  
 'Waters in the hollow of his *Hand*, and weighs the *Earth* in *Scales*,  
 'the *Lord of Hoſts* is his *Name*; who is now riſen and riſing, to plead  
 'the *Cauſe* of the *Innocent*: who is exalting his *Son*, and bringing his  
 'Sheep to him. Now are they ſeen and known, that feed upon *wind*,  
 'that are liſted up, given up to believe *Lies*; who report, and ſay,  
 'Report, and we will report it. Now are they ſeen, who have a *Form*  
 'of *Godlineſs*, but the *Power* is denied by them; ſo *Chriſt* is denied,  
 'the *Power* it ſelf is denied: for *Chriſt* is the *Power* of *God*. And the  
 'Power being denied by you, that have a *Form* of *Godlineſs*, that  
 'have the words of the *Scriptures*, the *Gofpel* is denied: for the *Gofpel*  
 'is the *Power* of *God*. And thus it is among you, that have the  
 'Knowledge and *Wifdom* that is *ſenſual*, *earthly* and *devilish*: Doth  
 'it not appear ſo? Let your *Gaols* and *Watches* witneſs your *Fruits*  
 'in every *Town*. Your *Wifdom* is earthly, ſenſual and *Deviliſh*: ſo  
 'you have a *Knowledge* and *Wifdom*, but not that which is from above;  
 'for that is *pure* and *gentle*, and ſo is not your *knowledge*: But to know  
 '*Chriſt*, is *Life Eternal*. Now your *Fruits* have maniſteſted, that you  
 'are not of this; and ſo out of the *Power* of *God*, which is the *Croſs*  
 'of *Chriſt*: For you are found in the *World*, out of the *Power* of  
 'God, out of the *Croſs* of *Chriſt*, *perfecuting*. So that which doth  
 'perfecute, and ſend forth *Writings* and *Decrees* to ſtop all, and take  
 'up all, and ſet *Watches*, and prepare *Bonds* to ſtint the *Lord*, to Im-  
 'prison and *perfecute*, and ſuffer none to go to viſit them; This ſhews,  
 'you are not *Chriſtians*, but ſtand againſt a *Chriſtian's* *Life*, which is  
 'to love your *Enemies*. Where is your *Heaping up Coles of Fire*? your  
 'Love to your *Enemies*, who are thus *perfecuting* your *Friends*? He

1656. "came to his own, and his own received him not : Here is a turning the  
 ~~~~~ Sword against the just. Do you shew here a *Christian's Life*, or your  
 Lancastl selves *Christians*, who are filling your Gaols with the *Christians* in
 Gaol the Spirit, you that be in the Letter (in Shadows) as the Jews in
 'the Letter did put the Jews in the Spirit into Prison? Is not this the
 'Fruit in our Days of the *Christians* in the Letter, to put the *Christi-*
 'ans in the Spirit into Prison? And doth not this shew, that your
 'Decrees, which you have sent forth, proceed from Death, who thus
 'Act against the Life, and them that be in it ; which the *Scriptures*
 'were given forth from? Is it not here, as it was with Saul, when
 'he went to persecute, to hale to Prison, and bind all, that he could
 'find, calling upon that Name, who were *Christians* in the Life, the
 'Spirit, such as now you are persecuting, because they are in the
 'Life, though you profess their Words? Are not your Decrees gone
 'forth from the same Spirit of Envy, against the same Spirit of Christ
 'they were in? Is it not manifest to all, that fear God, and to the
 'sober-minded and honest-hearted People, that see your Practices,
 'your Decrees, your Letters to stop, to molest, to hinder, to Imprison
 'them that are moved of the Lord to do his Will, or to go to Visit
 'Prisoners, whom you have Imprisoned? Doth this shew you to have
 'a Spirit like Paul, yea, or nay? or are you not quite contrary, like
 'to them, that persecuted Paul? The Day hath declared it. To that
 'of God in you all I speak, which shall witness it at the Last Day, in
 'the Day of Judgment. Persecution was blind in all Ages ; and Mad-
 'ness and Folly led it : Yet Persecution got always a Form or Presence
 'of Godliness, or to talk of Religion, as in the Days of Moses, in the
 'Days of Jeremy, in the Days of Christ, and of the Apostles. Come,
 'saith the Council, Let us crush them, while they are Young ; they have
 'almost over-spread the Nation in every Corner. This is as much as to
 'say ; Let us put this Birth to Death, as Pharaoh and Herod did the
 'Children : But the Lord caused his Truth the more to spread. For
 'you may read, what Numbers came out of Egypt ! and what Multi-
 'tudes followed Christ ! Therefore, with Consideration read these
 'Lines, and not with Fury ; and let not Foolishness appear : But
 'consider in Humility your Ways you act in, and your Paths you go
 'in ; and what Spirit you are of, and what the End of your Conver-
 'sation is, now see : For in Love to your Souls I write, that in the
 'Day of your Visitation you may consider it.

'From him who loveth Righteousness, and the establishing of it, and
 'Truth, and Peace, and Faith, which is by Christ Jesus (Mercy
 'and Peace be multiplied among such!) But a Witness against all
 'Hypocrites, and all who have a Profession, but live out of the
 'Possession ; who are in an Hypocritical Religion, in the Lusts
 'and Fashions of the World, having a Form of Godliness, but
 'standing against the Power with might and main, Sword and Staff.
 'Which things declare your Conversation and Practices to be out of
 'Christ's Life, against the Gospel-practice, and contrary to the
 'Manner and Order of the Saints.

G. F

We

We were continued in *Prison*, till the next *Affize*: before which ^{1656.} time divers *Friends*, both Men and Women, were sent to *Prison*, that had been taken up by the *Watches*. When the *Affize* was come, several of these were called before the *Judge*, and *Indicted*: and tho' the *Jailer* brought them into *Court*, yet they *Indicted* them, that they came in by *Force of Arms*, and in an *hostile manner*: And the *Judge* *fined* them, because they would not *put off their Hass*. But we were not called before the *Judges* any more; but they let us alone.

Great *Work* we had; and *Service* for the *Lord*, both between the *Affizes*, and after, amongst the *Professors* and *People* of all sorts: for many came to see us, and to reason with us. And *Elizabeth Tre-lawny* of *Plimouth* (who was the Daughter of one called a *Baronet*) being *Convinced*, (as was formerly mentioned) the *Priests* and *Professors*, and some great *Persons* of her *Kindred* were in a great *Rage* concerning her; and writ *Letters* to her. And she being a *Wife* and *Tender Woman*, and fearing to give them any *Advantage*, sent their *Letters* to me; and I answered them, and returned them to her again, for her to send the *Answers* to them. Which she did: till growing in the *Power* and *Spirit*, and *Wisdom* of *God*, she came her self to be able to Answer the wisest *Priest* and *Professor* of them all; and had a *Dominion* over them all in the *Truth*, through the *Power* of the *Lord*, by which she was kept faithful to her *Death*.

Now, while I was in *Prison* here, the *Baptists* and *Fifth-Monarchy-Men* prophesied, That this Year *Christ* should come, and *Reign* upon *Earth* a *Thousand Years*. And they looked upon this *Reign* to be *Outward*: When as he was come inwardly in the *Hearts* of his *People*, to *Reign* and *Rule* there; and these *Professors* would not *Receive* him there: So they failed in their *Prophecy* and *Expectation*, and had not the *Possession* of him. But *Christ* is come, and doth dwell in the *Hearts* of his *People*; and *Reigns* there: And *Thousands*, at the *Door* of whose *Hearts* he hath been knocking, have opened to him; and he is come in, and doth *Sup* with them, and they with him, the *heavenly Supper* with the *heavenly* and *spiritual Man*. So many of these *Baptists* and *Monarchy-People* turned the greatest *Enemies* to the *Possessors* of *Christ*: But he *Reigns* in the *Hearts* of his *Saints* over all their *Envy*.

At the *Affize* divers *Justices* came to us, and were pretty *Civil*, and Reasoned of the *things* of *God* pretty soberly; expressing a *Pity* to us. There came also *Capt. Fox*, who was Governour of *Pendennis-Castle*, and lookt me in the Face, and said never a word; but went his way to his Company: and told them; He never saw a *simpler Man* in his *Life*. I called after him, and said; 'Stay *Man*, we will see, who is 'the *simpler Man*. But he went his way: A *light*, *Chaffy* *Man*.

There came also at the *Affize*, one *Thomas Lower* to Visit us: and he offered to give us *Money*, which we refused; accepting nevertheless of his *Love*. He asked us many *Questions* concerning our *denying* the *Scriptures* to be the *Word* of *God*? and concerning the *Sacraments*, and such like: To all which he received *Satisfaction*. And I spake

1656. unto him; and he afterwards said: My Words were as a flash of Lightning, they ran so through him. And he said, He never met with such wise Men in his Life, for they knew the Thoughts of his Heart; and were, as the wise Master-Builders of the Assemblies, that fastened their Words, like Nails. He came to be Convinced of the Truth, and remains a Friend to this Day. When he came home to his Aunt Hambley's (where he then lived), and made Report to her concerning us; She, with her Sister Grace Billing, hearing the sound of Truth, came afterwards to Visit us in Prison, and was Convinced also. And great Sufferings and Spoilings of Goods both he and his Aunt have undergone for the Truth's sake.

About this time I was moved to give forth the following Paper to Friends in the Ministry.

Friends,

IN the Power of life and wisdom, and dread of the Lord God of life, and Heaven and Earth dwell; that in the wisdom of God over all ye may be preserved, and be a Terror to all the Adversaries of God, and a Dread, answering that of God in them all, spreading the Truth abroad, awakening the Witness, confounding the Deceit, gathering up out of Transgression into the Life, the Covenant of Light and Peace with God. Let all Nations hear the sound by Word or Writing: Spare no Place, spare no Tongue, nor Pen; but be obedient to the Lord God: go through the Work, and be valiant for the Truth upon Earth; tread and trample all that is Contrary, under. Ye have the Power, do not Abuse it; and Strength and Presence of the Lord, eye it, and the Wisdom: that with it you may all be ordered to the Glory of the Lord God. Keep in the Dominion, keep in the Power over all Deceit; tread over them in that, which lets you see to the Worlds End, and the utmost Parts of the Earth. Reign and Rule with Christ, whose Scepter and Throne is now set up, whose Dominion is over all to the Ends of the Earth; whose Dominion is an everlasting Dominion, Throne an everlasting Throne, Kingdom an everlasting Kingdom, Power above all Powers. Therefore this is the Word of the Lord God to you all: Keep in the wisdom of God, that spreads over all the Earth; the wisdom of the Creation, that is Pure from Above, not destructive. For now shall Salvation go out of Zion, to Judge the Mount of Esau: and now shall the Law go forth from Jerusalem, to Answer the Principle of God in all; to hew down all Inventions and Inventions. For all the Princes of the Earth is but as Air to the Power of the Lord God, which you are in, and have cast off: Therefore Live in it, that is the Word of the Lord God to you all; and do not Abuse it: And keep down and Low; and take heed of false Joys, that will Change.

Bring all into the Worship of God: Plow up the fallow Ground, thresh and get out the Corn; that the Seed, the Wheat, may be gathered into the Barn: that to the Beginning all People may come, to Christ, that was, before the World was made. For the Chaff is come upon the Wheat by Transgression: he that treadeth it out, is out of Transgression, and fathoms Transgression; and puts a difference

'ence between the *precious* and the *vile*; and can pick out the *Wheat* from the *Tares*, and gather into the *Garner*: so brings to the lively *Hope* the *Immortal Soul* into *God*, out of which it came. And none worships *God*, but who comes to the *Principle* of *God*, which they have transgressed; and none are *plowed up*, but who comes to the *Principle* of *God* in him, that he hath transgressed: then he doth *service* to *God*, then is the *planting* and the *watering*; and the *Increase* from *God* cometh. So the *Ministers* of the *Spirit* must minister to the *Spirit*, that is in *Prison*, which hath been in *Captivity* in every one; that with the *Spirit* of *Christ* People may be led out of *Captivity* up to *God*, the *Father* of *Spirits*, and do *service* to him, and to have *Unity* with him, with the *Scriptures*, and one with another. And this is the *Word* of the *Lord God* to you all, and a *Charge* to you all in the presence of the living *God*, Be *Patterns*, be *Examples* in all *Countries*, *Places*, *Islands*, *Nations*, where-ever you come; that your *Carriage* and *Life* may preach among all sorts of *People*, and to them: then you will come to walk *Chearfully* over the *World*, Answering that of *God* in every one, whereby in them ye may be a *Blessing*, and make the *Witness* of *God* in them to *bless* you: Then to the *Lord God* you will be a *sweet Savour*, and a *Blessing*.

'Spare no *Deceit*, lay the *Sword* upon it; go over it: Keep your selves clear of the *Bloods* of all *Men*, either by *Word*, or *Writing*, or *Speaking*; and keep your selves clean, that you may stand in your *Throne*, and every one have his *Lot*, and stand in the *Lot* in the *Ancient* of *Days*. And so the *Blessing* of the *Lord* be with you, and keep you over all the *Idolatrous* *Worships* and *Worshippers*: let them know the *Living God*; for *Teachings*, *Churches*, *Worships*, must be thrown down with the *power* of the *Lord God*, set up by *Man's* *earthly Understanding*, *Knowledge* and *Wills*. For this all must be thrown down with that, which gave forth *Scripture*; and who be in that, Reigns over it all: That is the *Word* of the *Lord God* to you all. In that is *God* *Worshipped*, that brings to declare his *Will*; and brings to the *Church* in *God*, the *Ground* and *Pillar* of *Truth*: for now is the mighty *Day* of the *Lord* appeared, and the *Arrows* of the *Almighty* gone forth; which shall stick in the *Hearts* of the *Wicked*. Now will I *Arise*, saith the *Lord God* *Almighty*, to trample and Thunder down *Deceit*, which hath long reigned, and stained the *Earth*: Now will I have my *Glorious* out of every one. The *Lord God* *Almighty* over all in his *Strength* and *Power* you keep, to his *Glorious*, that you may come to Answer that of *God* in every one in the *World*. Proclaim the mighty *Day* of the *Lord* of *Fire* and *Sword*, who will be worshipped in *Spirit* and in *Truth*; and keep in the *Life* and *Power* of the *Lord God*, that the *Inhabitants* of the *Earth* may tremble before you: That the *Lord God's* *Power* and *Majesty* may be *Admired* among the *Hypocrites* and *Heathens*, and ye in the *Wisdom*, *Dread*, *Life*, *Terror* and *Dominion* Preserved to his *Glorious*: that nothing may Rule or Reign, but *Power* and *Life* it self; and in the *Wisdom* of *God* ye may be preserved in it. And this is the *Word* of the *Lord God* to you all, and the *Call* is now *Out of Transgression*; the *Spirit* bids, *Come*: and the *Call* is now from all *false* *Worships* and

1656. *and Gods, and from all Inventions and dead Works to serve the living*
God ; and the Call to Repentance, to the Amendment of Life, where-
by Righteousness may be brought forth ; which shall go through-
out the Earth. Therefore ye, that be Chosen and Faithful, which
are with the Lamb, go through your Work faithfully, and in the
Strength and Power of the Lord : and be obedient to the Power ; for
that will save you out of the Hands of unreasonable Men, and pre-
serve you over the World to himself : hereby you may live in the
Kingdom, that stands in Power, which hath no end ; where glory
and life is.

For Tho. Mounis.

G. F.

After the Affize, the Sheriff, with some Souldiers came to guard a Woman to Execution, that was sentenced to die ; and we had a great deal of Discourse with them. One of them wickedly said, *That Christ was as passionate a Man, as any that lived upon the Earth :* for which wicked Saying we rebuked him. Another time we asked the Jailor, what Doings there were at the Sessions ? and he said, *Small Masters ; only about Thirty for Bastardy.* We thought it very strange, that they, who professed themselves Christians, should make small Masters of such things : But this Jailor was very bad himself, and I often admonished him to Sobriety ; but he would Abuse People, that came to Visit us. Edward Pyot had a Cheese sent him from Bristol from his Wife ; and the Jailor took the Cheese from him, and carried it to the Mayor, to search it for Treasonable Letters, as he said : And though they found no Treason in the Cheese, they kept it from us. This Gaoler might have been made Rich, if he had carried himself Civilly ; but he sought his own Ruin. Which soon after came upon him : For the next Year he was turned out of his Place, and for some wickedness was cast into the Jail himself ; and there begged of our Friends. And for some Unruliness in his Carriage, he was by the succeeding Jailor put into Doomsdale, and lockt in Irons, and beaten ; and bid to Remember, *how he had abused those good Men, whom he had wickedly, without any Cause, cast into that nasty Dungeon :* and told, *That now he deservedly should suffer for his wickedness ; and the same Measure he had meted to others, he should have meted out to himself.* He grew to be very poor, and died in Prison ; and his Wife and Family came to Misery.

While I was in Prison in Lancaster, there was a Friend went to Oliver Cromwel, and offered himself Body for Body, to lie in Doomsdale-Prison for me, or in my stead ; if he would take him, and let me go at Liberty. Which thing so struck him, that he said to his great Men and Council ; *Which of you would do so much for me, if I were in the same Condition ?* And though he did not accept of the Friend's Proffer, but said, *He could not do it, for that it was contrary to Law ;* yet however, the Truth thereby came mightily over him. A good while after this he sent down Major General Desborow, pretending to set us at Liberty : And when he came, he proffered us, *If we would say, We would go home, and preach no more, we should have our*
 Liberty ;

Liberty ; but we could not promise him so. Then he urged, that we should *promise to go home, if the Lord permit* : Whereupon Edward Pyot writ him this following Letter.

1656.
Laceston

To Major General Desborow.

Friend,

Though much might be said, as to the *Liberty* of *English-men*, to *Travel* in any part of the *Nation* of *England*, it being as the *English-man's House* by the *Law*, and he to be *protected* in any part of it; and if he transgresses the *Law*, the *penalty* upon the *Transgressor* is to be inflicted. And as to *Liberty* of *Conscience*, which is a *natural Right*, and a *Fundamental*; and the *Exercise* of it, by those who profess *Faith* in *God* by *Jesus Christ*, is to be *protected*: as by the *Instrument* of *Government* appears; though they differ in *Doctrine*, *Worship* and *Discipline*: provided, the *Liberty* extend not to *Papery*, or *Prelacy*, nor to *Licentiousness*. Where these *Rights* are denied us, our *Liberties* are infringed; which are the *Price* of much *Blood* and *Treasure* in the late *Wars*. Yet in the *Power* of *God* over all, by which all are to be ruled, are we, and in it dwell, and by it alone are guided to do the *Will* of *God*; whose *Will* is *free*: and we, in the *freedom* of his *Will* walk by the *Power*, either as it *Commands* or *Permits*, without any *Condition* or *Enforcement* thereunto by *Men*; but as the *Power* moves either by *Command*, or *Permission*. And although we cannot *Covenant* or *Condition* to go forth of these *Parts*, or to do this or that thing, *if the Lord permit* (for that were to do the *will* of *Man* by *God's Permission*) yet 'tis like, we may *pass* forth of these *Parts* in the *liberty* of the *will* of *God*, as we may be severally moved, and guided by the *pure Power*, and not of *Necessity*. We, who were first *Committed*, were *passing* homewards, when we were apprehended; and, as far as I know, we might *pass*, if the *Prison-Doors* were *Commanded* to be *Opened*, and we *freed* of our *Bonds*. Should we *stay*, if the *Lord* commands us to go; or should we go, if the *Lord* command us to *stay*; Or having no *Command* to *stay*, but being *permitted* to *pass* from hence, the *pure Power* moving thereto, and we yet *stay*; or go, when as before commanded to *stay*; we should then be *Wanderers* indeed: for such are *Wanderers*, who *wander out* from the *Will* and *Power* of *God*, abroad, at large, in their own *Wills* and earthly *Minds*. And so, in the *fear* of the *Lord* *God* well weigh and consider, with the *just Weight* and *just Ballance*, that *Justice* thou may'st do to the *Just* and *Innocent* in *Prison*.

Edward Pyot.

Some time having passed, after the *fore-going* was delivered him, and he not giving any *Order* for our *Discharge*, I also writ unto him, as followeth:

To

1656:


Lancefon

G

To Major General Desborow.

Friend,

' **W**E, who be in the *Power of God*, the *Ruler of all*, the *Up-*
 ' holder of all things, and know and dwell in his *Power*, to
 ' it we must be *Obedient*; which brings us to stand out of all *Men's*
 ' *Wills*, not limited. To say, *We will, if the Lord permit*, in a *Case*
 ' of *Buying and Selling* to get *gain*, if the *Intent* be so to do, may be
 ' done: but we standing in the *Power of God* to do his *VWill*, and to
 ' stand out of *Man's will*, If *Man* propound, *VVe shall have our*
 ' *Liberty*, if we will say, we will go to our outward *Being*, if the *Lord*
 ' permit, if it be the *VWill of God*; and because we cannot say these
 ' Words in this case, shall not have our *Liberty*; when we know,
 ' that the *will of God* is, we shall go to speak at some other *Place*: here
 ' we cannot say these Words truly. For to say, *We will go to our out-*
 ' ward *Habitation*, if it be according to the *will of God*, when we know,
 ' the *will of God* is otherwise; we cannot speak so truly and clearly.
 ' Neither can any *Man* say so to him, that requires it of him; who
 ' stands in the *Power*, and knows the *Power of God* to lead him, accord-
 ' ing to *God's will*, and it leads him to another *place*, than that which
 ' is called the outward *Home*. But the *Son of God*, who came to do,
 ' and did the *will of God*, had no *place*, whereon to lay his *Head*:
 ' And the *Apostles*, and many of the *Followers of Christ*, had no cer-
 ' tain dwelling-place. Now, if these should have been restrained, be-
 ' cause they could not say, they would go to that which the *world* calls
 ' their outward *Homes*, if it were the *will of God*; when they knew,
 ' it was the *will of God*, they should not; and they could not do the
 ' *will of God* in doing so: and therefore could not speak those words,
 ' to satisfy man's *mind and will*; would not that have been *Evil*?
 ' *Abraham* could not do the *will of God*, but in going from his *Native*
 ' *Country*: And who are of *Faith*, are of *Abraham*, of whom *Christ*
 ' came according to the *Flesh*. Now, if thou alledge and say, *This is*
 ' to let all loose, and at *Liberty to Idleness*; I say, No: such as be in
 ' the *Power of God*, who do the *will of God*, come to receive his *wis-*
 ' dom, by which all his *Creatures* were created; by which to use them
 ' to his *Glory*. So this I shall say: who are moved by the *Lord God*
 ' of *Glory and Power*, to go to their outward *Beings* or *Habitations*,
 ' such of us may go to our outward *Beings* or *Homes*; and there be
 ' diligent in serving the *Lord God*, that they may be a *Blessing* from
 ' the *Lord God* in their *Generation*; diligently serving him in *Life*
 ' and *Doctrine*, in *Manners*, in *Conversation*, in all things. And who
 ' are moved of the *Lord* to go to any other *Place*; we standing in his
 ' *will*, and being moved by his *Power*, which comprehends all things,
 ' and is not to be limited; we shall do his *will*, which we are com-
 ' manded to do. So the *Lord God* open your *Understandings*, that you
 ' may see this great *Power of the Lord*, which he is now manifest-
 ' ing among his *Children* in this his *Day*; that ye may not withstand
 ' it in our *Friends*, that are come into the *Power of God*, and to *God*,
 ' and know him, by whom the *world* was made: by whom all things
 ' were

‘were Created, that were created ; and there was not any thing 1656.
 ‘made, of all that was made, but what was made *for him*, and to 
 ‘*him*, and *by him* : who is the Power of God, who doth Enlighten Lancelton
 ‘every Man, that cometh into the world. Now, our Friends being Gaol
 ‘come to this Light, which cometh from Christ, and having received
 ‘Power from him, by whom all things were Created, who hath all
 ‘Power in Heaven and Earth given to him, who is the wisdom of God ;
 ‘we have received wisdom and power from him : by which the Lord
 ‘doth give us to know, how to use and order the Creatures to the
 ‘glory of him, who is the Creator of all things. So, our Friends
 ‘here are taught of the Lord to be diligent, serving him ; and who
 ‘come into the Life, the Scriptures were given forth from, are given
 ‘up to serve the Lord : And of this I have in all your Consciences a
 ‘Witness. So, if thou open the Prison-Door, we shall not stay there.
 ‘If thou send a Liberate, and set us free, we shall not stay in Prison :
 ‘for Israel is to go out free, whole freedom is purchased by the Power
 ‘of God, and the Blood of Jesus. But who goeth out of the Power
 ‘of God, loseth his Freedom.

The 13th of the 6th
 Month. 1656.

George Fox, and the rest who are
 Sufferers for the Truth in
 Lancelton-Gaol.

After this Major Desborow came to the Castle-green, and there plaid at Bowles with the Justices and others. And several Friends were moved to go to him, and admonish him and them of their spending their Time so vainly ; bidding them Consider, That though they professed themselves to be Christians, yet they gave themselves up to their Pleasures, and kept the Servants of God mean while in Prison : and told them ; The Lord would plead with them, and visit them for such things. But notwithstanding what was writ or said unto him, he went away, and left us in prison : Yet we understood afterwards, that he left the Business to Colonel Bennet ; who had the Command of the Gaol. For sometime after Bennet would have set us at Liberty, if we would have paid his Gaoler's Fees : But we told him, We could give the Gaoler no Fees ; for we were innocent Sufferers : and how could they expect Fees of us, who had suffered so long wrongfully ? After a while this Colonel Bennet coming to Town, sent for us to an Inn, and insisted again upon Fees ; which we refused : And at last the Power of the Lord came so over him, that he freely set us at Liberty. It was on the Thirteenth Day of the Seventh Month, 1656. that we were set at Liberty : and we had been Prisoners Nine Weeks at the first Assize, called the Lent-Assize, which was in the Spring of the Year.

Observing, while I was here a Prisoner, how much the People (they especially, who were called the Gentry) were addicted and given to Pleasures, and vain Recreations ; I was moved, before I left the Place, to give forth several Papers, as a Warning unto them, and unto all, that so Mispend their Time. One of which was thus directed :

1656,

Lancaster
April. 1

This to go abroad among them, who are given to Pleasures and Wantonness.

'Sodom and Gomorrah their Sins were Pride, Fulness of Bread
'and abundance of Idleness; whose filthy Conversation vexed
'the righteous Soul of the Just Lot Day by Day, and would not
'take Warning: on whom God sent Fire, and turned them into
'Ashes. And in Spiritual Sodom and Egypt was our Lord Jesus Christ
'crucified; And it is written, *The People sat down to eat and to drink,*
'*and rose up to play: with whom God was not well-pleased; and there*
'*fell three and twenty thousand in one Day: These the Apostle com-*
'*manded the Saints, that they should not follow; for these things*
'*happened to them for Examples, and are written for our Admonition.*
'And God spared not the Old World; but reserving Noah, a Preacher
'of Righteousness, brought the Flood upon the World of the Ungodly,
'making them an Example to all, that after should live Ungodly.
'Mark, ye Ungodly ones, who are as natural brute Beasts, who
'speak great swelling Words of Vanity, alluring through the Lusts of
'the Flesh, through much Wantonness, as they that count it Pleasure
'to Riot in the Day-time, sporting your selves with your own deceiv-
'ings; ye shall receive the Reward of Unrighteousness. Ye are as
'Dogs and Swine turned to the Vomit, and wallowing in the Mire,
'speaking evil of things that ye know not; and unless ye Repent,
'ye shall utterly perish in your own Corruptions. Ye have lived in
'Pleasure on the Earth, and been wanton; ye have nourished your
'Hearts, as in a Day of Slaughter: ye have condemned and killed the
'Just, and he doth not resist you. Go to, Weep and Howl for the
'Misery, that is coming upon you; and she that liveth in Pleasures,
'is dead, while she liveth. God condemned the Cities of Sodom and
'Gomorrah, making them an Example to all those, that after should
'live Ungodly, in the wicked, filthy Conversation: Mark, here is
'your Example. Hear this, ye that are given to Pleasures, and read
'your Examples.

G. F.

Another Paper, upon my taking Notice of the Bowlers, that came to sport themselves in the Castle-green, was as followeth:

'THE Word of the Lord to all you vain and idle-minded People,
'who are Lovers of Sports, Pleasures, and foolish Exercises, and
'Recreations, as you call them; Consider of your Ways, what it is
'you are doing. Was this the End of your Creation? Did God make
'all things for you, and you to serve your Lusts and Pleasures? Did not
'the Lord make all things for you, and you for himself, to fear and
'worship him in Spirit and in Truth, in Righteousness and true Ho-
'liness? But where is your Service of God, so long as your Hearts
'run

'run after *Lusts* and *Pleasures*? ye cannot *serve* God, and the foolish
 'Pleasures of the World, as *Bowling*, *Drinking*, *Hunting*, *Hawking*,
 'and the like: If these have your *Hearts*, God will not have your
 'Lips: Consider, for 'tis true. Therefore from the Lord must you
 'all witness *Woe* and *Misery*, *Tribulation* and *Wrath*, who conti-
 'nue in the Love and Practice of your vain *Sports*, *Lusts* and *Plea-*
 'sures. Now is the *Day*, when all every-where are exhorted to
 'Repentance: O foolish People, wicked and slow of Heart to believe
 'the Threatnings of the Great *Jehovah* against the wicked! What
 'will you do in the Day of the Lord's fierce *wrath*, that makes haste
 'to Come upon the world of *ungodly Men*! And what good have
 'your foolish *Sports* and *Delights* done you, now they are past? Or
 'what good will they do you, when the Lord calls for your *Souls*?
 'Therefore all now *Awake* from Sleep, and see where you are: And
 'let the *Light* of *Jesus Christ*, that shines in every one of your Con-
 'sciences, search you thoroughly; and it will let you clearly see, for
 'all your *Profession* of God, *Christ* and the *Scriptures*, you are *Ignorant*
 'of them, and *Enemies* to them all, and your own *Souls* also: And
 'being found living in *Pleasures*, you are *dead*, while you *live*. And
 'therefore doth the Lord by many *Messengers* fore-warn you, and calls
 'you to *Repentance* and deep *Humiliation*; that you may forsake the
 'Evil of your *Doings*, and so own this *Day* of your *Visitation*, and
 'while you have *Time*, to prize it: lest the things, which belong to
 'your *Peace*, be hid from your Eyes, for your *Disobedience* and *Re-*
 'bellion against the *Holy One*. And then had it been good, that you
 'never had been born: Repent, for the *Kingdom* of *Heaven* is at
 'hand; again I say, Repent!

1656.

Lanceston

To the Bowlers in
the Green.

Given forth in Lanceston-
Gaol in Cornwall.

Being Released, we got Horses, and rid up into the Country towards
Humphry Lower's; and met him upon the Road coming towards us.
 He told us, He was much troubled in his Mind concerning us, and could
 not rest at home; but was going to Colonel Bennet to seek our Liberty.
 But when we told him, We were set at liberty, and were going to his
 House; he was exceeding glad. So to his House we went: and
 there we had a fine, precious Meeting; and many were Convinced,
 and turned by the Spirit of the Lord, to the Lord Jesus Christ's
 Teaching.

Cornwall.

From his House we went to Loveday Hambleys, where also we had
 a fine large Meeting: and the Lord's Power was over all, and many
 were Convinced there also; and turned to the Lord Jesus Christ, their
 Teacher.

After we had tarried there Two or Three Days, we came to Thomas
 Monnce's, where we had a general Meeting for the whole County;
 which, being very large, was held in his Orchard. Friends from *Pli-*
mouth were there, and from many Places; and the Lord's Power was
 over all: and a great Convincement there was in many Places of the
 County. And all their Watches were down in all those Countries;


1656. and all was plain and open : for the Lord had let me see, before I was set at Liberty, that he would make all the Country plain before us. Now Thomas and Ann Curtis, with another, an Alderman of Reading, who was Convinced, had come to Lanceston to see us, while I was a Prisoner : And when Ann, and the other man returned, Thomas Curtis staid behind in Cornwall, and did good Service for the Lord there at that Time.

Lanceston From Thomas Mounce's we passed to Lanceston again, and visited that little Remnant of Friends, that had been raised up there, while we were there in Prison ; and the Lord's Plants grew finely, and were established on Christ, their Rock and Foundation. As we were going out of Town again, the Constable of Lanceston came running to us with the Cheefe, that had been taken from Edward Pyot ; which they had kept from us all this while, and were tormented with it. But we, being now set at Liberty, would not receive it.

Okington. From Lanceston we came to Okington ; and lay at an Inn, which the Mayor of the Town kept. He had stopt and taken up several Friends, but was very Civil to us ; and was Convinced in his Judgment.

Exeter. From thence we came through the Countries to Exeter, where many Friends were in Prison ; and amongst the rest James Nayler. For a little before the Time, that we were set at Liberty, James run out into Imaginations, and a Company with him ; and they raised up a great Darknes in the Nation. And he came to Bristol, and made a Disturbance there : And from thence he was coming to Lanceston, to see me ; but was stopt by the Way, and Imprisoned at Exeter : As were also several others, that were coming to see me ; one of whom, an honest, tender Man, died in Prison there : whole Blood lieth on the Heads of his Persecutors.

That Night, that we came to Exeter, I spake with James Nayler : for I saw, he was out, and wrong ; and so was his Company. The next day, being the First-day of the week, we went to the Prison, to visit the Prisoners ; and had a Meeting with them in the Prison : but James Nayler, and some of them could not stay the Meeting. There came a Corporal of Horse into the Meeting, and was Convinced ; and remained a very good Friend. The next day I spake to James Nayler again ; and he slighted, what I said, and was dark, and much out : yet he would have come, and kissed me. But I said, ' Since he ' had turned against the Power of God, I could not receive his shew of ' Kindness : So the Lord God moved me to slight him, and to set the Power of God over him. So after I had been warring with the World, there was now a wicked Spirit risen up amongst Friends to war against : and I admonished him and his Company. And when he was come to London, his Resisting the Power of God in me, and the Truth that was declared to him by me, became one of his greatest Burdens. but he came to see his Out-going, and to Condemn it ; and after some Time he returned to Truth again : as in the printed Relation of his Repentance, Condemnation and Recovery may be more fully seen.

We passed from *Exeter* through *Collumpton* and *Taunton*, visiting 1656.
Friends; and had *Meetings* amongst them, and declared the *Word* 
of *Life* unto them. And from thence we came to *Puddimoor*, to *William Beaton's*; and on the *First-day* we had a very large *Meet-*
ing there. For a great *Convincement* there was all up and down that
Country, and many *Meetings* we had, and the *Lord's Power* was over
all; and many were turned, by the *Power* and *Spirit* of *God*, to the
Lord Jesus Christ, who *died* for them, and they came to sit under his
free Teaching.

From thence we went to *John Dandy's*, where we had another
precious *Meeting*; and the *Lord's Power* was over all, and many
were *Convinced* of *God's Eternal Truth*. Some *Contention* was raised
by *Professors* and *Baptists*, in some *Places*; but the *Lord's Power*
came over them. From thence we came to *Edward Pyor's* house near
Bristol. It was the *Seventh-day* at *Night*, that we came thither: And
it was quickly noised over the *Town*, that I was come. Now I had
never been there before.

On the *First-day Morning* I went to the *Meeting* in *Broadmead* at *Bristol*; and a great *Meeting* there was, and quiet. Notice was given
of a *Meeting* to be in the *Afternoon* in the *Orchard*. There was at
Bristol a rude *Baptist*, named *Paul Gwin*, who had used before to make
great *disturbance* in our *Meetings*; being encouraged and set on by the
Mayor, who, as it was reported, would sometimes give him his
Dinner to *Incourage* him. And such *multitudes* of rude *People* would
he gather after him, that it was thought, there had been sometimes
Ten thousand people at our *Meeting* in the *Orchard*. As I was going
along into the *Orchard*, the *People* told me, *That Paul Gwin, the*
rude, jangling Baptist, was going to the Meeting: But I bid them,
'Never heed; It was nothing to me, who went to it. When I
was come into the *Orchard*, I stood upon the *Stone*, that *Friends* used
to stand on, when they spake: and I was moved of the *Lord*, to put
off my *Hat*, and to stand a pretty while; and let the *People* look at
me: for some *Thousands* of *People* were there. While I thus stood
silent, this *Rude Baptist* began to find *Faults* with my *Hair*; but I said
nothing to him. Then he run on into *Words*; and at last, *To wise*
men of of Bristol, said he, *I strange at you, that you will stand here,*
and hear a Man speak and affirm that, which he cannot make good.
Then the *Lord* opened my *Mouth* (for as yet I had not spoken a
Word) And I asked the *People*, 'Whether they ever heard me
'speak before: or ever saw me before? And I bid them, 'Take
'notice, what kind of *Man* this was amongst them, that should so
'Impudently say, *That I spake and Affirmed, that which I could not*
'make good; and yet neither he, nor they ever heard me, or saw me
'before. Therefore that was a *lying, envious, malicious Spirit*, that
'spake in him; and it was of the *Devil*, and not of *God*. Therefore
'I charged him in the *Dread* and *Power* of the *Lord*, to be *silent*: And
the *Mighty Power* of *God* came over him, and all his *Company*. And
'then a glorious, peaceable *Meeting* we had, and the *Word* of *Life*
'was divided amongst them; and they were turned from the *Dark-*
'ness to the *Light*, and to *Jesus* their *Saviour*. And the *Scriptures*
'were largely opened to them; and the *Traditions*, and *Rudiments*,
'and

Collump-
ton.
Taunton.
Puddi-
moor.

— near
Bristol.

Bristol-
Meeting.

1656. 'and *ways*, and *Doctrines* of Men were laid open before the People, which they had been in; and they were turned to the *Light* of *Christ*, that with it they might see *them*, and see *him* to lead them out of them. I opened also to them the *Types*, and *Figures*, and *Shadows* of *Christ* in the time of the *Law*; and shewed them, That *Christ* was come, and had ended the *Types*, and *Shadows*, and *Tithes*, and *Oaths*, and put down *Swearing*; and had set up *Tea* and *Nay* instead of it, and a *free Ministry*: for he was now come to *Teach People himself*, and his heavenly *Day* was springing from on high. So for many *hours* did I declare the *Word* of *Life* amongst them in the *Eternal Power* of *God*; that by him they might come up into the *Beginning*, and be Reconciled to him. And having turned them to the *Spirit* of *God* in themselves, that would lead into all *Truth*, I was moved to *pray* in the mighty *Power* of *God*; and the *Lord's Power* came over all. But when I had done, this *Fellow* began to *babble* again; and *John Audland* was moved to bid him *Repent*, and *fear God*. So his own *People* and *Followers* being ashamed of him, he passed away, and never came again to *disturb* the *Meeting*. And the *Meeting* brake up quietly, and the *Lord's Power* and *Glory* shined over all: a blessed *Day* it was, and the *Lord* had the *Praise*. After a while this *Paul Gwin* went beyond the *Seas*; and many *Tears* after, I met with him again at *Barbado's*: of which in its Place.

From *Bristol* we returned to *Edward Pyot's*, where we had a great *Meeting*; and the *Lord's Power* was over all, and *Truth* was declared and spread abroad, and many were turned to *Christ Jesus*, their *Life*, their *Prophet* to teach them, their *Shepherd* to feed them, and their *Bishop* to oversee them. After the *Meeting* was done, I had some Reasoning with some *Professors*; and the *Lord's Truth* and *Power* came over them.

Slatten-
ford.

From *Edward Pyot's* we passed to *Slattenford*, where we had a very large *Meeting* (*Edward Pyot* and another *Friend* being still with me;) and a great turning of *People* there was to the *Lord Jesus Christ*, their *Teacher*: and *People* were glad, that they were brought to know their *Way*, and their *free Teacher*, and their *Saviour Christ Jesus*.

Wiltshire.

On the *First-day* following we went to *Nathaniel Crips* his House, who had been a *Justice of Peace* in *Wiltshire*; where it was supposed, there were between *Two* and *Three Thousand* *People* at a *Meeting*, and all was quiet: And 'the mighty *Power* of *God* was manifest, and *People* were turned to the *Grace* and *Truth* in their *Hearts*, that came by *Jesus Christ*, which would *Teach them to deny all Ungodliness and worldly Lusts*, and to live *soberly and godly in this present world*. So that every *Man* and *Woman* might know the *Grace* of *God*, which had appeared to all *Men*, and which was *saving*, and sufficient to bring their *Salvation*. This was to be their *Teacher*, the *Grace* of *God*, which would teach them how to live, what to do, and what to deny: and would season their *Words*, and establish their *Hearts*. And this was a *free Teacher* to every one of them: so that they might come to be *Heirs* of this *Grace*, and of *Christ*, by whom it came; who hath ended the *Prophets*, and the *Priests* that took *Tithes*, and the *Jewish Temple*. And as for these *Hireling-Priests*

' *Priests* that take *Tithes* now, and their *Temples* (which *Priests* were 1656.
' made at *Schools* and *Colledges* of Man's setting up, and not by *Christ*) they, with all their *Inventions* were to be denied. For the *wisdom*.
' *Apostles* denied the true *Priesthood* and *Temple*, which *God* had com-
' manded, after *Christ* had put an End thereto. So the *Scriptures*,
' and the *Truths* therein contained were largely opened, and the *Peo-*
' ple turned to the *Spirit* of *God* in their *Hearts*; that by it they
' might be led into all *Truth*, and understand the *Scriptures*, and
' know *God* and *Christ*, and come to have *Unity* with them, and one
' with another in the same *Spirit*. And the *People* went away gene-
rally satisfied, and were glad, that they were turned to *Christ Jesus*,
their *Teacher* and *Saviour*.

The next day we went from thence to *Marlborough*, where we had a little *Meeting*. And the *Sessions* being in that Town that day, they were granting forth a *Warrant* to send for me: But one Justice *Stooks* being at the *Sessions*, stopt them; telling them, There was a *Meeting* at his House yesterday, at which were several *Thousands*. So the *Warrant* was stopt, and our *Meeting* was quiet; and several received *Christ Jesus* their *Teacher*, and came into the *New Covenant*, and abode in it. Marlebo-rough.

From hence we went to *Newberry*, where we had a large, blessed *Meeting*; and several were *Convinced* there. Thence we passed on to *Reading*, where we had a large, precious *Meeting* in the *Lord's Power* amongst the *Plants* of *God*; and many of the *World* came in, and were reached, and added to the *Meeting*: and all was quiet, and the *Lord's Power* was over all. We went from *Reading* to *Kingston* upon *Thames*, where a few came in to us, that were turned to the *Lord Jesus Christ*: but since, it is become a Larger *Meeting*. Newberry
Reading.
Kingston
upon
Thames.

Leaving *Kingston*, we rode to *London*. And when we came near *Hide-park*, we saw a great *Concourse* of *People*: and looking towards them, we espied the *Protector* coming in his *Coach*. Whereupon I rode up to his *Coach-side*: and some of his *Life-Guard* would have put me away; but he forbade them. So I rode down by his *Coach-side* with him, declaring, what the *Lord* gave me to say unto him, of his *Condition*, and of the *Sufferings* of *Friends* in the *Nation*; shewing him, how contrary this *Persecution* was to *Christ* and his *Apostles*, and to *Christianity*. When we were come to *James's Park-gate*, I left him; and at parting he desired me to come to his *House*. The next Day, one of his *Wife's Maids*, whose Name was *Mary Sanders*, came up to me at my Lodging, and said; Her Master came to her, and told her, he would tell her some good News: And when she asked him, What it was? He told her, George Fox was come to Town. She replied, That was good News indeed (for she was one, that had received *Truth*) but she said, She could hardly believe him; till he told her, how I met him, and rode from *Hide-Park* down to *James's Park* with him. London.

After a little time *Edward Pyot* and I went to *Whitehall*: And when we came before him, there was one called *Dr. Owen*, Vice-chancellor of *Oxford*, with him. We were moved to speak to *Oliver Cromwel* concerning the *Sufferings* of *Friends*, and laid them before him; and directed him to the *Light of Christ*, who had enlight-
' ned Whitehal.

1656. *ned every Man, that cometh into the World. And he said, It was a Natural Light: 'but we shewed him the Contrary; and manifested, that it was Divine and Spiritual, proceeding from Christ, the spiritual and heavenly Man: and that which was called The Life in Christ the Word, was called The Light in us. The Power of the Lord God arose in me, and I was moved in it to bid him Lay down his Crown at the feet of Jesus: Several times I spake to him, to the same Effect. Now I was standing by the Table: and he came and sat upon the Table's-side by me, and said; He would be as high as I was; and so continued speaking against the Light of Christ Jesus; and went his way in a light manner. But the Lord's Power came over him: so that when he came to his Wife and other Company, he said; I never parted so from them before: for he was Judged in himself.*

After he had left us, as we were going out, many of his Great Persons came about us; and one of them began to speak against the Light, and against the Truth: and I was made to fight him, for speaking so lightly of the things of God. Whereupon, one of them told me, he was the Major-General of Northamptonshire. 'What!' said I, our Old Persecutor, that has persecuted and sent so many of our Friends to Prison, and is a shame to Christianity and Religion! 'I am glad, I have met with thee, said I: And so I was moved to speak sharply to him, of his Unchristian Carriages; and he slunk away: for he had been a Cruel Persecutor in Northamptonshire.

London.
Buckinghamshire.

Northamptonshire.
Nottinghamshire.
Lincolnshire.

Now, after I had visited the Meetings of Friends in and about London, I went into Buckinghamshire, and Edward Pyot with me; and in several Places in that County many received the Truth: and great Meetings we had, and the Lord's Power was eminently manifested. So I passed through Northamptonshire, and Nottinghamshire into Lincolnshire. And after I had had several Meetings in Lincolnshire, I had at last a Meeting, where Two Knights, one called Sir Richard Wrey, and the other Sir John Wrey, with their Wives, were at the Meeting; and one of their Wives was Convinced, and received the Truth, and died in it. When the Meeting was done, we passed away: and it being in the Evening, and dark, a Company of wild Fellows, that were Serving-Men, met me; and encompassed me about with intent (as I apprehended) to have done me some Mischief. But I spake aloud to them, and asked, 'What are ye? Highway-Men? Whereupon some Friends, and Friendly People, that were behind, came up to us, and knew some of them. So I reproved them for their uncivil and rude Carriage; and exhorted them to fear God: and the Lord's Power came over them, and stopt their mischievous Design; blessed be his Name for ever!

Huntingtonshire.
Huntington.

Then I turned into Huntingdonshire: And the Mayor of Huntingdon came to visit me, and was very loving; and his Wife received the Truth.

Cambridgeshire.
Fenn-Country.
Crowland

Thence I passed into Cambridgeshire, and so came into the Fenn-Country; where I had many Meetings, and the Lord's Truth spread. Robert Craven (who had been Sheriff of Lincoln) and Amor Stoddart, and Alexander Parker were with me. We went to Crowland, a very

a very rude Place ; for the *Town's People* were got together at the *Inn* we went to, and were *half drunk*, both *Priest* and *People*. 'I re-
proved them for their *Drunkennes*, and warned them of the *Day* of
the *Lord*, that was coming upon all the *Wicked* ; exhorting them
to leave their *Drunkennes*, and turn to the *Lord* in time. Whilst I
was thus speaking to them, and shewing the *Priest* the *Fruits* of his
Ministry ; the *Priest* and the *Clark* brake out into a *Rage*, and got up
the *Tongs* and *Fire-shovel* at us : so that had not the *Lord's Power*
preserved us, we might have been *Murdered* amongst them. Yet,
for all their *Rudeness* and *Violence*, some received the *Truth* then ;
and have stood in it ever since.

1856.
W
Glouland.

From thence we passed through the Country to *Boston*, where most
of the *Chief* of the *Town* came to our *Inn* ; and the *People* seemed to
be much satisfied. But there was a *Raging Man* in the *Yard* ; and
Robert Craven was moved to *speak* to him, and told him ; He *shamed*
Christianity : which, with some few other Words so stopt the Man,
that he went away *quiet*. And some were *Convinced* there
also.

Boston.

Thus passing through the Countries, we had large *Meetings* up
and down ; for I travelled into *Yorkshire*, and returned out of *Holder-*
ness, over *Humber*, visiting *Friends* : and then returning into *Leicester-*
shire, *Staffordshire*, *Worcestershire* and *Warwickshire* among *Friends*,
I had a *Meeting* at *Edge-Hill*, that was very rude. There came to it
Ranters, *Baptists*, and several sorts of *rude People* : for I had sent
word about *Three Weeks* before, to have a *Meeting* there ; so that
many *hundreds* of *People* were gathered thither : and many *Friends*
came far to it. And the *Lord's everlasting Truth*, and word of *Life*
reached over all, that all the *rude People*, and *unruly Spirits* were
chained down ; and many that day were turned to the *Lord Jesus*
Christ, by his *Power* and *Spirit*, and came to sit under his blessed,
free Teaching, and to be fed with his *Eternal*, heavenly *Food*. All
was quiet and peaceable, and the *People* passed quietly away ; and
some of them said, *It was a mighty, powerful Meeting* : for the
presence of the *Lord* was felt, and his *Power* and *Spirit* amongst
them.

Yorkshire.
Holder-
ness.
Humber.
Leicester-
shire.
Stafford-
shire.
Worcester-
shire.
Warwick-
shire.
Edghill.

From hence I passed to *Warwick*, and to *Bagley* ; having precious
Meetings. And from thence into *Gloucestershire*, and so to *Oxford*,
where the *Scholars* were very *Rude* ; but the *Lord's Power* came
over them : And great *Meetings* we had up and down, as we tra-
veled. Then I went to *Colonel Grimes*, where there was a very large
Meeting ; and from thence to *Nathaniel Crips's*, where there came
another *Justice* to the *Meeting*, who was also *Convinced* ; and he lay
with me there. At *Cirencester* also we had a *Meeting*, which since
is much *Increased* ; and so we came to *Evesholme* again ; where I
met *John Cam*.

Warwick.
Bagley.
Gloucester-
shire.
Oxford.


Ciren-
cester.
Evesholme

Thus having traveled over most part of the *Nation*, I returned to
London again ; having cleared my self of that, which lay upon me
from the *Lord*. For after I was *Released* out of *Lanceston-Gaol*, I was
moved of the *Lord* to travel over most parts of the *Nation* ; the
Truth being now spread, and finely planted in most places : that I
might *Answer*, and *Remove* out of the *Minds* of *People* some *Objections*,

London.

1656. *ons, which the envious Priests and Professors had raised, and spread*
 London. *abroad concerning us. For what Christ said of false Prophets and*
Antichrists coming in the last Days, that they applied to us; and said,
We were they.

Therefore was I moved to open this through the Nation, and to shew; *'That they, who said, We were the false Prophets, Antichrists and Deceivers, that should come in the last Days, were indeed themselves They.* For when Christ told his Disciples in the 7th and 24th of Matthew, *'That false Prophets and Antichrists should come in the last Times, and (if it were possible) should deceive the very Elect,* he said; *'By their Fruits ye shall know them: for they should be Inwardly ravening Wolves, having the Sheeps Cloathing. And, said he, Do men gather Grapes of Thorns, or Figs of Thistles? as much as to say, Their Nature and Spirit should be like a Thorn, or like a Thistle: And he bid his Disciples not go after them.* But before the Disciples were deceased, the Antichrists, false Prophets and Deceivers were come. For John in his first Epistle said; *'Little Children, it is the last Time: and as ye have heard, that Antichrist shall come, even now are there many Antichrists; whereby we know, that it is the last Time.* So here, as Christ said to his Disciples, *'They should come; the Disciples saw, They were come: as may be seen at large in Peter, Jude, John, and other places of Scripture; whereby, says John, we know, it is the last Time: And this Last Time was above Sixteen hundred Years since.* John said, *'They went out from us; the false Prophets, Antichrists, Seducers and Deceivers went out from the Church: But you, said he to the Church, have an Anointing, which abideth in you; and you need not, that any man teach you, but as the same Anointing teacheth you of all things: and as it hath taught you, ye shall abide in him.* Christ said to his Disciples, *'Go not after them (for they are Inwardly-ravening Wolves;)* and John exhorts the Saints to the Anointing within them: And the rest of the Apostles exhort the Churches to the Grace, the Light, the Truth, the Spirit, the Word of Faith, and to Christ in their Hearts, the Hope of glory. Christ told the Saints, that the Spirit of Truth, the Holy Ghost, should be their Leader into all Truth: and Jude exhorts the Church to pray in the Holy Ghost, and to be built up on their most holy Faith, which Christ was the Author of. Christ, by his servant John, exhorted the Seven Churches, to hear what the Spirit said to the Churches; and this was an Inward, Spiritual Hearing. Christ says; *'The Inwardly-ravening Wolves should have the Sheep's Cloathing: Paul speaks of some in his Time, that had a form of godliness, but denied the power: John said, They went out from us: Jude said, They go in Cain's way, and in Balaam's and Corah's way.* By all which it may be clearly seen, that the false Prophets and Antichrists, which Christ foretold should come, the Apostles saw were come; and in their Day it was the last Time: And these went forth from them into the World, and the World went after them! These were the Fore-men, the Leaders of the World, that brought them into a Form of godliness, but Inwardly ravened from the Power and Spirit! These have the Sheep's Cloathing, the Words of Christ, of the Prophets, and of the Apostles; but are inwardly ravened from the Power and Spirit, that

'that they were in, who gave forth the *Scriptures*: These have made 1656.
 'up the *Beast*, and the *Whore*! These have gotten the *Dragon's Power*, 
 'the murdering, destroying, persecuting Power! And these are they, London.
 'that the *World* wonders after! These have drunk the *Blood* of the
 'Martyrs, Prophets and Saints, and persecuted the true Church into the
 'Wilderness! These have set up the false, compelling *Worships*, and
 'have drunk the *Blood* of the Saints, that will not drink of their Cup!
 'These have made the Cage for the unclean Birds, that have their
 'several unclean Notes in their Cage; which Cage is made up by the
 'power of darkness, and unclean Ghost: and the Birds of the Cage
 'deny the Holy Ghost, and Power of God, which the Apostles were in,
 'to be now manifested in the Saints! Thus since Christ said, the false
 'Prophets and Antichrists should come, and the Apostle said, They were
 'come, the Beast's and the Dragon's Worship hath been set up; and
 'the Whore is got up with her false Prophets, and her Cage hath
 'been made, and all Nations have drunk of her Cup of Fornication;
 'and the Blood of the Martyrs and Saints they have drunk, and the
 'true Church hath fled into the Wilderness: and all this since the Apo-
 'stles days. And yet the blind Deceivers of all sorts, the Antichrists
 'and false Prophets of our Age tell us, and would make us and Peo-
 'ple believe, That the false Prophets, Antichrists and Deceivers are
 'come but now; though John and other of the Apostles tell us, They
 'were come above sixteen hundred years ago. And ye may see, what
 'Work and Confusion they have made in the World; how much Blood
 'these Cains have drunk, that went in Cain's Way: which Blood cries
 'to God for Vengeance upon Christendom! And how these Balaams,
 'that have erred from the Power and Spirit, which the Apostles were
 'in, have coveted after other Men's Estates, the many Jails, Courts
 'and Spoilings of Goods will bear witness. And how these Coraks
 'have gainfayed the Life, and Power, and Spirit, which the Apostles
 'and true Church were in, and the free Teaching of Christ and of his
 'Apostles, and the Work of their Ministry, which was To present
 'every Man perfect in Christ Jesus, hath been evident.

'Therefore in the Name and Power of the Lord Jesus was I sent to
 'preach again the Everlasting Gospel, which had been preached before
 'unto Abraham, and in the Apostles days; and was to go over all Na-
 'tions, and to be preached to every Creature. For as the Apostacy
 'hath gone over all Nations since the Apostles days, so that the Na-
 'tions are become as Waters, unstable, being gone from Christ, the
 'Foundation; so must the gospel, the Power of God, go over all Na-
 'tions again. Now we find, the false Prophets, Antichrists, Decei-
 'vers, Whore, false Church, Beast, and his Worship in the Dragon's
 'Power, to have got up in the Times betwixt the Apostles and Us.
 'For Christ said, They should come: and the Apostles saw, They were
 'come, and Coming in their Days; and that they went forth from
 'them, and the World went after them. And now hath the Lord
 'raised us up beyond them, and set us over them in the everlasting
 'gospel, the Power of God: that as all have been darkened by the Beast,
 'Whore, false Prophets and Antichrists; so the everlasting gospel may
 'be preached again by us to all Nations, and to every Creature, which
 'will bring Life and Immortality to Light in them, that they may see

1656. *over the Devil and his false Prophets, Antichrists, Seducers and Deceivers, and over the Whore and Beast; and before they were. This Message of the Glorious, Everlasting Gospel was I sent forth to declare and publish, and Thousands by it are turned to God, having received it; and are come into Subjection to it, and into the holy Order of it. And since I have declared this Message in this part of the World, and in America, and have written Books of the same, to spread it universally abroad; the blind Prophets, and Preachers and Deceivers have given over telling us, The false Prophets should come in the last times: for a great Light is sprung up, and shines over their Heads; so that every Child in Truth sees the Folly of their Sayings.*

London.

Then they got other Objections against us, and invented Shifts to save themselves from Truth's stroke. For when we blamed them for taking Tithes, which came from the Tribe of Levi, and were set up here by the Romish Church, they would plead; That Christ told the Scribes and Pharisees, They ought to pay Tithes of Mint, Annise and Cummin, though they had neglected the weightier Matters: And that Christ said, The Scribes and Pharisees sat in Moses's Seat, therefore all that they bid you do, that do and observe. And when we told them, they were Envious, persecuting Priests; they would Reply, That some preached Christ of Envy, and some of Contention, and some of good Will. Now these Scriptures, and others such like they would bring to darken the Minds of their Hearers, and to persuade them and us, That we ought to do, as they say, though they themselves were like the Pharisees; and that we should Rejoice, when Envious Men, and Men of Strife preach'd Christ: and that we should give them the Tithes, as the Jews did to the Tribe of Levi. These were fair Glosses; and here was a great Heap of Husks, but no Kernel. Now this was their Blindness: for the Levitical Priesthood Christ hath ended, and disannulled the Commandment, that gave them Tithes, and the Law, by which those Priests were made. And Christ did not come after that Order, neither did he send forth his Ministers after that Order: for those of that Order were to take Tithes for their Maintenance; but his Ministers he sent forth freely. And as for hearing the Pharisees, and the Jews paying Tithes of Mint, Annise and Cummin; that was, before Christ was sacrificed and offered up: and the Jews were then to do the Law, and perform their Offerings and Sacrifices, which the Jewish Priests did teach them. But after that Christ was offered up, he bid them then, Go into all Nations, and preach the Gospel; and Lo, said he, I will be with you to the end of the World: and in another place he saith, I will be in you. So he did not bid them go to hear the Pharisees then, and pay Tithe of Mint, Annise and Cummin then; but Go, Preach the Gospel, and believe in the Lord Jesus, and be saved, and Receive the Gospel, which would bring People off from the Jews, and the Tithes, and the Levitical Law, and the Offerings thereof, to Christ, the one Offering, made once for them all. O what Work had the Apostle with both the Galatians and the Romans, to bring them off the Law to the Faith in Christ!

‘And as for the *Apostle’s* Saying, *Some preached Christ of Envy and* 1656.
Strife, &c. That was at the first spreading of *Christ’s Name* ~~~~~
 ‘abroad, when they were in danger not only to be *Cast out* of the *London*.
 ‘*Synagogues*, but to be *stoned to death*, that confessed to the *Name* of
 ‘*Jesus*; as may be seen by the *Uproars*, that were among the *Jews*,
 ‘and *Diana’s Worshippers* at the preaching of *Christ*. So the *Apostle*
 ‘might well Rejoice, if the *Envious*, and *Men of Strife* and *Con-*
 ‘*tention* did preach *Christ* at that time; though they thought there-
 ‘by to add *Affliction* to his *Bonds*. But afterward, when *Christ’s*
 ‘*Name* was spread abroad, and many had gotten a *Form of Godli-*
 ‘*ness*, but denied the *Power* thereof; *Envious*, proud, contentious
 ‘*Men*, *Men of Strife*, covetous *Men*, *Teachers* for filthy *Lucre*, the
 ‘*Apostle* commanded the *Saints* to turn from them, and not to have
 ‘any Fellowship with them. And the *Deacons* and *Ministers* were
 ‘first to be proved, to see, if they were in the *Power* of godliness; and
 ‘the *Holy Ghost* made them *Overseers* and *Preachers*. So it may be
 ‘seen, how the *Priests* have abused these *Scriptures* for their own
 ‘*Ends*, and have wrested them to their own destruction, to Justify
 ‘*envious*, *contentious Men*, and *Men of Strife*. Whereas the *Apostle*
 ‘says, *The Man of God must be patient, and apt to teach*; and they
 ‘were to follow *Christ*, as they had them for their *Examples*: The
 ‘*Apostle* indeed was very tender to People, while he saw them walk
 ‘in *Simplicity*; as in the Case of them, that were scrupulous about
 ‘*Meats* and *Days*: but when the *Apostle* saw, that some drew them
 ‘into the *Observation* of *Days*, and to settle in such things; he then
 ‘Reproves them sharply, and asks them, *Who had bewitched them?*
 ‘So in the Case of *Marrying* he was tender, lest their *Minds* should
 ‘be drawn from the *Lord’s Joining*: but when they came to forbid
 ‘*Marriage*, and to set up *Rules* for *Meats* and *Drinks*; he called it a
 ‘*Doctrine* of *Devils*, and an *Erring* from the true *Faith*. So also he
 ‘was tender concerning *Circumcision*, and in tenderness suffered some
 ‘to be *Circumcised*: But when he saw, they went to make a *Seet* of
 ‘it, and to set up *Circumcision*, as a standing Practice; he told them
 ‘plainly, *If they were Circumcised, Christ would profit them nothing*.
 ‘In like manner, he was tender concerning the *Baptizing* with *Wa-*
 ‘*ter*: but when he saw, they began to make *Seets* about it, some
 ‘crying up *Paul*, others *Apollo*; he judged them, and called them
 ‘*Carnal*, and Thanks God he had baptized no more, but such and such;
 ‘declaring plainly, that he was sent to preach the *Gospel*, and not to
 ‘*Baptize*: and brought them to the one *Baptism* by the one *Spirit*,
 ‘into the one *Body*, which *Christ*, the spiritual Man, is the *Head* of;
 ‘and exhorted the *Church*, all to Drink into that one *Spirit*. For he
 ‘set up in the Church One *Faith*, which *Christ* was the Author of;
 ‘and One *Baptism*, which was that of the *Spirit* into the one *Body*;
 ‘and One Lord *Jesus Christ*, who was the spiritual *Baptizer*; who
 ‘*John* said, should come after him. And further the *Apostle* decla-
 ‘red, that they, who worshipped and served God in the *Spirit*, were
 ‘of the *Circumcision* of the *Spirit*, which was not made with *Hands*;
 ‘by which the *Body of the Sins of the Flesh* was put off: which *Cir-*
 ‘*cumcision* *Christ* is the *Minister* of.

1656.

London.

‘ Another great *Objection* they had, *That the Quakers denied the Sacrament* (as they called it) *of Bread and Wine, which, they said, they were to take, and do in remembrance of Christ to the End of the World.* A great deal of Work we had with the *Priests and Professors* about this, and about the *several sorts of Ways*, that it is *taken in Christendom*, so called : for some take it *Kneeling*, and some *Sitting* ; but none of them all, that ever I could find, take it according as the *Disciples* took it. For they took it in a *Chamber*, after *Supper* ; but these generally take it *before a Dinner* : and some say, after the *Priest* hath *blessed* it, it is *Christ’s Body*. But as to the *Matter*, *Christ* said, *Do this in remembrance of me.* He did not tell them, *how oft* they should do it, or *how long* ; neither did he *injoin* them to do it *always, as long as they lived*, or that all *Believers* in him should do it to the *World’s End*. The *Apostle Paul*, who was not *Converted* till after *Christ’s Death*, tells the *Corinthians*, *That he had received of the Lord*, that which he *delivered* unto them concerning this *Matter* : And he relates *Christ’s Words* concerning the *Cup* thus ; *This do ye, as Oft, as ye drink it, in remembrance of me* : And himself adds ; *For [as often as] ye do eat this Bread, and drink this Cup, ye do shew the Lord’s Death, till he come.* So according to what the *Apostle* here delivers, neither *Christ* nor he did *Injoin* People to do this *always* ; but leaves it to their *Liberty*, [*As oft as ye drink it, &c.*] Now the *Jews* did use to take a *Cup*, and to *break Bread*, and *divide* it among them in their *Feasts* ; as may be seen in the *Jewish Antiquities* : so that the *breaking of Bread*, and *drinking of Wine* were *Jewish Rites*, which were not to last *Always*. They did also *baptize* with *Water* ; which made it not seem a strange thing to them, when *John the Baptist* came with his *decreasing Ministry* of *Water-baptism*. But as to the *Bread and Wine*, after the *Disciples* had taken it, some of them questioned, whether *Jesus* was the *Christ* ? For some of them said, after he was *Crucified*, *We trusted, that it had been he, which should have Redeemed Israel, &c.* And though the *Corinthians* had the *Bread and Wine*, and were *baptized* in *Water* ; the *Apostle* told them, they were *Reprobates*, *if Christ was not in them* : and bid them *Examine themselves*. And as the *Apostle* said, *As oft as ye do eat this Bread, and drink this Cup, ye do shew forth the Lord’s death, [till he come :]* So *Christ* had said before, that he was the *Bread of Life*, which came down from *Heaven* ; and that he would *Come, and dwell in them* : which the *Apostles* did witness fulfilled ; and exhorted others to seek for that, which *Comes down from above* : But the *Outward Bread and Wine*, and *Water* are not from *above* ; but from *below*. Now ye, that eat and drink this outward *Bread and Wine* in remembrance of *Christ’s death*, and have your *Fellowships* in that, Will ye *Come no nearer to Christ’s death*, than to take *Bread and Wine in Remembrance of his Death* ? Alter ye have *Eaten in Remembrance of his Death*, ye must *Come into his Death*, and *Die with him*, as the *Apostles* did, if ye will *Live with him*. And this is a nearer and further *State*, to be with him in the *Fellowship* of his *Death*, than only to take *Bread and Wine in Remembrance of his Death*. You must have a *Fellowship* with *Christ* in his *Sufferings* : If ye will *Reign* with him, ye must *suffer* with

with him: If ye will *Live* with him, ye must *Die* with him; and if ye *Die* with him, ye must be *Buried* with him: and being *buried* with him in the true *Baptism*, ye also *Rise* with him. Then having *Suffered* with him, *Died* with him, and been *Buried* with him; if ye are *Risen* with *Christ*, seek those things which are above, where *Christ* sitteth on the right *Hand* of *God*: Eat the *Bread*, which comes down from above, which is not outward *Bread*; and drink the *Cup* of *Salvation*, which he gives in his *Kingdom*, which is not outward *Wine*. And then there will be not a looking at the things, that are *seen* (as outward *Bread* and *Wine*, and *Water* are :) for, as says the *Apostle*, *The things, that are seen, are Temporal; but the things, that are not seen, are Eternal*. So here are many *States* and *Conditions* to be gone through, before *People* come to see that, and partake of that, which cometh down from above. For *First*, there was *A Taking* of the outward *Bread* and *Wine* in *Remembrance* of *Christ's* death: This was *Temporary*, and not of *Necessity*; but at their *Liberty*, *As oft as ye do it, &c.* *Secondly*, There must be *A coming into his Death*, a *Suffering with Christ*: and this is of *Necessity* to *Salvation*; and not *Temporary*, but *Continual*: there must be *A Dying daily*. *Thirdly*, *A Being buried with Christ*. *Fourthly*, *A Rising with Christ*. *Fifthly*, after they are *Risen* with *Christ*, then a *seeking those things, which are above*; a *seeking the Bread, that comes down from Heaven*, and a *feeding on that, and having Fellowship in that*. For outward *Bread, Wine* and *Water* are from below, and are visible and temporal: But saith the *Apostle*, *We look not at things that are seen; for the things that are seen, are Temporal, but the things that are not seen, are Eternal*. So the *Fellowship*, that stands in the Use of *Bread, Wine, Water, Circumcision*, outward *Temple*, and things *seen*, will have an *End*: But the *Fellowship*, which stands in the *Gospel*, the *Power* of *God*, which was, before the *Devil* was, and which brings *Life and Immortality to Light*, by which *People* may see over the *Devil*, that has *darkened* them; this *Fellowship* is *Eternal*, and will stand. And all that are in it, do seek that which is *Heavenly* and *Eternal*, which comes down from above, and are settled in the *Eternal Mystery* of the *Fellowship* of the *Gospel*; which is hid from all *Eyes*, that look only at *visible Things*. And the *Apostle* told the *Corinthians*, who were in disorder about *Water, Bread* and *Wine*, that he desired to know *nothing amongst them, but Jesus Christ, and him crucified*.

Thus were the *Objections*, which the *Priests* and *Professors* had raised against *Friends*, Answered and Cleared; and the *Stumbling-blocks*, which they had laid in the way of the *Weak*, Removed. And as things were thus Opened, *People* came to see over them and through them, and to have their *Minds* settled upon the *Lord Jesus Christ*, their *free Teacher*: Which was the *Service*, for which I was moved to *Travel* over the *Nation* after my *Imprisonment* in *Lancaster-Gaol*. For in this *Year* the *Lord's Truth* was finely planted over the *Nation*, and many *Thousands* were turned to the *Lord*; Inſomuch, that there were ſeldom fewer, than *One Thousand* in *Prison* in this *Nation* for *Truth's Testimony*: ſome for *Tiſhes*; ſome for going to the *Steeple-houſes*; ſome for *Contempts* (as they call them;) ſome

1656. For not Swearing ; and others, For not putting off their Hats, &c.

London.

Now after I had visited most Parts of the Nation, and was come back to London again, finding that *Evil Spirit* at work, which had drawn *J. N.* and his *Followers* out from *Truth*, to run *Friends* into *Heats* upon him ; I writ a short *Epistle* to *Friends*, as followeth :

‘ **T**O all the *Elect Seed* of *God* called *Quakers*, where the *Death* is brought into the *Death*, and the *Elder* is *Servant* to the *Younger*, and the *Elect* is known, which cannot be deceived ; but obtains *Victory*. This is the word of the *Lord God* to you all : Go not lorth to the *Aggravating Part*, to strive with it out of the *Power* of *God* ; lest ye hurt your selves, and run into the same *Nature*, out of the *Life*. For *Patience* must get the *Victory*, and to Answer that of *God* in every one ; which must bring every one to it, to bring them from the contrary. So let your *Moderation*, and *Temperance*, and *Patience* be known unto all Men in the *Seed* of *God*. For that which reacheth to the *Aggravating part* without *Life*, sets up the *Aggravating Part*, and breeds *Confusion* ; and hath a *Life* in outward *Sins*, but reacheth not to the *wisness* of *God* in every one, through which they might come into *Peace* and *Covenant* with *God*, and *Fellowship* one with another. Therefore that, which reacheth this *wisness* of *God* in your selves, and in others, is the *Life* and *Light* ; which will out-last all, and is over all, and will overcome all. And therefore in the *Seed* of *Life* live, which bruisheth the *Seed* of *Death*.

G. F.

I also writ another short *Epistle* to *Friends* to Encourage them to keep up their *Meetings* in the *Lord's Power* ; of which *Epistle* a Copy here followeth :

Dear Friends,

‘ **K**EEP your *Meetings* in the *Power* of the *Lord* : which *Power* is over all that, which is in the *Fall* and must have an *End*. Therefore be wise in the *wisdom* of *God*, which is from above, by which all things were made and created ; that that may be Justified among you, and you all kept in the *solid Life*, which was, before *Death* was ; and in the *Light*, which was, before the *Darkness* was with all its works. In which *Light* and *Life* ye all may feel, and have the heavenly *Unity* and *Peace*, possessing the *Gospel-Fellowship*, that is Everlasting : that was before that, which doth not last for ever ; and will remain, when that is gone. For the *Gospel* being the *Power* of *God*, that is pure and everlasting ; know it to be your *Portion* : in which is *Stability* and *Life*, and *Immortality*, shining over that which darkens the *Mortal*. And so be faithful every one

‘ to

to God, in your Measures of his Power and Life, that ye may answer God's Love and Mercy to you, as the obedient Children of the Most-high; dwelling in the Love, Unity and Peace, and in Innocency of heart towards one another: That God may be glorified in you, and you kept faithful Witnesses for him; and valiant for the Truth on the Earth. And so God Almighty preserve you all to his Glory; that ye may all feel his Blessing among you, and that ye may be Possessors thereof.

London.

G. F.

And inasmuch as about this Time many Mouths were opened in our Meetings, to declare the Goodness of the Lord, and some that were Young and Tender in the Truth, would sometimes utter a few Words in Thanksgiving and Praises to God; that no Disorder might arise from thence in our Meetings, I was moved to write an Epistle to Friends, by way of Advice in that matter. And thus it was:

ALL my Dear Friends in the Noble Seed of God, and who have known his Power, Life and Presence among you, Let it be your Joy, to hear or see the Springs of Life break forth in any; through which ye have all Unity in the same, feeling Life and Power. And above all things take heed of Judging any one openly in your Meetings, except they be openly prophane or Rebellious, such as be out of the Truth; that by the Power, Life and Wisdom ye may stand over them, and by it answer the Witness of God in the World, that such, whom ye bear your Testimony against, is none of you: So that therein the Truth may stand clear and single. But such as are Tender, if they should be moved to bubble forth a few Words, and speak in the Seed and Lamb's Power; suffer and bear that, that is, the Tender. And if they should go beyond their Measure, bear it in the Meeting for Peace and Order's sake; and that the Spirits of the World be not moved against you. But when the Meeting is done, then if any be moved to speak to them, between you and them, one or two of you, that feel it in the Life; do it in the Love and Wisdom, that is pure and gentle from above: for the Love is that, which doth Edify, and bear all things, and suffers long, and doth fulfill the Law. So in this ye have Order and Edification, ye have Wisdom to preserve you all Wise and in Patience; which takes away the Occasion of stumbling the weak, and the Occasion of the Spirits of the world to get up: But in the Royal Seed, the heavy Stone, ye keep down all that is wrong; and by it answer that of God in all, and keep down the Bad. For ye will hear, see and feel the power of God preaching, as your Faith is all in it, (when ye do not hear words,) to bind, to chain, to limit, to frustrate; that nothing shall rise, nor come forth, but what is in the power: for with that ye will hold back, and with that ye will let up, and open every Spring, Plant and Spark; in which will be your Joy and Refreshment (as I said before) in the power of God. For now ye, that know the power of God, and are

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'come

1656. *come to it, which is the Cross of Christ, that crucifies you to the State, that Adam and Eve were in in the Fall, and so to the World ;*
 London. *by this power of God ye come to see the State, that Adam and Eve were in, before they fell : which power of God is the Cross, in which stands the everlasting glory ; which brings up into the Righteousness, Holiness and Image of God, and crucifies to the Unrighteousness, Unholiness and Image of Satan, that Adam and Eve, and their Sons and Daughters be in in the Fall. Through this Power of God ye come to see the State they were in, before they fell ; yea, I say, and to an higher State, to the Seed Christ, the Second Adam, by whom all things were made. For Man hath been driven from God : All Adam's and Eve's Sons and Daughters, being in the State of the fall, in the Earth, are driven from God. But it is said ; The Church is in God, the Father of our Lord Jesus Christ : So who come to the Church, which is in God the Father of Christ, they must come to God again ; and so out of the State, that Adam and Eve, and his Children be in, in the Fall, out of the Image of God, out of the Righteousness and Holiness : and they must come into the Righteousness, into the true Holiness, and into the Image of God ; and so out of the Earth, whither Man hath been driven ; when they come to the Church, which is in God. And the way to this is Christ, the Light, the Life, the Truth, the Saviour, the Redeemer, the Sanctifier and the Justifier ; in and through whose Power, Light and Life, who is the Way to God, Conversion, Regeneration and Translation is known from Death to Life, from Darknes to Light, and from the Power of Satan to God again. These are Members of the true Church, who know the Work of Regeneration in the Operation and feeling of it : and being come to be Members of the Church in God, they are indeed Members one of another in the Power of God, which was, before the Power of Darknes was. So they that come to the Church, that is in God and Christ, they must come out of the State, that Adam was in in the Fall, driven from God ; to know the State, that he was in, before he fell. But they, that live in the State, that Adam was in in the Fall, and cannot believe a Possibility, of coming into the State he was in, before he fell ; come not to the Church, which is in God : but are far off from that, and are not passed from Death to Life ; but are Enemies to the Cross of Christ (which is the Power of God.) For they mind earthly things, and serve not Christ ; nor love the Power, which should bring them up to the state, that Adam was in, before he fell ; and Crucify them to the State, that Man is in in the Fall ; that through this Power they might see to the Beginning, the Power, that Man was in before the heavenly Image, and Holiness and Righteousness was lost : By which Power they might come up to know the Seed, Christ, which brings out of the Old things, and makes all things New ; in which Life Eternal is felt. For all the Poorness, Emptiness and Barrenness is in the State, that Man is in in the Fall, out of God's Power ; by which Power he is made Rich again, and in which Power he hath Strength again : which Power is the Cross, in which the Mystery of the Fellowship stands ; and in which is the true Glorifying, which Crucifies to all other Glorifying. And Friends, though ye may have been Convinced,*
and

and have tasted of the *Power*, and felt the *Light*; yet afterwards we may feel a *Winter-storm*, *Tempest* and *Hail*, *Frost* and *Cold*, and *Temptation* in the *Wilderness*. Be patient and still in the *Power*, and in the *Light*, that doth *Convince* you, to keep your Minds to God; in that be quiet, that ye may come to the *Summer*: that your *Flight* be not in the *Winter*. For if ye sit still in the *Patience*, which overcomes in the *Power* of God; there will be no *Flying*. The *Husbandman*, after he hath sowed his *Seed*, is *patient*. And ye by the *Power* being kept in the *Patience*, will come by the *Light* to see through, and feel over *Winter-storms* and *Tempests*, and all the *Coldness*, *Barrenness* and *Emptiness*: and the same *Light* and *Power* will go over the *Tempter's Head*; which *Power* and *Light* was, before he was. So in the *Light* standing still, ye will see your *Salvation*, ye will see the *Lord's Strength*, ye will feel the *Small Rain*, ye will feel the *fresh Springs*, your Minds being kept low in the *Power* and *Light*: for that which is out of the *Power*, lifts up. But in the *Power* and *Light* ye will feel God, revealing his *Secrets*, inspiring your Minds, and his *Gifts* coming in unto you; through which your Hearts will be filled with God's *Love*, and *Praises* to him that lives for evermore: for in his *Light* and *Power* his *Blessing* is received. So in that, the *Eternal Power* of the Lord *Jesus Christ* preserve and keep you! And live every one in the *Power* of God, that ye may all come to be *Heirs* of that, and know that to be your *Portion*; even the *Kingdom*, that hath no *End*, and the *Endless Life*, which the *Seed* is *Heir* of. So feel that over all set, which hath the *Promise* and *Blessing* of God for ever.

G. F.

About this Time I received some *Lines* from a high-flown *Professor*, concerning the *Way* of *Christ*; to which I returned the following *Answer*.

Friend,

IT is not *Circumstances*, we contend about; but the *Way* of *Christ* and his *Light*, which are but *one*: though the *World* hath imagined many *Ways*, and all out of the *Light*; which by the *Light* are *Condemned*. He who preached this *Light*, said, *He that knoweth God, heareth us; he that is not of God, heareth not us: hereby know we the Spirit of Truth, and the Spirit of Error*. And it is the same now, with them that know the *Truth*; though the whole world lies in *Wickedness*. And all the *Dispensations* and *Differences*, that are not *one* in the *Light*, we deny; and by the *Light*, that was before *Separation*, do we see them to be *self-Separations* in the *Sensual*, having not the *Spirit*. Their *Fruits* and *End* is weighed in the even *Ballance*, and found to be in the *Dark*, the *Lo-here*, and *Lo-where* thou tellest of: and the *Presence* of *Christ* is not with them, though the *Blind* see it not; who see not with the pure *Eye*, which is *single*; but with the many *Eyes*, which lead into the many

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ways.

1656. *ways.* Nor are any the *People of God*, but who are baptized into
 this Principle of *Light*; which all the faithful *Servants* of the *Lor.*
 London. *were* ever guided by in all Ages, since the *Apostacy*, and besee.
For the Apostacy was from the Light, and is from the Light; and all
that oppose the Light, are the Apostates: who contest against the
Truth, are Enemies to it, and are not acted by the Spirit; but have
another Way, than the Light. All such are in the World, and its
words, fashions and Customs, though of several Forms, as to their
Worship; yet all under the God of this world, opposing the Light and
Appearance of Christ, which should lead out from under his Power,
of what Form soever they are: yet are they all joined against the
Light. And all these are of the world; and Fighting against them,
who are not of the world, but are gathered and gathering out of the
world: And so it ever was against the People of God, under what
Name soever. They only are Saints by Calling, who are called into
the Light; and Sons of Sion, which vary not from the Light, to
which the Spirit is promised, which is not tied to any Forms out of
the Light: wherein all inherit, who are Co-heirs with Christ; which
many talk of, who inherit the Earthly, instead of the Heavenly. And
whereas thou speakest of Christ and his Apostles cloathing themselves
with the Sayings and Words of the Prophets; and of their being your
Example in so doing: I say, Wolves will take the Sheeps-Cloathing;
but the Light and Life finds them out; and judges (not by their
stolen Words, but) by their Works. Nor did Christ cover himself
with any Words, but what were fulfilled in him; neither do any
of Christ's boast in other Men's Lines made ready without them: to
which Rule if ye be obedient, fewer words and more Life will be
seen among you. Then ye will not count it straitsness, to silence the
Flesh; and hear, what he saith, who speaks Peace, that his People
turn no more to folly. And if ye once know, that what is Stolen,
must be Restored four-fold; the Mouth of the false Prophet will be
stopt, which builds up in Deceit, but not in Righteousness. And
whereas thou say'st: The Spirit of Truth affords nothing, but end-
less varieties; I say, the Spirit of Truth thou knowest not: for the
Spirit of Truth said, There is but one thing needful; and to speak
the same thing again, is safe for the Hearers. But that Spirit, which
affords nothing but endless varieties, is not the Spirit of Truth; but
is gone out into Curious Notions: and the Number of his Names and
Colours is read no where, but in the Unity of the Spirit of Truth.
All others call Truth Deceit, and Deceit Truth, as the Blind, that
opposed the Light, ever did; who are ever learning endless Vari-
eties, but never able to come to the Knowledge of the Truth, nor to
an End of their Labours: but when they are out in one Form, get
into another; so long as they can find a green Tree without. And
thus ye are kept at work all your Life, and to the grave in sorrow,
as the dumb Priests (thou tellest of) have been before you; only
ye have got a finer Image, but less Life. And thou, whose Teaching
hath no End, art in the Horse-mill thou speakest of. I have read
the Epistles to Timothy, and to the Hebrews; and there find, the
Duty of all Believers is, to see to the Law of the New Covenant writ-
ten in the Heart, whereby all may know God, from the least to the
greatest.

'greatest. I know, the Holy Scriptures are profitable for the Man of 1656.
 God: but what is that to the Man of Sin, to the first-born, who is
 'out of the Light, and being unstable and unlearned, wrest them so London.
 'their own destruction; but to the Life cannot come? And for your
 'Two Ordinances thou speakest of, I say, Upon the same account ye
 'deny the Priests of the World therein, upon the same we deny you;
 'being both of you not only out of the Life, but out of the Form too.
 'That Command, *Matth. 28. 19.* ye never had, nor its Power;
 'which was, *To Baptize into the Name of the Father, Son and Holy*
 'Ghost. And what Paul received of the Lord, that Body, and that
 'Bread ye know as little, but what ye have found in the Chapter;
 'nor the Coming of Christ neither, who cannot believe his Light.
 'And whereas thou speakest of *Preaching Christ of Envy*, and plead-
 'est for it; I say, such Preachers we have enough in these Days:
 'And what else art thou doing, who say'st, *Paul was sent to Bap-*
 'tize; though Paul says, *he was not*: and so thou would'st prove
 'him a Liar, if any would believe thee before him. Thou say'st
 'also; *For ought thou knowest, he might Baptize Thousands*: I say,
 'thou might'st as easily have said Millions (when thou wast saying)
 'and as soon have proved it; and thou may'st say the same of Cir-
 'cumcision also, and on the same Ground. As for the Signs, that
 'followed those that believed, which thou say'st, *are ceased*; I say,
 'they who cannot receive the Light, cannot see the Signs, nor could
 'believe them, if they should see them to carp at; no more than
 'formerly they could do, who opposed the Light in former Ages:
 'They cannot properly be said to Cease to such, who never had them;
 'but have only heard or read, that others long ago had them. But
 'that the Power, and Signs, and Presence of God is not the same,
 'that ever it was, in the measure, wherein he is received in the
 'Light, that I deny; and declare it to be false, and from a Spirit, that
 'knows not God, nor his Power. And as for the gospel-Foundation
 'thou speakest of, I say; It is to be laid again in all the World: ye
 'never were on it, since the Man of Sin let up his Forms without
 'Power. And till ye can own the Light of Christ, which the Saints
 'preached, and their Life and Practice; for shame cease to talk of their
 'Foundation, or glorious Work, or Quakings and Tremblings, which
 'are the Saints Experiences, which the World knows not, nor can
 'own: though ye cannot read, that ever any came aright to declare,
 'how they knew God, or received his Word, without them. In thy
 'Exhortation thou bid'st me, *Love Christ, wheresoever I see him*: But
 'had'st thou told me, where one might come to see him, or how one
 'might know him, thou had'st shewed more of a Christian in that, than
 'in all thou hast spoken. But it seems, ye are not all of one Mind:
 'some of you say, *He is gone, and will be no more seen, till Dooms-*
 'day; but if ever ye come to see Christ to your Comfort, while ye
 'oppose his Light, then God hath not spoken by me. This thou shalt
 'remember, when thy Time thou hast spent.

G. F.

Great

1656. *Great Opposition* did the *Priests* and *Professors* make about this time, *against the Light of Christ Jesus*, denying it to be *Universally given*; and against the *Pouring forth of the Spirit*, and *Sons and Daughters* *Prophessing* thereby: and much they laboured to *darken the Minds* of *People*, that they might keep them still in a *Dependence* on their *Teaching*. Wherefore I was moved of the *Lord* to give forth the following *Paper*, for the *Opening of the Minds and Understandings* of *People*, and to manifest the *blindness and darkness* of their *Teachers*.

‘**T**O all you *Professors*, *Priests* and *Teachers*, who are in the *Darkness*, and know not the *Spirit in Prison*, and know not the *Light* that shines in *Darkness*, and which the *Darkness* doth not comprehend; but are the *Infidels*, whom the *God of the World* hath blinded, and to whom the *Gospel* is hid. For though ye have the *four Books*, yet the *Gospel* is hid to you; who are now stranging at the *work of God*, and do not believe, that *Christ* hath enlightened every one, that cometh into the *World*. To you I offer some *Scriptures* to read, which will prove your *Spirits*, and try them, how contrary they be unto the *Apostle’s Spirit*, the *Spirit of Christ* and of the *Saints*. *Christ* went, and preached to the *Spirits in Prison* (1 Pet. 3. 19.) He that readeth, let him understand, whether this was a *Measure* of the *Spirit*, yea or nay, or the *Spirit without measure*, which he *Ministred* to? For he whom *God* hath sent, speaketh the words of *God*; for *God* giveth not the *Spirit by measure* unto him, (Joh. 3. 34.) Here *Christ* had not the *Spirit* given unto him by *measure*. The *Apostle* said, *We will not boast of things without* (or beyond) *our measure*, (2 Cor. 10. 13.) So here was *measure*, and not by *measure*. *Christ*, who received not the *Spirit by measure*, told his *Disciples* he would send them the *Comforter*, the *Spirit of Truth*, that he should guide them into all *Truth*: for he should not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shew it unto you, (Joh. 16. 13, 14.) Mind, read and learn; the *Comforter* shall receive of mine, saith *Christ*, and shall shew it unto you: Who hath the *measure*, receives of his, who hath not by *Measure*. The *Comforter*, when he comes, is to reprove the *World of Sin*, and of *Righteousness*, and of *Judgment*, (vers. 8.) Now mind all the large work of *God*: The *Spirit of Truth*, which leads the *Saints* into all *Truth*, which receives of *Christ’s*, and shews it unto the *Disciples*, who be in the *measure*, he shall reprove the *World of Sin*, because they do not believe, &c. The *Comforter*, whom *Christ* will send, takes of his, and shews it to the *Disciples*; and the same reproveth the *world*. Mind now, whether this be a *Measure*, yea or nay, which comes from him, who received not the *Spirit by Measure*? He that leads the *Believer* into all *Truth*, reproveth the *Unbeliever* in the *World of Sin*, of *Righteousness*, and of *Judgment*: So he that is led into all *Truth*, sees that which is reprov’d, by the *Spirit of Truth* that leads him. Now when *Christ* saith, *He shall take of mine, and shew it unto you*; whether

‘this

this be a Measure, yea or nay, from him whom God gave the Spirit not by measure unto? 1656.

Again the Lord said, both by his Prophet (Joel 2. 28.) and his Apostle (Acts 2. 17, 18.) *It shall come to pass in the last days, I will pour out of my Spirit upon all Flesh, your Sons and your Daughters shall prophesy, your young Men shall see Visions, and your old Men shall dream Dreams: And on my Servants, and on my Handmaidens I will pour out in those days of my Spirit, and they shall prophesy.* Look ye Deceivers, here the Lord saith, he will pour out of his Spirit, mark the word [of it] of the Lord's Spirit upon all Flesh: What! young Men, old Men, Sons and Daughters, and Maids, all these to have the Spirit of God poured forth upon them? Here, say they, these deny the Means then: Nay, that's the Means. And the great and notable day of the Lord is coming, wherein it shall come to pass, that whosoever shall call on the Name of the Lord, shall be saved. The God of the Spirits of all Flesh is known: And, saith the Apostle, who would not boast of things beyond his measure; *That which may be known of God, is manifest in them; for God hath shewed it unto them,* (Rom. 1. 19.) By this which was of God manifest in them, they knew Covetousness, Maliciousness, Murder, Deceit and Ungodliness, and knew, that the Judgments of God were upon such things; and that they were worthy of Death, not only that did the same, but that had Pleasure in them, that did them. Therefore, said the Apostle, *The Wrath of God is revealed from Heaven against all Ungodliness, and Unrighteousness of Men, &c.* Now this of God manifest in them, which God shewed unto them, by which they know Unrighteousness, and God's Judgments thereupon, and that they, which commit such things (as are there mentioned) are worthy of Death; whether this be a Measure, yea or nay, which is of God, and which he hath shewed to them? What was that in them, that did by Nature the things contained in the Law, which shewed the work of the Law written in their Hearts, (Rom. 2. 14, 15.) Mark, written? Shall not this Judge them that have the outward Law, but are out of the Life of it? The Apostle saith, *The manifestation of the Spirit is given to every Man to profit withal,* (1 Cor. 12. 7.) There are Diversities of Gifts, but the same Spirit; but the manifestation of it is given to Every Man to profit withal. Mark, *To one is given by the Spirit, the word of Wisdom; to another the word of Knowledge by the same Spirit: to another Faith by the same Spirit; to another the Gifts of Healing by the same Spirit: to another the working of Miracles; to another Prophecy; to another Discerning of Spirits; to another divers kinds of Tongues; to another the Interpretation of Tongues: But all these worketh that one and the self-same Spirit, dividing to every Man severally, as he will.* Mark that, To every Man severally as he will.

Again the Apostle saith, *The Grace of God, that bringeth Salvation, hath appeared to all Men, teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World,* (Tit. 2. 11, 12.) Now ye, that turns this Grace, which brings Salvation, into Lasciviousness, ye deny it, and say; that which teacheth the Saints, who by Grace are saved, hath not appeared

1696. *appeared to all Men. Jude saith; Behold, the Lord cometh with Ten Thousands of his Saints, to execute Judgment upon all, and to convict all that are Ungodly among them, of all their ungodly Deeds, which they have ungodly committed, and of all their hard Speeches, which ungodly Sinners have spoken against him, (ver. 15.) Here mark again; Him that cometh with ten Thousands of his Saints, to Convince all of their ungodly Deeds, and hard Speeches: Here it is, All of their ungodly Deeds; and All of their hard Speeches: none left out, but All to be Convinced and Judged, the World Reproved, by him who comes with ten Thousands of his Saints, and will Reign, and be King and Judge. And have not ye all something in you, that doth Reprove you for your hard Speeches, and your ungodly Deeds, the Ungodliest of you all, who live in your hard Speeches against him, and against his Light and spiritual Appearance in his People?*

London.

Again, the Apostle writing to the Gentiles, saith, But unto every one of us is given Grace, according to the Measure of the gift of Christ, (Ephes. 4. 7.) Now mark, Here is the Measure of the Gift of Christ, who lighteth every Man, that cometh into the World, (Joh. 1. 9.) that all Men through him might believe. He that believeth on him, is not condemned: but he that believeth not, is condemned, &c. And this is the Condemnation, that Light is come into the World, &c. (Joh. 3. 18, 19.) Now every Man, that cometh into the World, being enlightened, One, he loveth it, and brings his Deeds to the Light, that with the Light he may see, whether they be wrought in God: The Other, he hates the Light, because his Deeds are Evil; and he will not bring his Deeds to the Light, because he knows, the Light will reprove him. So he that hates the Light, wherewith Christ hath enlightened him, knows, the Light will reprove him for his evil Deeds; and therefore he will not come to the Light.

Again, the Lord by his Prophet saith concerning Christ; I will give him for a Light to the Gentiles, that he may be my Salvation to the Ends of the Earth, (Isa. 49. 6.) And what is that, which the Children, that walk according to the Course of this World, according to the Prince of the Power of the Air, the Spirit, that now worketh in the Children of Disobedience, (Ephes. 2. 2.) are disobedient to? Mark, and read your selves, who being disobedient, walk according to the Course of the World, according to the Power of the Prince of the Air; Mark, I say, what it is, that all such are disobedient to? He that hath an Ear, let him hear. The Apostle saith to the Colossians, The wrath of God cometh upon the Children of Disobedience, (Col. 3. 6.) Come ye Professors, let us see, Is not this something of God, that is disobey'd? Is it not that which is of God manifest in them, which God hath shewed them, which lets them see, God's Judgments are upon such, when they act unrighteously? Is not this the Measure of God, (Mark) and the Spirit that is in Prison? and the Spirit of God, that is grieved?

And ye Professors, come, let us read the Parable of the Talents, and reckon with you, and see, who it is, that hath hid the Lord's Money in the Earth? Come ye, that have gained, enter ye
into

1656.
London.

'into your Master's Joy: Go thou, that hast hid the Lord's Money
 'in the Earth, into utter Darknes; Take it from him, and give it to
 'him that hath: and every Man shall have his Reward. For the
 'Lord hath given to every Man, according to his several Ability (Mat.
 '25. 15.) Mark that, To every Man according to his several Ability:
 'Read this, if you can: And now is the Lord coming to call every
 'Man severally to Account, to whom he hath given severally, accord-
 'ing to their Ability. And now the wicked and slothful Servant, who
 'hid the Lord's Money in the Earth, will be found out; and the
 'Lord's Money will be taken from him, although he hath hidden it:
 'To him the Lord's Commands have been grievous; but to us they are
 'not, who love God and keep his Commandments. And, saith the Apostle
 'to the Romans, I say, through the Grace given unto me, to every Man that
 'is among you, not to think of himself more highly, than he ought to think;
 'but to think soberly, according as God hath dealt to every Man the measure
 'of Faith, (Rom. 12. 3.) Read and mark, here is a Measure of Faith.
 'And, saith another Apostle, As every one hath received the Gift,
 'even so minister the same one to another, as good Stewards of the mani-
 'fold grace of God, (1 Pet. 4. 10.) For the grace of God hath appear-
 'ed to all Men. Now, the good Stewards can give their Account
 'with Joy: But ye bad Stewards, that turn the grace of God into La-
 'ziviousness, now ye will be reckoned withal; now ye shall have
 'your Reward. But, say the World, Must every one minister, as he
 'hath received the Gift? Yea, say I, but let him speak, as the Oracles
 'of God; and let him do it, as of the Ability, which God giveth,
 '(ver. 11.) John in the Revelation saith, They were judged every
 'Man according to their works, (Rev. 20. 13.) Christ saith, Every
 'idle Word, that Men shall speak, they shall give Account thereof in
 'the day of Judgment, (Mat 12. 36.) So ye, that name the Name of
 'Christ, depart from Iniquity, (2 Tim. 2. 19.) The Son of Man shall
 'come in the glory of his Father, with his Angels; and then he shall re-
 'ward every Man according to his Works, (Mat 16. 27.) He who is
 'gone into a far Country, and hath given the Talents to every one of
 'you, according to your several Ability, will render to every Man
 'according to his Deeds, (Rom. 2. 6.) And further I say unto you,
 'If any Man have not the Spirit of Christ, he is none of his. And if
 'Christ be in you, the Body is dead because of Sin; but the Spirit is Life,
 'because of Righteousness, (Rom 8. 9, 10.) So let the Light, which
 'cometh from Christ, Examin: for the Lord is appearing. Ye that
 'have received according to your Ability, smite not your Fellow-ser-
 'vant; and think not, that the Lord delayeth the Time of his Coming: Be
 'not, as they that said, Let us Eat and Drink, for to Morrow we shall die.

'The Apostle tells the Ephesians, that unto him this grace was
 'given—to make all Men see, what is the Fellowship of the Mystery,
 'which from the beginning of the World hath been hid in God, who cre-
 'ated all things by Jesus Christ, (Eph. 3. 9.) Read and understand
 'every one with the Light, which comes from Christ, the Mystery;
 'which will be your Condemnation, if ye believe not in it. This is to
 'all, who stumble at the work of the Spirit of God, the manifestation
 'of it, which is given to every Man, to profit withal. Come, ye Pro-
 'fessors, who stumble at it; Let us read the Parables. A Sower
 'went forth to sow; and some Seed fell on the High-way-ground,


1656.

London.

and some on stony ground, and some on thorny ground: The Seed is the word, the Son of Man is the Seeds-man. He that hath an Ear, let him hear, (Mat. 13.) Now look, all ye Professors, which Ground ye are? And what ye have brought forth? And whether the wicked Seeds-man hath not got his Seed into your Ground? He that hath an Ear, let him hear it. And come, read another Parable, of the Householder, hiring Labourers to go into the Vineyard, and agreeing with every Man for a Penny, (Mat. 20.) Every Man is to have his Penny; the Last that went in, as well as the First: and the Last shall be First, and the First shall be Last; for many are called, but few are chosen. He that hath an Ear, let him hear. There is a Promise spoken to Cain, that if he did well, he should be accepted, (Gen. 4. 7.) And Esau had a Birth-right, but despised it. Yet is it not of him that willeth, (Rom. 9. 16.) but by grace ye are saved, (Ephes. 2. 8.) And stand still, and see your Salvation, (Exod. 14. 13.) And ye that be Children of Light, put on the Armour of Light, that ye may come into the Unity of the Faith, and of the knowledge of the Son of God; unto a perfect Man, unto the measure of the Stature of the fulness of Christ: that henceforth ye be no more Children tossed to and fro, (Eph. 4. 13.)

And the Lord said, he would make a new Covenant, by writing his Law in People's Hearts, and putting his Spirit in their inward parts; whereby they should all come to know the Lord, him by whom the World was made. Now every one of you mind the Law written in your Hearts, and this Spirit put in your inward parts; that it need not be said to you, Know the Lord: but that ye may witness the Promise of God fulfilled in you. But, say the World and Professors, If every one must come to witness the Law of God written in their Hearts, and the Spirit put in the inward parts; what must we do with all our Teachers? As we come to witness that, we need not any Man to Teach us to know the Lord, having his Law written in our Hearts, and his Spirit put in our inward parts. This is the Covenant of Life, the everlasting Covenant, which decays not, nor changes not: and here is the way to the Father, without which no Man cometh unto the Father. And here is the Everlasting Priesthood, the End of the Old Priesthood, whose Lips were to preserve Knowledge: but now saith Christ, Learn of me; who is the High-Priest of the New Priesthood. And, saith the Apostle, — That ye may grow up in the Knowledge of Jesus Christ, in whom are hid the Treasures of Wisdom and Knowledge. So we are brought off from the Old Priesthood, that did change, to Christ, to the New Priesthood, that doth not change; and off from the first Covenant, that doth decay, to the Everlasting Covenant, that doth not decay, Christ Jesus, the Covenant of Light, from whom every one of you have a Light, that ye might believe in the Covenant of Light. If ye do not believe, ye are condemned: for Light is come into the World; and Men love Darknes rather than Light, because their Deeds are evil. I am come a Light into the World, saith Christ, that whosoever believeth in me, should not abide in Darknes, but have the Light of Life, (Joh. 12. 46.) And, Believe in the Light, that ye may be Children of the Light. But ye, who do not believe in the Light, but hate it, because it manifests your Deeds to be evil; ye are they, that are condemned by the Light. Therefore while ye have Time, prize it: Seek the Lord, while he may be found, and call upon him, while he is nigh; lest ye say, Time is past: for the Rich Glutton's Time was past. Therefore

while

' while *Time* is not quite past, consider and search your selves, and 1656.
 ' see, if ye be not they, that hate the *Light*; and so are *Builders*, that 
 ' stumble at the *Corner-stone*: for they that hated the *Light*, and did London.
 ' not believe in the *Light*, did so in Ages past. *I am the Light of the*
 ' *World*, saith *Christ*, and who doth enlighten every Man, that cometh
 ' into the *World*: and he also saith, *Learn of me*; and of him God
 ' saith, *This is my beloved Son, hear ye him*: Here is your *Teacher*. But
 ' ye that hate the *Light*, do not learn of *Christ*, and will not have him
 ' to be your *King*, to reign over you; him, to whom all Power in
 ' Heaven and Earth is given, who bears his *Government* upon his
 ' *Shoulders*, who is now come to reign: who lighteth every Man, that
 ' cometh into the *World*; and who will give to every Man a *Reward*,
 ' according to his *Works*, whether they be good or evil. So every
 ' Man, with the *Light* that comes from *Christ*, will see his *Deeds*,
 ' both he that hates it, and he that loves it. And he that will not
 ' bring his *Deeds* to the *Light*, because the *Light* will reprove him,
 ' that is his *Condemnation*; and he shall have a *Reward* according to
 ' his *Deeds*. For the *Lord* is come to reckon with you, and he looks
 ' for *Fruits*; and now the *Ax* is laid to your *Root*, and every
 ' *Tree* of you, that bears not good *Fruit*, must be hewen down, and
 ' cast into the *Fire*.

G. F.

Having staid sometime in *London*, and visited the Meetings of
Friends in and about the *City*, and cleared my self, of what *Services*
 the *Lord* had at that time laid upon me there, I left the *Town*; and
 travelled into *Kent*, *Sussex* and *Surrey*, visiting *Friends* in those *Coun-*
ties: amongst whom I had great *Meetings*; and many times met with
Opposition from *Baptists*, and other jangling *Professors*: but the *Lord's*
Power went over them.

Kent.
Sussex.
Surrey.

We lay one Night at *Farnham*, where we had a little *Meeting*; *Farnham.*
 and the People were exceeding *Rude*: But at last the *Lord's Power*
 came over them. After *Meeting* we went to our *Inn*, and gave no-
 tice, *That any, that feared God, might come to our Inn to us*: And
 there came abundance of *rude People*, and the *Magistrates* of the
Town also; and some *Professors*. I declared the *Truth* unto them;
 and those of the *People*, that behaved themselves *rudely*, the *Ma-*
gistrates put out of the *Room*. When they were gone, there came
 up another *Rude Company* of *Professors*, and some of the *Chief* of the
Town: and they called for *Faggots* and *Drink*, though we forbade
 them; and were as *Rude* a *carriaged People*, as ever I met withal.
 The *Lord's Power* chained them, that they had not power to do us
 any *Mischief*: but when they went away, they left all their *Fag-*
gots and *Beer*, which they had called for into the *Room*, for us to *pay*
 for in the *Morning*. We shewed the *Inn-keeper*, what an *Unworthy*
thing it was; but he told us, *we must pay it*: and *pay* it we did. And
 before we left the *Town*, I writ a *Paper* to the *Magistrates* and *Heads*
 of the *Town*, and to the *Priest*, shewing them and him, *how he had*
sought

1656. taught his People; and laying before them their *rude and uncivil Carriage to Strangers*, that fought their good.

Basing-
stoke.

Then leaving that Place, we came to *Basingstoke*, a very *Rude Town*; where they had formerly very much *abused Friends*. There I had a *Meeting* in the *Evening*, which was *quiet*; for the *Lord's Power* chained the *Unruly*. At the *Close* of the *Meeting* I was moved to *put off my Hat*, and to *pray to the Lord to open their Understandings*: upon which they raised a *Report*, *That I put off my Hat to them, and bid them Good Night*; which was never in my Heart. After the *Meeting*, when we came to our *Inn*, I sent for the *Inn-keeper* (as I used to do;) and he came into the *Room* to us, and shewed himself a very *Rude Man*. I admonished him to be *sober*, and *fear the Lord*: but he called for *Faggots*, and a *pint of Wine*, and *drank it off himself*; and then called for *another*: and called up *half a dozen men* into our *Chamber*. Thereupon I bid him *go out of the Chamber*, and told him, he should not *drink* there; for we sent for him up to *speak to him concerning his Eternal good*: And he was exceeding *mad, rude and drunk*. When he continued his *Rudeness*, and would not be gone, I told him, *The Chamber was mine, for the Time I lodged in it*; and I called for the *Key*: and then he went away in a great *Rage*. In the *Morning* he would not be seen: but I told his *Wife* of his *Unchristian and Rude Carriage* towards us.

Bridport.

After this we passed through the *Country*, till we came to *Bridport*; having *Meetings* in the way. We went to an *Inn* there, and sent into the *Town* for *such as feared God, to come to us*: and there came a *Shop-keeper*, a *Professor*, and *put off his Hat* to us: and seeing, we did not the like to him again, but said *Thou and Thee* to him, he told us; *He was not of our Religion*: and after some discourse with him, he went away; his *Wife* (who came with him) being somewhat *loving*. Then went he, and stirred up the *Priest* and *Magistrates* against us: and after a while sent to the *Inn* to us, to desire us to *come to his House*; for *there were some would speak with us*, he said. *Thomas Curtis* was then with me, and he went down to the *Man's House*: where when he came, the *Man* had laid a *snare* for him; for he had gotten the *Priest* and *Magistrates* thither: and they *boasted* much, that they had caught *George Fox*, taking him for me. When they perceived their *Mistake*, they were in a great *Rage*: yet the *Lord's Power* came over them, so that they let him go again. Mean while I had an Opportunity of speaking to some *sober People*, that came to the *Inn*. And when *Thomas* was come back, and we were passing out of the *Town*, some of them came to us, and said; *The Officers were coming to fetch me*: But the *Lord's Power* came over them all, so that they had not power to *touch* me. There were some *Convinced* in the *Town* that time, who were turned to the *Lord*; and have stood faithful in their *Testimony* to the *Truth* ever since, and a fine *Meeting* there is there.

1657.

Portsm.
Pool.
Ringwood
Weym.
Dorchester.

Passing from hence we visited *Portsmouth* and *Pool*, where we had glorious *Meetings*; and many were turned to the *Lord*. And at *Ringwood* we had a large *general Meeting*, where the *Lord's Power* was over all. And at *Weymouth* we had a *Meeting*: and from thence came to *Dorchester*, and so to *Lime*, where the *Inn* we went

to, was taken up with *Mountebanks*; so that there was hardly any room for us, or our *horses*. In the Evening we drew up some *Queries* concerning the ground of all *Diseases*, and the *Natures* and *Virtues* of *Medicinal Creatures*, and sent them to the *Mountebanks*; letting them know, *If they would not answer them, we would stick them on the Cross next Day*: This brought them down, and made them *Cool*; for they could not answer them: But in the Morning they reasoned a little with us: And we left the *Queries* with some *friendly People*, that were *Convinced* in the *Town*, to *stick upon the Market-Cross*. And the *Lord's Power* reached some of the *sober People* in that place, who were turned by the *Light and Spirit of Christ* to his free *Teaching*.

1657.
Lime:

Then traveled we on through the Country, till we came to *Exeter*: and there, at the *Sign* of the *Seven Stars*, an *Inn* at the *Bridge-foot*, we had a *general Meeting* of *Friends* out of *Cornwal* and *Devonshire*; to which came *Humphry Lower*, and *Thomas Lower*, and *John Ellis* from the *Land's End*, and *Henry Pollexfen*, and *Friends* from *Plymouth*, *Elizabeth Trelawny*, and divers other *Friends*. A blessed, heavenly *Meeting* we had, and the *Lord's* everlasting *Power* came over all; in which I saw, and said, *That the Lord's power had surrounded this Nation round about, as with a Wall and Bulwark; and his Seed reached from Sea to Sea*: And *Friends* were established in the everlasting *Seed of Life*, *Christ Jesus*, their *Life*, *Rock*, *Teacher* and *Shepherd*.

Exeter.

The next Morning after the *Meeting*, *Major Blackmore* sent *Souldiers* to apprehend me; but I was gone, before they came: and as I was riding up the *Street*, I saw the *Officers* going down. So the *Wolf* missed the *Lamb*; and the *Lord* crossed them in their *Design*: and *Friends* passed away *peaceably* and *quietly*. The *Souldiers* examined some *Friends*, after I was gone, *What they did there?* but when they told them, *They were in their Inn, and had occasions and business in the City*; they passed away without meddling any further with them.

From *Exeter* I travelled through the Countries, taking *Meetings* as I went, till I came to *Bristol*; and was at the *Meeting* there. After the *Meeting* was done, I did not stay in the *Town*; but passed up into *Wales*, and had a *Meeting* at the *Slone*: and so passed through the Country to *Cardiff*; where a *Justice of Peace* sent to me, desiring, *I would come up, with half a dozen of my Friends to his House*. So I took a *Friend* or two, and went up to him; and he and his *Wife* received us very civilly. The next Day we had a *Meeting* in *Cardiff* in the *Town-Hall*; and that *Justice* sent about *seventeen* of his *Family* to the *Meeting*. There came some *disturbers*; but the *Lord's Power* was over them: and many were turned to the *Lord* there. There were some, that had run out with *James Naylor*, that did not come to *Meetings*; to whom I sent Word, *That the Day of their Visitation was over*: and they never prospered after.

Bristol.

WALES.
Slone.
Cardiff.

We travelled from *Cardiff* through the Country, to *Swanzy*, where we had a blessed *Meeting*: and a *Meeting* was settled there in the *Name of Jesus*. In our way thither we passed over in a *Passage-boat* with the *high-Sheriff* of the *County*: and the next Day

Swanzy.

1657. Day I went to have spoken with him ; but he would not be spoken withal.

From thence we went to another *Meeting* in the Country ; where the *Lord's Presence* was much with us. And from thence we went to a *Great Man's House*, who received us very lovingly ; but the next Morning he would not be seen : One, that in the mean time came to him, had so *estranged* him, that we could not get to him to *speak* with him again, he was so *Changed* ; and yet over-night was exceeding *Loving*.

We passed still on through the Countries, having *Meetings*, and gathering People in the *Name of Christ*, to him their heavenly *Teacher* ; till we came to *Brecknock* : where we set up our Horses at an *Inn*. There went with me *Thomas Holmes*, and *John ap John* ; who was moved of the Lord to *speak in the Streets*. I walked out but a little into the *Fields* : and when I came in again, the *Town* was up in an *Uproar*. When I came into the *Chamber* in the *Inn*, it was full of *People* ; and they were speaking in *Welsh* : I desired them to speak in *English* ; and they did : and much discourse we had. After a while they went away. But towards Night the *Magistrates* gathered together in the *Streets*, with a *multitude of People* ; and they bid them *shout* : and gathered up the *Town* : So that for about *Two Hours* together, there was such a *Noise*, as the like we had not heard ; and the *Magistrates* set them on to *shout again*, when they had given over. We thought, it looked like the *Uproar*, which we read was amongst *Diana's Handicrafts-Men* : This *Tumult* continued, till it was *within Night* ; and if the *Lord's Power* had not limited, them, they seemed likely to have *pulled down the House*, and us to *pieces*.

After it was Night, the *Woman of the House* would have had us go to *Supper* in another Room : but we discerning her *Plot*, refused. Then she would have had *half a dozen Men* come into the *Room* to us, under pretence of discoursing with us : but we told her ; That *no Persons should come into our Room that Night, neither would we go to them*. Then she told us, we should *sup in another Room* : but we told her, we would have no *Supper*, if we had it not in our own *Room*. At length when she saw, she could not get us out ; she brought up our *Supper* in a great *Rage*. So *She* and *They* were crossed in their *Design* : for they had an Intent to have done us *Mischief* ; but the Lord God prevented them. Next Morning I writ a *Paper* to the *Town* concerning their *Unchristian Carriages* ; shewing the *Fruits of their Priests and Magistrates* : and as I passed out of the *Town*, I spake to the *People*, and told them ; They were a *shame to Christianity, and Religion*.

From this Place we went to a great *Meeting* in a *Steeple-house-yard* ; where was a *Priest*, and *Walter Jenkin*, who had been a *Justice*, and another *Justice* : and a blessed, glorious *Meeting* we had. And there being many *Professors*, I was moved of the Lord to open the *Scriptures* to them, and to Answer the *Objections*, which they stuck at 'in their *Profession* (for I knew them very well;) and to *bring them to Christ*, who had *enlightened* them : with which *Light*, they might 'see their *Sins and Trespasses* they had been dead in, and their *Saviour*, 'him

'him that came to *Redeem* them out of them, who was to be their *Way to God*, the *Truth* and the *Life* to them, and their *Priest* made higher than the *Heavens*, so that they might come to sit under his *Teaching*. A peaceable *Meeting* we had; and many were *Convinced*, and settled in the *Truth* that day. After the *Meeting* was over, I went with *Walter Jenkin* to the other *Justice's House*; and he said unto me, *You have this day given great satisfaction to the People, and answered all the Objections, that were in their Minds*. For the People had the *Scriptures*, but they were not turned to the *Spirit*, which should let them see that, which gave them forth, the *Spirit of God*; which is the *Key* to open them.

1657.

Brecknock.

From hence we passed to *Pontamile*, to *Richard Hamborow's*, where was a great *Meeting*; to which there came another *Justice of Peace*; and several Great People: whose Understandings were opened by the *Lord's Spirit* and *Power*, and the *Light of Jesus Christ*; and they came to be turned to the *Lord Jesus Christ*, from whence it came. A great *Convincement* there was; and a large *Meeting* is gathered in those parts, and settled in the *Name of Jesus*.

Pontamile

After this we returned back to *England*, and came to *Shrewsbury*, where we had a great *Meeting*: and visited *Friends* all up and down the Countries in their *Meetings*, till we came to *William Gandy's* in *Cheshire*; where we had a *Meeting* of between two and three thousand People (as it was thought:) and the everlasting *Word of Life* was held forth, and received that day. A blessed *Meeting* it was; for *Friends* were settled by the *Power of God* upon *Christ Jesus*, the *Rock* and *Foundation*.

England.
Shrewsbury.

Cheshire.

At this time there was a great *Drought*: And after this general *Meeting* was ended, there fell so great a *Rain*, that *Friends* said; they thought we could not *Travel*, the *Brooks* and *Waters* would be so risen. But I believed, the *Rain* had gone so far, as they had come that day to the *Meeting*. And the next day in the Afternoon, when we turned back into some parts of *Wales* again, the ways were dusty; and no *Rain* had fallen thereabouts.

And when *Oliver Cromwel* set forth a *Proclamation* for a *Fast* throughout the Nation, for *Rain*, when there was a very great *Drought*, it was observed, that as far as *Truth* had spread in the *North*, there were pleasant *Showers* and *Rain* enough; when in the *South*, in many places, they were almost spoiled for want of *Rain*. At that time I was moved to write an *Answer* to the *Protector's Proclamation*; wherein I told him: 'If he had come to own *God's Truth*, he should have had *Rain*: And that *Drought* was a *Sign* unto them of their *Barrenness*, and *Want* of the *Water of Life*. And about the same time was writ the following *Paper* to *Distinguish* betwixt the true and false *Fasts*.

1656.



London.

Concerning the True Fast and the False.

‘**T**O all you, that be keeping *Fasts*, who *smite with the fist of wickedness*, and fast for *Strife and Debate*; against you hath the *Voice* cried aloud, like a *Trumpet*, that you may come to know the *true fast*, which is accepted; and the *fast*, which is in the *Strife and the Debate*, and *smiting with the fists of wickedness*: Which *fast* is not required of the Lord. Behold, in the day of your fast you find *Pleasure*, and exact all your *Labour*: Behold (mark, take notice) ye fast for *Strife and Debate*, and to *smite with the fist of wickedness*: Ye shall not fast, as ye do this day, to make your *Voice* known on High. Is it such a fast, that I have chosen, saith the Lord, a day for a Man to afflict his Soul? Is it to bow down his Head, like a *Bulrush*, and to spread *Sack-cloth* under him? Wilt thou call this a fast, and an acceptable day to the Lord?

‘Consider all you, that do fast, see, if it be not hanging down the Head for a day, like a *Bulrush*; and are in *Strife and Debate*, and to *smite with the fists of wickedness*, to make your *Voice* to be known on high? But this *fast* is not with the Lord accepted: but that, which leads you from *Strife*, from *Debate*, from *Wickedness*; which is not the bowing down of the Head, as a *Bulrush* for a day, and yet live in *Exalting and Pleasure*; this is not accepted with the Lord: but that which separates from all these before-mentioned. Which separates from *Wickedness*, *Debate*, *Strife*, *Pleasures*, *smiting with the fist of wickedness*, that which separates from that, brings to know the *true fast*, which breaks the bonds of *Iniquity*, and deals the bread to the hungry; brings the poor, that are cast out, to his own House; and when he sees any *Naked*, he covers them, and hides not himself from his own *Flesh*. Here is the *true fast*, which separates from them, where the bonds of *Iniquity* are standing, and the heavy burthens of the Oppressed remaining, and the *Yoke* not broken; who deals not the Bread to the *Hungry*, and brings not the *Poor* to their own House; and sees the *Naked*, but lets him go unclothed, and hides himself from his own *Flesh*. Yet such will make their *Voice* to be heard on high, as Christ speaks of the *Pharisees*, which sounded a *Trumpet* before them, and disfigured their Faces, to appear to Men to fast; but the bonds of *Iniquity* were standing, *Strife and Debate* was standing, *striking with the fists of wickedness* standing; that made their *Voice* heard on high, who had their Reward.

‘But that which brings to the *true fast*, which appears not to Men to fast, but unto the Father, which sees in secret; and the Father, that seeth in secret, shall reward thee openly. This *fast* separates from the *Pharisees-fast*, and them that bow the Head for a day, like a *Bulrush*: And this is it, which brings to deal the Bread to the hungry, and cloath thine own flesh; when thou seest them naked; and bring the *Poor* to thine House, and to loose the bonds of *Wickedness*, mark, this is the *fast*; and to undo every heavy burthen (mark again) and to let the oppressed go free; this is the *fast*; and to break every *Yoke*. And

‘ And thou, that observest this *fast*, Then shall thy *light* break forth, 1657.
 ‘ as the *Morning*, and thine *Health* shall spring forth speedily; and thy
 ‘ *Righteousness* shall go before thee: the glory of the Lord shall be thy London.
 ‘ *Re-reward*. Then shalt thou call, and the Lord shall answer; thou shalt
 ‘ cry, and he shall say, here I am: If thou take away from the midst of
 ‘ thee the *Yoke*, the putting forth of the *Finger*, and speaking *Vanity*:
 ‘ and if thou draw out thy *Soul* to the hungry, and satisfy the afflicted
 ‘ *Soul*; then shall thy *light* arise in obscurity, and thy *darkness* be as the
 ‘ *Noon-day*. The *Light* brings to know this *fast*; and walking in
 ‘ it, this *fast* is kept: and he that believeth in the *Light*, in *darkness*
 ‘ abides not. And again; The Lord shall guide thee continually, and
 ‘ satisfy thy *Soul* in drought, and make fat thy *Bones*; and thou shalt be
 ‘ like a watered Garden, and like a Spring of *Water*, whose *Waters* fail
 ‘ not, Isa. 58. 11. These are them, that are guided with the *Light*,
 ‘ which comes from *Christ*, where the *Springs* are.

‘ And again: They that shall be of thee, (that keeps this *fast*) shall
 ‘ build the old waste Places, and thou shalt raise up the foundations of
 ‘ many Generations; and thou shalt be called the *Repairer* of the breach,
 ‘ the *Restorer* of paths to dwell in, Isa. 58. 12. Now that, which
 ‘ gives to see the foundation of many Generations, is the *Light*, which
 ‘ separates from all, which is out of the *Light*: and they that go out
 ‘ of the *Light*, though they may pretend a *fast*, and bowing down the
 ‘ *Head* for a time; yet they are far from this *fast*, that doth raise up
 ‘ the Foundation of many Generations; and is the *Repairer* of the breach,
 ‘ and *Restorer* of the paths to dwell in. That which doth give to see
 ‘ this foundation of many Generations, and these Breaches, that are to be
 ‘ repaired and restored, and Paths to dwell in, is the *Light*, which
 ‘ brings to know the true *fast*: and where this *fast* is known, which
 ‘ is from *Wickedness*, from *Debate*, from *Strife*, from *Pleasures*, from
 ‘ *Exalting*, from the *Voice* that is heard on high, from the speaking of
 ‘ *Vanity*, from the bonds of *Iniquity*, which breaks every *Yoke*, and lets
 ‘ the Oppressed go free; here the *Health* grows. Where the *Morning*
 ‘ is known, *Righteousness* goes forth; the *Glory* of the Lord is the
 ‘ *Re-reward*, and the *Light* riseth, and the *Soul* is drawn out to the
 ‘ *Hungry*, and satisfies the afflicted *Soul*; and the *Springs* of living
 ‘ *Water* are known and felt. The *Waters* fail not here; the Lord
 ‘ guides continually, and the Foundation of many Generations comes to
 ‘ be seen and raised up: And the *Repairer* of Breaches is here witness-
 ‘ ed, and the *Restorer* of Paths to dwell in.

‘ But all such, as be from the *Light*, which the *Prophets* were in,
 ‘ with which they saw *Christ*, and such to be in *Fasts*, where was
 ‘ *Strife*, where was *Wickedness*, where was *Debate*, where was bow-
 ‘ ing down the *Head* like a Bulrush for a day, lifting their *Voice* on high,
 ‘ and the bonds of wickedness yet standing, and the Burthens unloosed,
 ‘ and the Oppressed not let go free, and the *Yoke* not broken, the *Na-*
 ‘ *kedness* not cloathed, the Bread not dealt to the *Hungry*, and this
 ‘ foundation of many Generations, not raised up; until these things
 ‘ before-mentioned be broken down, on such the *Light* breaks not
 ‘ forth as the *Morning*, and the Lord hears them not. And such
 ‘ have their *Reward*, and their *Iniquities* have separated them from
 ‘ their God, and their *Sins* have hid his Face from them, that he will

1657.

London.

‘not hear : and such their Hands are defiled with *Blood*, and their
 ‘Fingers with *Iniquity* ; whose Lips have spoken *Lies*, and Tongues
 ‘have muttered *Perverseness*. None calleth for *Justice*, nor any Plead
 ‘for *Truth* ; they trust in *Vanity*, and speak *Lies*, they conceive *Mis-*
 ‘chief, and bring forth *Iniquity*. They hatch Cockatrice-Eggs, and
 ‘weave the Spiders-Web : he that eateth of their Eggs, dies ; and that
 ‘which is crushed, breaks out into a *Viper* : their Webbs shall not become
 ‘Garments, neither shall they cover themselves with their Works. Mark
 ‘and take notice ; Their works are works of *Iniquity*, and the Act of
 ‘Violence is in their Hands : Their Feet run to do evil, and they make
 ‘haste to shed innocent *Blood*. Their Thoughts are Thoughts of *Iniqui-*
 ‘ty, Wasting and Destruction are in their Paths ; the way of Peace they
 ‘know not, and there is no Judgment in their Doings. They have made
 ‘them a crooked Path ; whosoever goes therein, shall not know Peace :
 ‘Mark : Such go from the *Light*, therefore is Judgment far ; neither
 ‘doth *Justice* overtake. And here is *Obscurity*, and here is the walk-
 ‘ing in *Darkness* ; and here is the groping, like *blind Men*, as though
 ‘they had no Eyes, and their stumbling at Noon-day in the desolate
 ‘Places, like *blind Men*. And here is the roaring like *Bears*, and
 ‘mourning sorely like *Doves* ; and here Judgment is looked for, but
 ‘there is none, and Salvation is put far off : For the *Light* is denied,
 ‘which gives to see it. But here the multiplying of *Transgression*,
 ‘and their *Sins* testifying against them, and the *Transgression* that was
 ‘within them, and their *Iniquities*, which they knew in *transgressing*
 ‘and *lying* against the Lord, speaking the things they should not ;
 ‘when that they knew with that of God in them, they should not speak
 ‘it. So departing from the way of God, speaking *Oppression*, revolt-
 ‘ing, conceiving and uttering forth from the Heart words of *Fal-*
 ‘shood ; here is Judgment turned away backward, and *Justice*
 ‘stands afar off : *Truth* is fallen in the Streets, and *Equity* cannot
 ‘enter. Yea, *Truth* faileth ; and he that departeth from *Evil*, makes
 ‘himself a Prey : Yea, the Lord saw it, and it displeased him. These
 ‘are such, that are in the *Fast*, which God doth not accept ; and
 ‘are not in the true fast, whose *Light* breaks forth as the Morning :
 ‘but these are such, that be in the false fast, who grope, like *blind*
 ‘Men.

‘And that which gives to know the true fast, and the false fast,
 ‘is the *Light*, which is the Eye, that gives to see each fast ; where
 ‘the true Judgment is, and the *Iniquity* standeth not, nor the *Trans-*
 ‘gressor, nor the *Speaker of Lies* : but that is judged and condemned
 ‘with the *Light*, which makes it manifest. And who be in this fast,
 ‘when they call upon the Lord, the Lord will answer them, here am I :
 ‘and here *Truth* is pleaded for, and *Falshood* flies away. But who
 ‘be out of this fast in the *Perverseness*, Tongues uttering *perverse*
 ‘things ; are stumbling and groping like *blind Men*, which be from
 ‘the *Light* in the *Iniquity*, which separates from God, who hides his
 ‘Face from them, that he will not hear : going from the *Light*, goes
 ‘from the Lord, and his Face. So this is it, which must be fasted
 ‘from ; for this is it, which separates from God : and hence comes
 ‘the Reward openly, which condemns all that before mentioned,
 ‘which is contrary to the *Light* ; *Injustice*, *Iniquity*, *Transgression*,
 ‘*Vanity*,

'Vanity, and that which brings forth Mischief; which hatcheth the
 'Cockatrice-Eggs and weaves the Spiders Web: he that eateth of
 'these Eggs, dies. Mark, That which is crushed, breaks out into a Vt-
 'per: mark again, Their Web shall not become Garments, neither
 'shall they cover themselves with their Works of Vanity: Acts of Vio-
 'lence are in their Hands: This is all from the Light in the wickedness.
 'Their Feet run to do evil, and they make haste to shed innocent blood; their
 'thoughts are thoughts of Vanity, wasting and destruction is in their
 'Path: This is all from the Light. Again: The way of Peace they
 'know not, there is no Judgment in their Goings: they have made them
 'crooked Paths, whosoever goes therein, shall not know Peace. Mark;
 'who goes in their way, that know not the way of Peace, shall they
 'know Peace? Whose Path is crooked, where there is no Judgment in
 'their Goings; Take notice, No Judgment in their Goings: And this
 'is all from the Light, which manifesteth that, which is to be judged;
 'where the Covenant of Peace is known; where all that, which is
 'contrary to it before-mentioned, is kept out. Which all, who live
 'in those things before-mentioned contrary to the Light, in the false
 'fast, they may mark their Path, and behold their Reward; who be
 'out of the Light, stumbling and groping like blind Men. Which
 'they that be in the true fast, are from all them separated; their
 'words, their actions and fruits, and their fast: whose fast breaks the
 'bonds of Iniquity, and whom the Lord hears, and to whom Righte-
 'ousness springs forth, and goes before them, the Glory of the Lord is
 'the Re-reward.

1657.
London.

G. F.

We passed up into Wales through Montgomeryshire, and so into
 Radnorshire, where there was a Meeting like a Leagner, for Multitudes.
 I walked a little aside, whilst the People were gathering: and there
 came to me John ap John, a Welch-man, whom I spake to, to go up
 to the People; and if he had any thing upon him from the Lord to
 speak to them, he might speak to them in Welch, and thereby gather
 them more together. Then came Morgan Watkins to me, who was
 then become loving to Friends; And, said he, the People lie like a
 Leagner, and the Gentry of the Country is come in. I bad him go up
 also, and leave me: for I had a great Travel upon me for the Salva-
 tion of the People. When they were well gathered together, I passed
 up into the Meeting, and stood upon a Chair about three Hours. And
 I stood a pretty while, before I began to speak: After some time I
 felt the Power of the Lord went over the whole Assembly; and the
 Lord's Everlasting Life and Truth shined over all: and 'the Scrip-
 'tures were opened to them, and the Objections they had in their
 'Minds, were Answered. And they were every one directed to the
 'Light of Christ, the heavenly Man; that by it they might all see
 'their Sins, and Christ Jesus to be their Saviour, their Redeemer,
 'their Mediator, and come to feed upon him, the Bread of Life from
 'Heaven. Many were turned to the Lord Jesus Christ, and to his free
 'Teaching that Day; and all were bowed down under the Power of

Montgome-
ryshire.
Radnor-
shire.

1657. *God*: so that, though the *Multitude* was so great, that many sat on *Horse-back* to hear; there was no *Opposition* made by any. And a *Priest* sat with his *Wife* on *horse-back*, and heard *Attentively*; and made no *Objection*: but the *People* parted peaceably and quietly, with great *Satisfaction*; many of them saying, *They never heard such a Sermon before, and the Scriptures so opened*. For the *New Covenant* was opened, and the *Old*, and the *Nature* and *Terms* of each; and the *Parables* were explained: and the *State* of the *Church* in the *Apostles Days* was set forth, and the *Apostacy* since laid open; and the *free Teaching* of *Christ* and the *Apostles* was set a top of all the *hireling-Teachers*: and the *Lord* had the *Praise* of all, for many were turned to him that Day.

Lemster. I went back from thence to *Lemster*, where there was a great *Meeting* in a *Close*; many *hundreds* of *People* being gathered together. There were a *Matter* of *six* *Congregational Preachers* and *Priests* amongst the *People*; and *Thomas Taylor*, who had been a *Priest*, but was now become a *Minister* of *Christ Jesus*, was with me. I stood up, and declared about *three Hours*; and none of the *Priests* were able to open their *Mouths* in *Opposition*: the *Lord's Power* and *Truth* so reached them, and bound them down. At length one *Priest* went off about a *Bow-shot* from me; and drew several of the *People* after him, and there set a *preaching* to them: So I kept our *Meeting*, and he kept his. But after a while *Thomas Taylor* was moved to go to him, and spake to him; and he gave over: and then he, and the *People* he had drawn off, came up to us again; and the *Lord's Power* went over them all. At last a *Baptist*, that was *Convinced*, said; *Where's Priest Tombs? how chance, he doth not come out?* This *Tombs* was *Priest* of *Lemster*. Hereupon some went, and told the *Priest*; and up comes he with the *Bailiffs* and other *Officers* of the *Town*: And when he was come, they set him upon a *Stool* over against me. Now I was speaking of the heavenly, divine *Light* of *Christ*, which he *Enlightens every one, that cometh into the World* withal; and turning them to it, to give them the *Knowledge* of the *glory* of *God* in the *Face* of *Christ Jesus*, their *Saviour*. When *Priest Tombs* heard this, he cried out; *That is a Natural Light, and a made Light*. Then I desired the *People* to take out their *Bibles*: and I asked the *Priest*, *Whether* he did *Affirm*, that that was a *Created, natural, made Light*, which *John*, a *Man* that was *sent* from *God*, did bear witness to, and did speak of, when he said; *In him* (to wit, in the *Word*) *was life, and that life was the Light* of *Men*, *Joh. 1. 4*. Dost thou *affirm* and mean, said I, that this *Light* here spoken of, was a *Created, Natural, Made Light*? And he said, *Yes*. Then said I, *Before* I have done with thee, I will make thee *bend* to the *Scriptures*. Then I shewed by the *Scriptures*, that the *Natural, created, made Light* is the outward *Light* in the outward *Firmament*, proceeding from the *Sun, Moon* and *Stars*: And dost thou *Affirm* (said I) that *God* sent *John* to bear witness to the *Light* of the *Sun, Moon* and *Stars*? Then said he, *Did I say so?* I replied, *Didst thou not* say, it was a *Natural, Created, Made Light*, that *John* bore witness unto? If thou dost not like thy *Words*, take them again and mend them. Then he said, *That Light, which I spake of, was a natural,*

'natural, created Light. I told him, He had not at all mended his .1657.
'Cause: for that Light, which I spake of, was the very same, that
'John was sent of God to bear witness to; which was the Life in the Lemster.
'Word, by which all the natural Lights, as Sun, Moon and Stars were
'made. In him (to wit, the Word) was Life, and that Life was the
'Light of Men. So I directed the People to turn to the Place in their
Bibles, and I recited to them the Words of John, how that In the
Beginning was the Word, and the Word was with God, and the Word
was God. The same was in the beginning with God: All things were
made by him, and without him was not anything made, that was made.
(So all natural, created Lights were made by Christ the Word.) In
him was life, and the life was the light of Men: And that was the true
light, which lighteth every Man, that cometh into the World. And Christ
saith of himself (John 8. 12.) I am the light of the World: And
bids them, Believe in the light (John 12. 36.) And God said of
him by the Prophet Isaiah (ch. 49. 6.) I will also give thee for a
light to the Gentiles, that thou mayest be my Salvation to the Ends of the
Earth: So Christ in his Light is saving. And the Apostle said,
The light, which shined in their Hearts, was to give them the light of
the knowledge of the Glory of God in the face of Jesus Christ: And that
was their Treasure in their earthen Vessels. 2 Cor. 4. 6, 7.

When I had thus opened the matter to the People, the Priest
cried to the Magistrates; *Take this man away, or else I shall not speak*
any more. But, said I, *'Priest Tombs, deceive not thy self, thou art*
not in thy Pulpit now, nor in thy Old Mass-house; but we are in the
Fields. So he was shuffling to be gone: and Thomas Taylor stood up,
and undertook to make out our Principle by Christ's Parable concerning
the Sower, Matth. 13. Then said the Priest, *I et that Man speak,*
and not the other. So he got up into a little Jangling for a while;
till the Lord's Power caught him again, and stopt and confounded
him. Afterwards a Friend stood up and told him, *How he had sued*
him for Tishe-Eggs, and other Friends for other Tishes: for he was
an Anabaptist Preacher, and yet had a Parsonage at Lemster; and had
several Journey-men under him. And he said; He had a Wife, and
he had a Concubine; and his Wife was the Baptized People, and his Con-
cubine was the World. But the Lord's Power came over him and them
all, and the everlasting Truth was declared that Day; and many were
turned by it to the Lord Jesus Christ, their Teacher and Way to God:
And of great Service that Meeting was in those Parts. The next day
Thomas Taylor went to this Priest, and reasoned with him; and
came over him by the Power of the Word.

From this place I travelled on in Wales, having several Meetings Tenby.
as I went, till I came to Tenby: where, as I rode up the Street, a
Justice of Peace came out of his House, and desired me to alight, and
stay at his House: and I did so. On the First-day the Mayor and his
Wife, and several others of the Chief of the Town came in about the
tenth Hour, and stay'd all the Time of the Meeting: and a glorious
Meeting it was. John ap John being then with me, left the Meeting,
and went to the Steeple-house; and the Governour cast him into Prison.
On the Second-day Morning the Governour sent one of his Officers to the
Justice's House to fetch me: which grieved the Mayor and the Justice;
for

1656. for they were both with me in the Justice's House, when the Officer came. So the Mayor and the Justice went up to the Governour before me; and a while after I went up with the Officer. When I came in, I said; *Peace be unto this House*: And before the Governour could Examine me, I asked him, 'Why he did cast my Friend into Prison?' He said; *For standing with his Hat on in the Church*. I said, 'Had not the Priest two Caps on his Head, a black one, and a white one?' 'and cut off the brims of the Hat, and then my Friend would have but one; and the brims of the Hat were but to defend him from Weather. These are frivolous things, said the Governour: 'Why then, said I, dost thou cast my Friend into Prison for such frivolous things? Then he asked me, *Whether I owned Election and Reprobation?* 'Yes, said I, and thou art in the Reprobation. At that he was in a Rage, and said; *He would send me to Prison, till I proved it*: But I told him, 'I would prove that quickly, if he would confess Truth. Then I asked him, *Whether Wrath, Fury and Rage, and Persecution were not Marks of Reprobation?* for he that was born of the Flesh, persecuted him that was born of the Spirit; but Christ and his Disciples never persecuted, nor imprisoned any. Then he fairly Confess'd, *That he had too much Wrath, Haste and Passion in him*: And I told him, 'Esau was up in him, the first-Birth; not Jacob, the second-Birth. The Lord's Power so reached the Man, and came over him, that he confess'd to Truth; and the other Justice came, and shook me kindly by the Hand.

As I was passing away, I was moved to speak to the Governour again; and he Invited me to Dinner with him; and set my Friend at Liberty. I went back to the other Justice's House: And after some time the Mayor and his Wife, and the Justice and his Wife, and divers other Friends of the Town went about half a Mile out of Town with us, to the Water-side, when we went away; and there, when we parted from them, I was moved of the Lord to 'kneel down with them, and pray to the Lord to preserve them. So after I had recommended them to the Lord Jesus Christ, their Saviour and free Teacher, we passed away in the Lord's Power; and the Lord had the Glory: And there is a Meeting continues in that Town to this Day.

So we travelled through the Country to Pembroke-shire; and in Pembroke-Town we had some Service for the Lord. From thence we passed to Haverford-west, where we had a great Meeting, and all was quiet; and the Lord's Power came over all, and many were settled in the New Covenant, Christ Jesus, and built upon him, their Rock and Foundation: and they stand a precious Meeting to this Day. The next day, being their Fair-day, we passed through their Fair, and founded the Day of the Lord, and his Everlasting Truth amongst them.

After this we came into another County: and at Noon came into a great Market-Town; and went into several Inns, before we could get any Meat for our Horses. At last we came to an Inn, where we did get some Meat for our Horses: and then John ap John being with me, went, and spake through the Town, declaring the Truth to the people; and when he came to me again, he said he thought, *all the Town were a people asleep*. After a while he was moved to go and declare Truth

in

Pembrock-shire.
Pembrock
Haverford
west.

in the *Streets* again; and then the *Town* was all in an *Uproar*, and cast him into *Prison*. Presently after, several of the *Chief* of the *Town* came down, with others, to the *Inn* where I was, and said; *They have cast your Man into Prison*. 'For what?' said I; *He preached in our Streets*, said they. Then I asked them, 'What did he say? Had he reprov'd some of the *Drunkards* and *Swearers*, and warned them to *Repent*, and leave off their *evil Doings*, and turn to the *Lord*? I asked them, Who cast him into *Prison*? And they said, *The High-Sheriff, and the Justices, and the Mayor*. 'I asked the Names of them, and whether they did understand themselves? And whether that was their *Carriage to Travellers*, that passed through their *Town*; and to *Strangers*, that did admonish them, and exhort them to *fear the Lord*, and reprov'd *Sin in their Gates*? So these went back, and told the *Officers*, what I said: And after a while they brought down *John ap John* guarded with *Halberts*, to the *Inn-door*, in order to put him out of the *Town*. I being at the *Inn-door*, bid the *Officers*, take their Hands off of him: They said; *The Mayor and Justices had commanded them to put him out of Town*. 'I told them, I would talk with their *Mayor* and *Justices* anon, concerning their uncivil and unchristian *Carriage* towards him. So I spake to *John* to go look after the *Horses*, and get them ready; and charged the *Officers* not to touch him. And after I had declared the *Truth* to them, and shewed them the *Fruits* of their *Priests*, and their Incivility and unchristian-like *Carriage*, they went away and left us. They were a kind of *Independents*; but a very *wicked Town*, and *false*. We bid the *Inn-keeper* give our *Horses* a *Peck* of *Oats*; and no sooner had we turned our *Backs*, but the *Oats* were *stolen* from our *Horses*. After we had refresh'd our selves a little, and were ready; we took *Horse*, and rode up to the *Inn*, where the *Mayor*, and *Sheriff* and *Justices* were: And I called to speak with them, and asked them the Reason, 'Wherefore they had Imprisoned *John ap John*, and kept him in *Prison* two or three hours? But they would not answer me a Word; only looked out at the *Windows* upon me. So I shewed them, 'how *unchristian* their *Carriage* was to *Strangers* and *Travellers*, and manifested the *Fruits* of their *Teachers*; and I declared the *Truth* unto them, and warned them of the *Day* of the *Lord*, that was coming upon all the *Evil-Doers*: and the *Lord's Power* came over them, that they looked *ashamed*; but not a Word could I get from them in Answer. So when I had warned them to Repent, and Turn to the *Lord*, we pass'd away: And at Night came to a little *Inn*, very poor, but very cheap; for our own *Provision*, and our two *Horses* cost but *Eight Pence*: But the *Horses* would not eat their *Oats*. We declared the *Truth* to the *People* of the Place, and sounded the *Day* of the *Lord* through the *Countries*.

Travelling from thence, we came to a great *Town*, and went to an *Inn*. And *Edward Edwards* went into the *Market*, and declared the *Truth* amongst the *People*; and the *People* followed him down to the *Inn*, and filled the *Inn-yard*, and were exceeding rude: Yet a good *Service* he and we had for the *Lord* amongst them. For the *Life* of *Christianity*, and the *Power* of it tormented their *chaffy Spirits*, and came over them, so that some were reached and *Convinced*; and the

Lord's

1657. *Lord's Power* came over all : and the *Magistrates* were bound, they had no *Power* to meddle with us.

W A L E S. After this we passed away, and came to another great *Town* on a *Market-day*; and *John ap John* declared the *Everlasting Truth* through the *Streets*, and proclaimed the *Day* of the *Lord* amongst them. In the *Evening* many *People* gathered about the *Inn*; and some of them being *drunk*, they would fain have had us forth into the *Street* again : but we seeing their *Design*, I told them; 'If there were any, that feared *God*, and desired to hear *Truth*, they might come into our *Inn*: or else we might have a *Meeting* with them next *Morning*. So some *Service* for the *Lord* we had amongst them, both over *Night* and in the *Morning*: And though the *People* was hard to receive the *Truth*, yet the *Seed* was sown; and thereabouts the *Lord* hath a *People* gathered to himself. In that *Inn* also I turned but my *Back* to the *Man*, that was giving *Oats* to my *Horse*; and I looked back again, and he was filling his *Pockets* with the *Provender*, that was given to my *Horse*. A wicked, theevish *People*, to rob the poor, dumb *Creature* of his *Food*! I had rather they had robbed me.

Leaving this *Town*, and travelling on, there was a *Great Man* overtook us on the *Way*; and he purposed (as he told us afterward) to have taken us up at the next *Town* for *High-way-men*. But before we came to the *Town*, I was moved of the *Lord* to speak to him: And what I spake, reached to the *Witness* of *God* in the *Man*; and he was so affected therewith, that he had us to his *House*, and entertained us very civilly. And he and his *Wife* desired us to give them some *Scriptures*, both for proof of our *Principles*, and against the *Priests*. We were glad of the *Service*, and furnished him with *Scriptures* enough: And he writ them down, and was *Convinced* of the *Truth*, both by the *Spirit* of *God* in his own *Heart*, and by the *Scriptures*, which were a *Confirmation* to him. Afterwards he set us on in our *Journey*: And as we travelled, we came to an *Hill*, which the *People* of the *Country* say, is two or three *Miles* high; from the *Side* of this *Hill* I could see a great *Way*. And I was moved to set my *Face* several ways, and to sound the *Day* of the *Lord* there: And I told *John ap John* (a faithful *Welch* Minister) in what *Places* *God* would raise up a *People* to himself, to sit under his own *Teaching*. Those *Places* he took notice of; and since there hath a great *People* arisen in those *Places*. The like I have been moved to do in many other *Places* and *Countries*, which have been rude *Places*; and yet I have been moved to declare, the *Lord* had a *Seed* in those *Places*: and afterwards there hath been a brave *People* raised up in the *Covenant* of *God*, and gathered in the *Name* of *Jesus*; where they have *Salvation* and free *Teaching*.

Dalgethly From this *Hill* we came down to a *Place* called *Dalgethly*: and we went to an *Inn*; and *John ap John* declared through the *Streets*; and the *Town's* *People* rose, and gathered about him. And there being two *Independent-Priests* in the *Town*, they both came out, and discoursed with him both together. I went up to them: and finding them speaking in *Welch*, I asked them, 'What was the *Subject* they spake upon, and why they were not more moderate, and spake one by

‘by one? For the *things* of God, I told them, were *weighty*, and they should speak of them with *Fear* and *Reverence*. Then I desired them to speak in *English*, that I might discourse with them: and they did so. Now they affirmed, *That the Light, which John came to bear witness of, was a created, natural, made Light*. But I took the *Bible*, and shewed them (as I had done to others before) ‘That the *Natural Lights*, which were made and created, were the *Sun, Moon* and *Stars*: but this *Light*, which *John* bare witness to, and which he called the *True Light*, that *lighteth every Man, that cometh into the World*, is the *Life in Christ the Word*, by which all things were made and created. The same, that is called the *Life in Christ*, is called the *Light in Man*: and this is an *heavenly, divine Light*, which lets Men see their *evil Words* and *Deeds*, and shews them all their *Sins*; and (if they would attend unto it) would bring them to *Christ* (from whom it comes,) that they might know him to *save* them from their *Sin*, and to blot it out. This *Light*, I told them, shined in the *Darkness* in their Hearts, and the *Darkness* in them could not comprehend it: but in those Hearts, where God had commanded it to shine out of *Darkness*, it gave unto such the *Knowledge* of the *glory* of God, in the *face of Christ Jesus*, their Saviour. Then I opened the *Scriptures* largely to them, and turned them to the *Spirit* of God in their Hearts; which would reveal the *Mysteries* in the *Scriptures* to them, and would lead them into all the *Truth* thereof, as they became *subject* thereunto. I directed them to that, which would give every one of them the *Knowledge* of *Christ*, who died for them; that he might be their *Way* to God, and might make *Peace* betwixt God and them. The People were *attentive*, and I spake to *John ap John* to stand up, and speak it in *Welsh* to them; which he did: and they generally *received* it, and with *Hands lifted up*, blessed and praised God. The *Priest’s Mouths* were *stopt*, so that they were quiet all the while: for I had brought them to be *sober* at the first, by telling them, ‘That when they speak of the *things* of God and of *Christ*, they should speak with *Fear* and *Reverence*. Thus the *Meeting* brake up in peace in the *Street*: and many of the People accompanied us to our *Inn*, and *rejoiced* in the *Truth*, that had been declared unto them; that they were turned to the *Light* and *Spirit* in themselves, by which they might see their *Sin*, and know *Salvation* from it. And when we went out of the *Town*, the People were so affected, that they *lifted up* their *Hands*, and blest the *Lord* for our *Coming*. A *pretious Seed* the *Lord* hath there-aways; and a *great People* in those Parts is since gathered to the *Lord Jesus Christ*, to sit down under his *free Teaching*; and have *suffered* much for him.

From this place we passed to a *City*, like a *Castle*: Where when we had set up our Horses at an *Inn*, and refreshed our selves, *John ap John* went forth, and spake through the *Streets*; which were so *straits* and *short*, that one might stand in the *Midst* of the *Town*, and see both the *Gates*. I followed *John ap John*, and a multitude of People were soon gathered about him; amongst whom a very *dark Priest* began to *babble*: but his *Mouth* was soon *stopped*. So when *John* had cleared himself, I declared the *word* of *Life* amongst the

1657. *People*; directing them to the *Light of Christ* in their *Hearts*, that
 WALS. 'by it they might see all their own *Ways, Religions and Teachers*,
 'and might come off from them all, to *Christ*, the true and living
 'Way, and the *Free Teacher*. Some of the *People* were *rude*, but the
 greater part were *civil*; and told us, *They had heard, how we had*
been persecuted, and abused in many places, but they would not do so to us
there. I commended their *Moderation and Sobriety*, 'and warned
 'them of the *Day of the Lord*, that was coming upon all *Sin and*
 'Wickedness; testifying unto them, that *Christ* was now come to
 'Teach his *People* himself, by his *Spirit* and by his *Power*.

Beaumont-
 ris.

From hence we went to *Beaumont*; a *Town*, wherein *John ap*
John had formerly been *Preacher* to a *Congregation*. After we had
 put up our *Horses* at an *Inn*, *John* went forth, and spake through the
Street: and there being a *Garrison* in the *Town*, they took him, and
 put him into *Prison*. The *Inn-keeper's Wife* came, and told me,
That the Governour and Magistrates were sending for me, to send me
to Prison also: I told her, 'They had done more, than they could
 'answer already; and had acted contrary to *Christianity* in *Imprison-*
 'ing him for *Reproving Sin* in their *Streets and Gates*, and for *declaring*
 'the *Truth*. Soon after came other *friendly People*, and told me; *If*
I went out into the Street, they would Imprison me also: and therefore
they desired me to keep within the Inn. Upon this I was moved to go,
 and walk up and down in the *Streets*; and told the *People*, 'What an
 'uncivil and un-Christian thing they had done, in casting my *Friend*
 'into *Prison*. And, they being high *Professors*, I asked them, *If* this
 'was the *Entertainment* they had for *Strangers*? And *if* they would
 'willingly be so served themselves? And whether they, who looked
 'upon the *Scriptures* to be their *Rule*, had any *Example* in the *Script-*
 'ures from *Christ* or his *Apostles*, for what they had done? So after
 'a while they set *John ap John* at *Liberty* again.

Next Day, being *Market-day*, we were to cross over a great *Wa-*
ter: and not far from the place, where we were to take *Boat*, many
 of the *Market-People* drew to us; amongst whom we had good *Ser-*
vice for the *Lord*, 'declaring the word of *Life and Everlasting Truth*
 'unto them, and proclaiming the *Day of the Lord* amongst them,
 'which was coming upon all *wickedness*: and directing them to the
 'Light of *Christ*, which he, the *heavenly Man*, had enlightened them
 'withal; by which they might see all their *sins*, and all their *false*
 'Ways, *Religions, Worships and Teachers*: and by the same *Light*
 'might see *Christ Jesus*, who was come to *save* them, and lead them
 'to *God*. So after the *Lord's Truth* had been declared to them in the
Power of God, and *Christ* the *free Teacher* set over all the *Hireling-*
Teachers; I bid *John ap John* get his *Horse* into the *Boat*, which was
 then ready. But there being a *Company of wild Gentlemen* (as they
 called them) got into it (whom we found very *rude*, and far from
 gentleness; they, with others, kept his *Horse* out of the *Boat*. So I
 rode to the *Boat's-side*, and spake to them, shewing them, 'What an
 'unmanly and unchristian *Carriage* it was; and told them, they shew-
 'ed an *unworthy Spirit*, below *Christianity* or *Humanity*. As I spake
 unto them, I leapt my *Horse* into the *Boat* amongst them; thinking,
John's Horse would have followed, when he had seen mine go in be-
 fore

fore him: but the *Water* being pretty deep, *John* could not get his *Horse* into the *Boat*. Wherefore I leapt out again on *Horseback* into the *Water*, and staid with *John* on that side, till the *Boat* returned. There we tarried from the *Eleventh Hour* of the *Fore-noon*, to the *Second* in the *Afternoon*, before the *Boat* came to fetch us; and then had we *forty* and *two Miles* to ride that *Evening*: and by that time we had paid for our *Passage*, we had but *one* groat left between us both, in *Money*. We rode about *sixteen Miles*, and then got a little *Hay* for our *Horses*: and setting forward again, we came in the *Night* to a little *Ale-house*, where we thought to have staid and baited. But finding, we could have neither *Oats* nor *Hay* there, we travelled on all *Night*: And about the *fifth Hour* in the *Morning* got to a place within *six Miles* of *Rexam*; where that *Day* we met with many *Friends*, and had a glorious *Meeting*, and the *Lord's* Everlasting *Power* and *Truth* was over all: and a *Meeting* is continued there to this day. Very weary we were with travelling so hard up and down in *Wales*; and in many places we found it difficult to get meat either for our *Horses* or *Our selves*.

Near
Rexam.

The next *Day* we passed from thence into *Flinshire*, founding the *Day* of the *Lord* through the *Towns*: and came into *Rexam* at *Night*. Here many of *Floyd's* People came to us; but very rude, wild and airy they were, and little *Sense* of *Truth* they had: Yet some were *Convinced* in that *Town*. Next *Morning* one, called a *Lady*, sent for me, who kept a *Preacher* in her *House*. I went to her *House*, but found both her and her *Preacher* very light and airy; too light to receive the weighty *Things* of *God*. In her *Lightness* she came, and asked me, *If she should cut my Hair?* But I was moved to reprove her, and bid her *Cut down the Corruptions* in her self with the *Sword* of the *Spirit* of *God*. So after I had admonished her to be more grave and sober, we passed away: and afterwards in her frothy mind she made her *Boast*, That she came behind me, and cut off the *Carl* of my *Hair*; but she spake falsely.

Flinshire.
Rexam.

From *Rexam* we came through the *Country* to *West-chester*; and it being the *Fair-time*, we stay'd there a while, and visited *Friends*. For I had travelled through every *County* in *Wales*, preaching the Everlasting *Gospel* of *Christ*; and a brave *People* there is now, which hath received it, and sitteth under *Christ's* Teaching. But before I left *Wales*, I writ a *Paper* to the *Magistrates* of *Beaumaris* concerning their *Imprisoning* of *John ap John*; letting them see their *Conditions*, and the *Fruits* of their *Christianity*, and of their *Teachers*: And afterwards I met with some of them near *London*; but oh! how ashamed they were of their *Action*!

West-
Chester.

From *West-chester* we came through the *Country* to *Liverpool*, where was at that time a *Fair* also. And as I rode through the *Fair*, there stood a *Friend* upon the *Cross*, declaring the *Truth* to the *People*: Who seeing me ride by, and knowing, I had appointed a *Meeting* to be the next *Day* upon an *Hill* not far off, gave *Notice* to the *People*, That *George Fox*, the *Servant* of the *Lord*, would have a *Meeting* next day upon such an *Hill*; and if any feared the *Lord*, they might come there, and hear him declare the *Word* of *Life* to them. We went that *Night* to *Richard Cubban's*, who himself was *Convinced*,

1657. but not his *Wife*; but at that time his *Wife* was *Convinced* also.

Liverpool Next Day we went to the *Meeting* on the *Top* of the *Hill*, which was very large: and some *Rude People* with a *Priest's Wife* came, and made a *Noise* for a while; but the *Lord's Power* came over them, and the *Meeting* became *quiet*, and the *Truth* of *God* was declared amongst them: And many were that *Day* settled upon the *Rock* and *Foundation* *Christ Jesus*, and under his *Teaching*; who made *Peace* betwixt *God* and *them*.

Malpoth. We had a small *Meeting*, with a few *Friends* and *People*, at *Malpoth*. And from thence we came to another *place*, where we had another *Meeting*; and there came a *Bailiff* with a *Sword*, and was *rude*: but the *Lord's Power* came over him; and *Friends* were established in the *Truth*.

Manchester. From thence we came to *Manchester*: and the *Sessions* being there that *Day*, many *rude People* were come to the *Town* out of the *Country*. In the *Meeting* they threw at me *Coals*, and *Clods*, and *Stones*, and *Water*: Yet the *Lord's Power* bore me up over them, that they could not *strike* me down. At last, when they saw, they could not prevail by throwing *Water*, *Stones* and *Dirt* at me, they went and *Informed* the *Justices* in the *Sessions*; who thereupon sent *Officers* to fetch me before them. The *Officers* came in, while I was declaring the *Word* of *Life* to the *People*; and they *plucked* me down, and *haled* me up into their *Court*. When I came there, all the *Court* was in a *Disorder* and a *Noise*: Wherefore I asked; 'Where were the *Magistrates*, that they did not keep the *People civil*? Some of the *Justices* said, *They were Magistrates*. I asked them, 'Why then they did not *apease* the *People*, and keep them *sober*? For one cried *I'll swear*, and another cried, *I'll swear*. So I declared to the *Justices*, 'How we were *abused* in our *Meeting* by the *rude People*, who threw *Stones*, and *Clods*, and *Dirt*, and *Water*: and how I was *haled* out of the *Meeting*, and brought thither, contrary to the *Instrument* of *Government*, which said; *None should be molested in their Meetings, that professed God, and owned the Lord Jesus Christ*: which I did. So the *Truth* came over them, that when one of the *rude Fellows* cried, *He would swear*; one of the *Justices* checked him, saying, *What will you swear? hold your Tongue*. At last they bid the *Constable*, *Have me to my Lodging*; and there I should be *secured*, till to *morrow Morning*, that they sent for me again. So the *Constable* had me to my *Lodging*: And as we went, the *People* were exceeding *rude*; but I let them see the *Fruits* of their *Teachers*, and how they *shamed Christianity*, and *dishonoured* the *Name* of *Jesus*, which they *professed*. At *Night* we went to a *Justice's House* in the *Town*, who was pretty *moderate*; and I had a great deal of *Discourse* with him. Next *Morning* we sent to the *Constable* to know, If he had any thing more to say to us? And he sent us *Word*, *He had nothing to say to us, but that we might go, whither we would*. The *Lord* hath since raised up a *People* to stand for his *Name* and *Truth* in that *Town*, over those *chaffy Professors*.

We passed from *Manchester* through the Country, having many precious Meetings in several Places, till we came to *Preston*; between which and *Lancaster* I had a general Meeting: From which I went to *Lancaster*. There at our Inn I met with Colonel *West*, who was very glad to see me: and he meeting with Judge *Fell*, told him, *That I was mightily grown in the Truth*; when as indeed he was come nearer to the Truth, and so could better discern it.

1657.

Preston.

Lancaster

We came from *Lancaster* to *Robert Widders*: and on the First-Day after I had a general Meeting near the Sands-side, of Friends of *Westmorland* and *Lancashire*, where the Lord's Everlasting Power was over all; in which the Word of Eternal Life was declared, and Friends were settled upon the Foundation, *Christ Jesus*, under his free Teaching: And many were Convinced, and turned to the Lord.

Sands-side.

Next day I came over the Sands to *Swarthmore*, where Friends were glad to see me: and I stay'd there two first Days, visiting Friends in their Meetings there-aways; who rejoiced with me in the Goodness of the Lord, who by his Eternal Power had carried me through, and over many Difficulties and Dangers in his Service: to him be the Praise for ever!

Swarthmore.

Having gotten a little Respite from Travel, I was moved to write an Epistle to Friends, as followeth:

ALL Friends of the Lord every where, whose Minds are turned in towards the Lord, take heed and hearken to the Light within you, which is the Light of Christ; which, as ye love it, will call your Minds inward, that are abroad in the Creatures: so your Minds may be renewed by it, and turned to God in this which is pure, to worship the living God, the Lord of Hosts over all the Creatures. That which calls your Minds out of the Lusts of the World, it will call them out of the Affections and Desires, and turn you to set your Affections above. The same that calls the mind out of the World, will give judgment upon the World's Affections and Lusts, that which calls out your Minds from the World's Teachers, and the Creatures; and so to have your minds renewed. There is your Obedience known and found, and there the Image of God is renewed in you; and ye come to grow up in it. That which calls your minds out of the Earth, turns them towards God, where the pure Babe is born of the Virgin; and the Babe's food is known, the Children's Bread, which comes from the living God, and nourishes up to Eternal Life: Which Babes and Children receive their Wisdom from above, from the pure, living God, and not from the Earthly Ones; for that is trodden under Foot with such. And all who hate this Light, whose minds are abroad in the Creatures, in the Earth, and in the Image of the Devil, get the Words of the Saints (that received their Wisdom from above) into the old Nature, and their corrupted minds: Such are they, that are Murderers of the just, Enemies to the Cross of Christ, in whom the Prince of the Air lodgeth; Sons of perdition, Betrayers of the just. Therefore take heed to that Light, which is oppressed with that Nature; which Light, as it arises, shall condemn all that cursed Nature, and shall turn it out, and shut it

1657. *it out of the House: And so ye will come to see the Candle lighted,*
 and the *House sweeping and sweep.* Then afterward the pure *Pearl*
aristeth; and then the Eternal God is exalted. The same *Light*, that
 calls in your *minds* out of the *World* (that are abroad) the same
 turns them to *God*, the *Father of Lights.* Here in the *pure mind* is
 the pure *God waited upon for Wisdom from above; and the pure God*
 is seen *Night and Day*, and the *Eternal Peace*, of which there is no
 end, enjoyed. People may have *Openings*, and yet their *minds* go
 into the *Lusts of the Flesh*; but there the *Affections* are not mortified.
 Therefore hearken to that, and take heed to that, which calls your
minds out of the *Affections* and *Lusts of the World*, to have them
 renewed: The same will turn your *minds* to *God*; the same *Light*
 will set your *Affections* above, and bring you to wait for the pure
Wisdom of God from on high, that it may be justified in you. *Wait*
 all in that, which calls in your *minds*, and turns them to *God*;
 Here is the true *Cross*: that *mind* shall feed upon nothing, that is
 earthly; but be kept in the pure *Light of God up to God*, to feed
 upon the *living Food*, which comes from the *living God.* So the
Lord God Almighty be with you all, *Dear Babes*, and keep you all
 in his *Strength and Power to his Glory*, over all the *world*, ye whose
minds are called out of it, and turned to *God*, to worship the *Cre-*
ator, and serve him, and not the *Creature.* And the *Light of God*,
 which calls the *mind* out of the *Creatures*, and turns it to *God*;
 brings into a *Being of Endless Joy and Peace*: And here is alway a
Seeing God present, which is not known to the *world*, whose *minds*
 are in the *Creatures*, whose *Knowledge* is in the *Flesh*, whose *minds*
 are not renewed. Therefore all *Friends*, the *Seed of God* mind and
 dwell in, to reign over the *Unjust*: and the *Power of the Lord* dwell
 in, to keep you clear in your *Understandings*, that the *Seed of*
God may reign in you all; the *Seed of God*, which is but one in all,
 which is *Christ* in the *male* and in the *female*, which the *Promise* is
 to. *Wait upon the Lord for the Just to reign over the Unjust*, and
 for the *Seed of God* to reign over the *Seed of the Serpent*, and be the
Head; and all that is *mortal*, may die: for out of that will rise
Presumption. So Fare ye well, and *God Almighty* bless, and guide,
 and keep you in his *Wisdom.*

G. F.

About this time *Friends*, that were moved of the *Lord* to go to the
Steeple-houses and Markets, to reprove *Sin*, and warn *People of the Day*
 of the *Lord*, suffered much hardship from the *rude People*, and also
 from the *Magistrates*; being commonly pulled down, buffeted and bea-
 ten, and many Times sent to *Prison.* Wherefore I was moved to
 give forth the following *Paper*, to be spread abroad amongst *People*,
 to shew them, how contrary they acted therein to the *Apostles Do-*
ctrine and Practice; and to bring them to more moderation. Thus
 it was!

1657.


Swarth-
more.

' IS it not better for you, that have cast into Prison the Servants
 ' and Children of the Lord God, for speaking, as they are moved,
 ' in Steeple-houses or Markers, Is it not better, I say, for you to Try
 ' all things, and hold fast that which is good? Is it not of more Honour
 ' and Credit, to prove all things, and try all things, than to pluck down
 ' in the Steeple-houses, and pull off the Hair of their Heads, and cast them
 ' into Prison? Is this an Honour to your Truth and Gospel you pro-
 ' fess? Doth it not shew, that ye be out of Truth, and are not they,
 ' that are ready to Instruct the Gainsayers? Hath not the Lord said,
 ' He will pour out of his Spirit upon all Flesh, and his Sons and his
 ' Daughters shall prophesy, and old Men shall dream Dreams, and young
 ' Men see Visions, and on his Hand-maids he will pour forth of his Spirit?
 ' Was not this Prophecy in Ages past stood against by the Wise, learn-
 ' ed Men in their own Wisdom, and by the Synagogue-Teachers? And
 ' were not such haled out of the Synagogues and Temple, who witnessed
 ' the Spirit poured forth upon them? Doth not this shew, that ye
 ' have not received the pourings forth of this Spirit upon you, who
 ' fill the Gaols with so many Sons and Daughters, and hold up such
 ' Teachers, as are bred up in Learning at Oxford and Cambridge, and
 ' are made by the Will of Man? Doth not this shew, that ye, that
 ' are bred up there, and are made Teachers by the Will of Man, and
 ' do persecute for Prophecying, are Strangers to the Spirit, that is poured
 ' forth upon Sons and Daughters, by which Spirit they come to mi-
 ' nister to the Spirits, that are in Prison? The Lord hath a Controver-
 ' sy with you, who are found prisoning and persecuting such, as the
 ' Lord hath poured forth of his Spirit upon. Do not all your Fruits
 ' shew, in all the Nation, where ye come, in Towns, Cities, Villa-
 ' ges and Countries, that ye are the Seeds-men made by the Will of
 ' Man, who to the Flesh do sow, of which nothing but Corruption is
 ' reaped in Nations, Countries, Cities and Villages? Ye are looked
 ' upon, and your Fruits; and that which may be gathered, is seen
 ' by all that be in the Light, as they pass through your Countries,
 ' Towns, Cities and Villages, that ye are all the Seeds-men, that have
 ' sown to the Flesh. Mark, and of this take ye Notice, who are of
 ' that Birth, that is born of the Flesh; and so ye sow to your own,
 ' persecuting him, that is born of the Spirit, who sows to the Spirit,
 ' and of the Spirit reaps Life Eternal: Such ye, who sow to the Flesh,
 ' cast into Prison. Do ye not hale out of the Synagogues? and perse-
 ' cute and beat in the Synagogues, and knock down? Are not these the
 ' Works of the Flesh? Have not many been almost murdered and
 ' smothered in your Synagogues? And have not some been haled out of
 ' your Synagogues, for but looking at the Priest, and after cast into
 ' Prison? Doth not all this make manifest, what Spirit ye are of,
 ' and your Fruits to be of the Flesh? What Pleasures and Sports in
 ' every Town are to be seen among your Flocks, that sow to the flesh,
 ' and are born of it! Whereas the Ministers of the Spirit cried against
 ' such, as sported in the day-time; and such, as ate and drank, and
 ' rose up to play; and such, as lived wantonly upon Earth in Pleasures;
 ' and such, as lived in fulness of Bread and Idleness; such as desire
 ' the

1673.

Swarth-
more.

‘the *Flesh*: such did God overthrow and destroy, and set them forth as *Examples* to all them, that after should live *Ungodly*. But are not the *Fruits* of this reaped in every *Town*? Cannot we from hence see, that here is *sowing* to the *flesh*? Again, what *Scorning*, *Scoffing*, *Mocking*, *Derision* and *Strife*! What *Oaths*, *Drunkenness*, *Uncleanness* and *curst Speaking*! What *Lust* and *Pride* is seen in the *Streets*! These *fruits*, we see, are reaped of the *flesh*. So here we see the *Seeds-man*, him that *sows* to this *flesh*, of which nothing but *Corruption* is reaped; as the *Countries*, *Towns*, *Cities* and *Villages* make manifest. But the *Ministers* of the *Spirit*, who *sow* to the *Spirit*, come to *reap Life Eternal*: These discern the other *Seeds-man*, who *sows* to the *flesh*, and of the *flesh* reaps *Corruption*. For the *Day* hath manifested each *Seeds-man*, and what is reaped from each, is seen; Glory be to the Lord God for ever! The *Ministers* of the *Spirit*, which be born of the *Spirit*, *Sons* and *Daughters*, which have the *Spirit poured forth* upon them, and witness the *promise* of God fulfilled in them; by the *Spirit* of God preach and minister to the *Spirit* in *Prison* in every one, in the *sight* of God, the *Father* of *Spirits*. God’s *Hand* is turned against you all, that have destroyed God’s *Creatures* upon your *Lust*: And God’s *Hand* is turned against you, that have wronged by *unjust Dealing*, and defrauded, and have oppressed the *Poor*, and have respected the *Persons* of the *Proud*, (such as be in *gay Apparel*;) and lend not your *Ear* to the *Cry* of the *Poor*. The Lord’s *Hand* and *Arm* against you all is turned, and his righteous *Judgment* and *Justice* upon you all will be accomplished and repayed; who shall have a *Reward* every one, according to your *Works*. Oh the *Abomination* and *hypocritical Profession*, that is upon the *Earth*, where God and *Christ*, *Faith*, *Hope*, the *holy Spirit* and *Truth* is professed; but the *fear* of God, and the *Faith*, that purifies and gives *Victory* over the *World*, not lived in! Doth it not appear, that the *Wisdom*, that rules in all those, whom the *Seeds-man*, that *sows* to the *flesh*, *sows* for, and who are born of the *Flesh*, is from *below*, *earthly*, *sensual* and *devillish*, and their *Understanding* *brutish*, and their knowledge *natural* as the *brute Beasts*? For Men and Women in that state have not patience, to speak one to the other of the *Scriptures*, without much *Corruption* and *Flesh* appearing, yet they have a *feigned Humility*, a *Will-worship*, and *Righteousness* of *Self*; but they own not the *Light*, which *lighteth every Man*, that cometh into the *World*, *Christ Jesus*, the *Righteousness* of *God*: Which *Light* being owned, *Self*, and the *Righteousness* of *Self* comes to be denied. Here is the *Humility*, that is contrary to the *Light*, and that is *below* and *feigned*: Here is the *Wisdom*, that is from *below*, *earthly*, *sensual* and *devillish*: for People can scarce speak one to another, without *destroying* one another, *prisoning* and *persecuting* one another, when they speak of the *Scriptures*. Now, this is the *Devillish Wisdom*, *murdering* and *destroying*: This is not the *Wisdom* that is from *above*, which is pure and peaceable, gentle and easie to be intreated, full of *Mercy* and good *Fruits*. Here all may read each *Seeds-man*, which hath each *Wisdom*: He that *sows* to the *Flesh*, and is born of that, hath the *wisdom* that is *earthly*, *sensual* and *devillish*; He that *sows* to the *Spirit*,

' a Minister of the Spirit, hath the Wisdom from above, which is pure, 1657.
 ' which is peaceable, which is gentle, which is easie to be intreated ; 
 ' the Wisdom, by which all things were made and created. Now is Swarth-
 ' each Wisdom discovered, and each Seeds-man: the Day, which is more.
 ' the Light, hath discovered them.

G. F.

As the fore-going Paper was sent forth amongst the World's People, to let them see, from whence their Imprisoning and Persecuting, Cruelty and violent Dealing sprang ; so I was also moved to give forth the following Epistle to Friends, to stir them up to be bold and valiant for the Truth, and to encourage them in their Sufferings for it.

' ALL Friends and Brethren every where, Now is the Day of
 ' your Trial, and now is the Time for you to be Valiant ; and
 ' to see, that the Testimony of the Lord doth not fall: For now is the
 ' Day of Exercise of your Gifts, of your Patience, and of your Faith.
 ' Now is the Time to be armed with Patience, with the Light and
 ' with Righteousness, and with the Helmet of Salvation: And now is
 ' the Trial of the Slothful Servant, who hides his Talent, and will
 ' judge Christ hard. Now, happy are they that can say, The Earth
 ' is the Lord's, and the Fulness thereof, and he gives the Increase:
 ' And therefore, who takes it from you? Is it not the Lord still, that
 ' suffers it? For the Lord can trie you, as he did Job, whom he made
 ' Rich, whom he made Poor; and whom he made Rich again:
 ' who still kept his Integrity in all Conditions. So learn Paul's Lesson,
 ' In all States to be content: And have his Faith, That nothing is
 ' able to separate us from the Love of God, which we have in Christ Jesus.
 ' Therefore be Rich in Life, and in Grace, which will endure, ye who
 ' are Heirs of Life, and born of the Womb of Eternity, that Noble
 ' Birth, that cannot stoop to that, that is born in Sin, and conceived
 ' in Iniquity; who are better bred and born: whose Religion is from
 ' God, above all the Religions, that are from below; and who walk
 ' by Faith, by that which God hath given you, and not by that
 ' which Men make, who walk by Sight, from the Mass-book to the
 ' Directory: Such are subject to stumble and fall, who walk by Sight,
 ' and not by Faith. Therefore mind him, that destroys the Original
 ' of Sin, the Devil and his Works, and cuts off the Entail of Satan,
 ' viz. Sin; who would have by Entail an Inheritance of Sin in Men
 ' and Women from Generation to Generation, and pleads for it by all his
 ' Lawyers and Counsellors. For though the Law did not cut it off,
 ' which made nothing perfect; yet Christ being come, destroys the
 ' Devil and his Works, and cuts off the Entail of Sin: This angers
 ' all the Devil's Lawyers and Counsellors, that Satan shall not hold Sin
 ' by Entail in thy Garden, in thy Field, in thy Temple, thy Taber-
 ' nacle. So keep your Tabernacles, that there ye may see the Glory
 ' of the Lord appear at the Doors thereof. And be faithful: for ye
 ' see, what the Worthies and Valiants of the Lord did attain unto by
 ' Faith.

1657.

Swarth-
more.

Faith. Enoch by Faith was translated: Noah by Faith was pre-
served over the Waters in his Ark: Abraham by Faith forsook his
Father's House and Religion, and all the Religions of the World:
Isaac and Jacob by Faith followed his Steps. And see, how Samuel,
and other of the Lord's Prophets, with David, by Faith were pre-
served to God, over God's Enemies! And Daniel, and the Three
Children by Faith escaped the Lions and the Fire, and preserved
their Worship clean, and by it were kept over the Worships of the
World. And the Apostles by Faith travelled up and down the World,
and were preserved from all the Religions of the World, and held
forth the pure Religion to the dark World, which they had received
from above, from God (for the Way they walked in, and the Wor-
ship they performed and taught, was received from above, from God
and from Christ Jesus) and likewise their Fellowship was received
from above, which is in the Gospel, that is Everlasting. And in this
neither Powers, Principalities, nor Thrones, Dominions nor Angels,
nor things present, nor things to come, nor Heights, nor Depths, nor
Death, Mockings, nor spoiling of Goods, nor Prisons, nor Fetters,
were able to separate them from the Love of God, which they had
in Christ Jesus. And Friends, Quench not the Spirit, nor despise
Prophecy, where it moves; neither hinder the Babes and Suck-
lings from crying Hosannah: for out of their Mouths will God
ordain Strength. There were some in Christ's Day, that were against
such; whom he reprov'd: And there were some in Moses his Day,
who would have stopt the Prophets in the Camp; whom Moses re-
prov'd, and said in Way of Encouragement to them, Would God,
that all the Lord's People were Prophets! So I say now to you.
Therefore ye, that stop it in your selves, do not quench it in others,
neither in Babe nor Suckling; for the Lord hears the Cries of the Nee-
dy, and the Sighs and Groans of the Poor. Judge not that, nor the
Sighs and Groans of the Spirit, which cannot be uttered; lest ye
judge Prayer: for Prayer as well lies in Sighs and Groans to the
Lord, as otherwise. So let not the Sons and Daughters, nor the
Hand-maidens be stopt in their Prophecies, nor the Young-men in
their Visions, nor the Old-men in their Dreams: but let the Lord be
glorified in and through all, who is over all, God blessed for ever!
So that every one may improve their Talents, and every one exer-
cise their Gifts; and every one speak, as the Spirit gives them Ut-
terance. Thus every one may minister, as he hath received the
Grace, as a good Steward to him, that hath given it him; so that
all Plants may bud, and bring forth Fruit to the glory of God: for
the manifestation of the Spirit is given to every one to profit withal.
So see, that every one hath profited in heavenly things: Male and
Female, look into your own Vineyards, and see, what Fruit ye bear
to God; look into your own Houses, see how they are decked and
trimmed, and see, what Odors, Mirrh and Frankincense ye have there-
in, and what a Smell and Savour ye have to ascend to God, that he
may be glorified. So bring your Deeds all to the Light, which ye
are taught to believe in by Christ, your Head, the heavenly Man;
and see, how they are wrought in God. And every Male and
Female, let Christ dwell in your Hearts by Faith (Christ in the
'Male

‘Male and in the Female ;) and let your *Mouths* be opened to the *Glory* 1657.
 ‘of God the *Father*, that he may rule and reign in you. We must not
 ‘have *Christ Jesus*, the *Lord of Life*, put any more in a *Stable*, Swarth-
 ‘amongst the *Horses* and *Asses* : but he must now have the *best* more.
 ‘*Chamber*, the *Heart* ; and the rude, debauched Spirit must be turned
 ‘out. Therefore let him reign, whose *Right* it is, who was con-
 ‘ceived by the *Holy Ghost* ; by which *Holy Ghost* ye call him *Lord*,
 ‘in which *Holy Ghost* ye pray, and by which *Holy Ghost* ye have
 ‘*Comfort*, and *Fellowship* with the *Son* and with the *Father*. There-
 ‘fore know the *Triumph* in it, and in God and his *Power* (which the
 ‘*Devil* is out of) and in the *Seed*, which is *first* and *Last*, the *begin-*
 ‘*ning* and *ending*, the *Top*-and *Corner-stone* : in which is my Love
 ‘to you, and in which I rest—

Your Friend, G. F.

P O S T S C R I P T.

‘And *Friends*, be careful, how ye set your *feet* among the tender
 ‘*Plants*, that are *springing up* out of God’s *Earth* ; lest ye do *tread*
 ‘upon them, and *hurt* them, and *bruise* them, or *crush* them in God’s
 ‘*Vineyard*.

Now after I had tarried two *first-Days* at *Swarthmore*, and had
 visited *Friends* in their *Meetings* thereabouts, I passed from thence into
Westmorland, visiting *Friends Meetings* there ; till I came to *John* Westmor-
Audland’s, where there was a *general Meeting*. The *Night* before land.
 I had a *vision* of a desperate *Creature*, that was coming to *destroy me* ;
 but I got *Victory* over it. And the next *Day* in the *Meeting-time* there
 came one *Otway*, with some *rude fellows* with him ; and he rode round
 about the *Meeting* with his *Sword* or *Rapier*, and would fain have got-
 ten in, through the *Friends* to me : but the *Meeting* being great, the
Friends stood thick ; so that he could not easily come at me. Then
 when he had rid about several Times *raging*, and found, he could not
 get in, being limited by the *Lord’s Power* ; he at length went away.
 It was a glorious *Meeting*, and ended peaceable ; and the *Lord’s* ever-
 lasting *Power* came over all. But this *wild Man* went home, and be-
 came *distracted* ; and not long after *died*. I sent a *Paper* to *John*
Blaykling to read to him, while he lay ill, shewing him his *wickedness* ;
 and he did *acknowledge* something of it.

Going from hence, I went through *Kendal*, where a *Warrant* Kendal.
 had long lain to apprehend me : and the *Constables* seeing me, ran
 to fetch their *Warrant*, as I was *riding* through the *Town* : but be-
 fore they could come with it, I was gone *past* the *Town* ; and so
 escaped their *Hands*.

I travelled on *Northwards*, visiting *Friends Meetings*, as I went ;
 till I came to *Strickland-head*, where I had a great *Meeting*. And Strickland
 most of the *Gentry* of that *Country* being gathered to an *Horse-Race*, head.
 not far off from the *Meeting*, I was moved to go, and declare the

1657. *Truth* unto them; and a *Chief-Constable*, that was there, did also admonish them. Our *Meeting* was quiet, and the *Lord* was with us; and by his *Word* and *Power* *Friends* were settled in the *Eternal Truth*.

Strickland
head.

Cumberland. From hence we passed into *Cumberland*, where we had many precious, living *Meetings*. And after we had travelled through to *Gill-land*, and had a *Meeting* there; we came to *Carlisle*, where they had used to put *Friends* out of the *Town*: but there came a great *Flood*, while we were there, that they could not put us out of the *Town*; so we had a *Meeting* there on the *first-Day*. After which we passed through the *Country* to *Abby-holm*, and had a little *Meeting* there. This is a *Place*, where I told *Friends* long before, there would a great *People* come forth to the *Lord*; which hath since come to pass, and a large *Meeting* there is gathered to the *Lord* in those *Parts*.

Abbey-
holm.

Lang-
lands.

I passed from hence to a general *Meeting* at *Langlands* in *Cumberland*, which was very large: for most of the *People* had so forsaken the *Priests*, that the *Steeple-houses* in some places stood empty. And *John Wilkinson*, a *Preacher*, that I have often named before, who had three *Steeple-houses*, had so few *Hearers* left, that giving over preaching in the *Steeple-houses*, he first set up a *Meeting* in his *House*, and preached there to them that were left. Afterwards he set up a *silent Meeting* (like *Friends*,) to which came a few: for most of his *Hearers* were come off to *Friends*. Thus he held on, till he had not past half a *Dozen* left; the rest still forsaking him, and coming away to *Friends*. At last, when he had so very few left, he would come to *Parafey-Crag* (where *Friends* had a *Meeting* of several hundreds of *People*, who were all come to sit under the *Lord Jesus Christ's Teaching*) and he would walk about the *Meeting* on the *first-Days*, like a man that went about the *Commons* to look for *Sheep*. Now during this time, I came to this *Parafey-Crag-meeting*, and he with three or four of his followers, that were yet left to him, came to the *Meeting* that *Day*; and they were all thoroughly *Convinced*. After the *Meeting* was done, *Priest Wilkinson* asked me two or three *Questions*, which I answered him to his *Satisfaction*: and from that time he came amongst *Friends* to their *Meetings*, and became an *Able Minister*; and preached the *Gospel* freely, and turned many to *Christ's free Teaching*. And after he had continued many *Years* in the *free Ministry* of *Christ Jesus*, he died in the *Truth*.

SCOT-
LAND.

I had for some time felt *Drawings* on my *Spirit* to go into *Scotland*; and had sent to one *Colonel William Osborn* of *Scotland*, desiring him to come and meet me: and he, with some others with him, were come out of *Scotland* to this *Meeting*. So after the *Meeting* was over (which, he said, was the most-glorious *Meeting*, that ever he saw in his life) I passed with him, and those others that were with him, into *Scotland*; having *Robert Widders* with me, who was a *Thundring man* against *Hypocrisy* and *Deceit*, and the *Rottenness* of the *Priests*.

The first *Night* we came into *Scotland*. we lodged at an *Inn*; and the *Inn-keeper* told us: *There was an Earl* lived about a *Quarter of a Mile* off, who had a desire to see me; and had left word at his *House*, that if ever I came into *Scotland*, he should send him word. He told us, there were three *Draw-bridges* to his *House*; and that it would be *Nine*

a Clock, before the third Bridge was drawn. So finding, we had time 1657. in the Evening, we walked down to his House. He received us very lovingly; and said, He would have gone with us on our Journey, but that he was before engaged to go to a Funeral. After we had spent some time with him, we parted very friendly; and returned to our Inn. Next Morning we travelled on, and passing through Dumfrieze, we came to Douglas; where we met with some Friends: and from thence we passed to the Heads, where we had a blessed Meeting in the Name of Jesus, and felt him in the midst. Dumfrieze
Douglais.
Heads.

Leaving Heads, we went to Badcow, and had a Meeting there; to which abundance of People came, and many were Convinced: amongst whom there was one, that was called a Lady, Convinced. From thence we passed towards the High-lands to William Osburn's House; where we gathered up the Sufferings of Friends, and the Principles of the Scotch Priests, which may be seen in a Book called, *The Scotch-Priests Principles*. Badcow.
Highlands

Afterwards we came back again to Heads and Badcow, and Garshore, where the said Lady Margaret Hambleton was Convinced; who afterwards went to warn O. Cromwel and Charles Fleetwood of the Day of the Lord, that was coming upon them. Heads.
Badcow.
Garshore.

On the First-day we had a great Meeting, and several Professors came to it. Now, the Priests had frightened the People with the Doctrine of Election and Reprobation; telling them: That God had ordained the greatest part of Men and Women for Hell; and that, let them Pray, or Preach, or Sing, and do what they could, it was all to no purpose, if they were ordained for Hell. And that God had a certain Number, which were Elected for Heaven; and let them do what they would, as David an Adulterer, and Paul a Persecutor, yet elected Vessels for Heaven. So the fault was not at all in the Creature, less or more; but God had ordained it so. Now I was lead to open to the People the falseness and folly of their Priests Doctrines, and shewed them; 'How the Priests had abused those Scriptures, which they had brought and quoted to them, as in Jude, and other Places. For 'whereas they said, There was no fault at all in the Creature; I shewed 'them, that they, who Jude speaks of, to wit Cain, Core and Balaam, 'who, he says, were ordained of old to Condemnation, the fault was in 'them. For did not God warn Cain and Balaam, and gave a Promise 'to Cain, If he did well, he should be accepted? And did not the Lord 'bring Core out of Egypt, and his Company? And yet did not he 'gain say both God and his Law, and his Prophet Moses? So here 'People might see, that there was a fault in Cain, Corah and Balaam; 'and so there is in all them, that go in their ways. For if they, who 'are called Christians, resist the Gospel, as Core did the Law, and err 'from the Spirit of God, as Balaam did; and if they do Evil, as Cain 'did, is not here a fault? Which fault is in themselves, and is the 'Cause of their Reprobation, and not God. Doth not Christ say, Go, 'preach the Gospel to all Nations? Which is the Gospel of Salvation. 'He would not have sent them out into all Nations, to preach the 'Doctrine of Salvation, if the greatest part of Men had been ordained 'for Hell. Was not Christ a Propitiation for the sins of the whole 'World, for those that become Reprobates, as well as for the Saints? 'He


1657: *He died for all Men, the Ungodly as well as the Godly, as the Apostle bears witness, (2 Cor. 5. 15. Rom. 5. 6.) And he enlightens every Man, that cometh into the World, that through him they might all believe. And Christ bids them believe in the Light: But all they, that hate the Light, which Christ bids all believe in; they are Reprobated. Again, The Manifestation of the Spirit of God is given to every Man to profit withal: But they that vex, quench and grieve it, are in the Reprobation; and the fault is in them, as it is also in them that hate his Light. The Apostle saith, The grace of God, which brings Salvation, hath appeared unto all Men, teaching us, (saith he) that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World, (Tit. 2. 11. 12.) Now all those Men and Women, that live Ungodly, and in the Lusts of the World, that turn this grace of God into Wantonness, and walk despitefully against it, and so deny God, and the Lord Jesus Christ, that bought them; the fault is in all such, that turn the grace into Wantonness, and walk despitefully against that, which would bring their Salvation, and save them out of the Reprobation. But the Priests, it seems, can see no fault in such as deny God, and the Lord Jesus Christ, that hath bought them, such as deny his Light, which they should believe in, and his grace, which should teach them to live godly, and which should bring them their Salvation. Now all that believe in the Light of Christ, as he commands, are in the Election; and sit under the Teaching of the grace of God, which brings their Salvation. But such, as turn this grace into Wantonness, are in the Reprobation: and such as hate the Light, are in the Condemnation. Therefore I exhorted all the People to believe in the Light, as Christ commands, and own the grace of God their free Teacher; and it would assuredly bring them their salvation: for it is sufficient. Many other Scriptures were opened concerning Reprobation, and the People were opened to see; and a spring of Life rose up among them.*

These things soon came to the Priests Ears: for the People, that sate under their dark Teachings, began to see Light, and to come into the Covenant of Light. So the Noise was spread over Scotland, amongst the Priests, *That I was come thither; and a great Cry was among them, that all would be spoiled: for they said, I had spoiled all the honest Men and Women in England already (so, upon their own account, the worst were left to them.)* Upon this they gathered great Assemblies of Priests together, and drew up a Company Articles of Curses to be read in their several Steeple-houses; and that all the People should say, *Amen* to them. Some few of these I will here set down; the rest may be read in the Book before-mentioned of *The Scotch Priests Principles*.

The first was; *Cursed is he, that saith, Every Man hath a Light within him sufficient to lead him to Salvation: And let all the People say, Amen.*

The second; *Cursed is he that saith, Faith is without Sin: And let all the People say, Amen.*

The third; *Cursed is he, that denieth the Sabbath-day: And let all the People say, Amen.*

In this *last* they make the People *Curse themselves*: for on the Sabbath-day (which is the *Seventh-day* of the *Week*, which the *Jews* kept by the *Command* of *God* to them) they kept *Markets* and *Fairs*; and so brought the *Curse* of *God* upon their own *Heads*. 1657. 

And as to the *first*, concerning the *Light*, *Christ* faith; *Believe in the Light*, that ye may become *Children of the Light*: and he that believeth, shall be saved; he that believeth, shall have everlasting *Life*: He that believeth, passeth from *Death* to *Life*, and is grafted into *Christ*. And ye do well, said the *Apostle*, that ye take heed unto the *Light*, that shines in the dark place, until the day dawn, and the *Day-star* arise in your *Hearts*. So the *Light* is sufficient to lead unto the *Day-star*.

And as concerning *Faith*, it is the gift of *God*; and every gift of *God* is pure. The *faith*, which *Christ* is the *Author* of, is precious, divine and without *Sin*: And this is the *faith*, which gives *Victory* over *Sin*, and Access to *God*; in which *faith* they please *God*. But they are *Reprobates* themselves concerning this *faith*, and are in their *dead faith*, who *Charge sin* upon this *faith* under pain of a *Curse*: which *faith* gives *victory* over their *Curse*, and returns it into their own *Bowels*.

There were a Company of *Scots* near *Badcow*, who challenged a *Dispute* with some of our *Scotch Friends* (for with me they would not dispute:) so some of the *Scotch Friends* met them at the *Market-Place*. The *Dispute* was to be concerning the *Sabbath-day*, and some other of their *Principles* before-mentioned: And I having gotten their *Principles* and *Affertions*, shewed the *Friends*, where they might easily be *overthrown*; and a *Scotch Friend*, a *Smith*, overthrew them clearly. Badcow.

There were two *Independent Churches* in *Scotland*, of which many were *Convinced*: But the *Pastor* of the other was in a great *Rage* against *Truth* and *Friends*. They had their *Elders*, who sometimes would exercise their *Gifts* amongst the *Church-members*, and would sometimes be pretty tender: but their *Pastor* speaking so much against the *Light*, and us, who are the *Friends of Christ*, he darkened his *Hearers*; so that they grew dark, and blind, and dry, and lost their *Tenderness*. And he continued preaching against *Friends*, and against the *Light* of *Christ Jesus*, calling it *natural*: At last one *Day* in his Preaching he *Cursed* the *Light*; and fell down dead in his *Pulpit*. The *People* carried him out, and laid him upon a *Grave-stone*, and poured *Strong-Waters* into him; which fetched him to *Life* again: and they carried him home, but he was *Mopish*. After a while he stripped off his *Cloths*, and put on a *Scotch Plod*; and went into the *Country* amongst the *Dairy-women*: and when he had staid there about two *Weeks*, he came home, and went into the *Pulpit* again. Whereupon the *People* expected some great *Manifestation* or *Revelation* from him: but instead thereof he began to tell them, what *Entertainment* he had met with; how *One Woman* gave him *Skim'd Milk*, *Another* gave him *Buster-milk*, and *Another* gave him good *Milk*: So the *People* were fain to take him out of the *Pulpit* again, and carry him home. He that gave me this *Account*, was one *Andrew Robinson*, who was one of his *Chief Hearers*; and came afterwards to be *Convinced*, and received

1657. *received the Truth: And he said, He never heard, that he recovered his Senses again.* By this People may see the *Vengeance of God*, which came upon him, that *curst the Light*; which *Light* was the *Life in Christ*, the *Word*: And it may be a *Warning* to all others, that speak *Evil* against the *Light of Christ*.

Scotland.

Lithgow.

Now were the *Priests* in such a *Rage*, that they posted up to *Edenborough*, to *O. Cromwel's Council* there, with *Petitions* against me. And the *Noise* was, *That all was gone*: for several *Friends* were come out of *England*, and spread over *Scotland*, *Sounding the Day of the Lord*, and *preaching the everlasting Gospel of Salvation*, and *turning People to Christ Jesus*, who died for them, that they might receive his free *Teaching*. After I had gathered up the *Principles* of the *Scotch Priests*, and the *Sufferings* of *Friends*, and had seen the *Friends* in that part of *Scotland* settled, by the *Lord's Power*, upon *Christ* their *Foundation*;

Edenburgh
Leith.

I went up to *Edenborough*; and in the way came to *Lithgow*: Where lodging at an *Inn*, the *Inkeeper's Wife*, who was *blind*, received the *Word of Life*, and came under the *Teaching of Christ Jesus*, her *Saviour*. At *Night* there came in abundance of *Souldiers*, and some *Officers*, with whom we had much *Discourse*; and some were *rude*: One of the *Officers* said, *He would obey the Turk's or Pilate's Command, if they should command him to guard Christ to crucify him*. So far he was from all *Tenderness*, or *Sense* of the *Spirit of Christ*, that he would rather *crucify the Just*, than *suffer for or with the Just*; whereas many *Officers* and *Magistrates* have lost their *Places*, before they would turn against the *Lord* and his *Just one*.

When I was come to *Edenborough*, and had stayed there a while, I went from thence to *Leith*, where many *Officers* of the *Army* came in with their *Wives*; and many were *convinced*. Among those that came, *Edward Billing's Wife* was one: She brought a great *Deal* of *Coral* in her *Hand*, and threw it on the *Table* before me, to see, whether I would speak against it, or no? I took no notice of it, but declared the *Truth* to her; and she was *reached*. There came in many *Baptists* also, who were very *rude*; but the *Lord's Power* came over them, so that they went away *confounded*. Then there came in *another sort*; and one of them said, *He would dispute with me: and for Argument's sake, would deny, There was a God*. I told him, 'He was one of those *fools*, that said in his *Heart*, *There is no God*: but he should know him in the *Day* of his *Judgment*. So he went his way: and a fine precious time we had afterward with several *People of Account*; and the *Lord's Power* came over all. *William Osburn* was with me: And *Colonel Lidcor's Wife* and *William Welch's Wife*, and several of the *Officers* themselves also, that were there, were *convinced* at that Time. Now *Edward Billing* and his *Wife* were at that time *separated*, and lived apart; and she being *reached* by *Truth*, and become *loving to Friends*, we sent for her *Husband*, and he came: and the *Lord's Power* reached unto them both, and they joined together in it, and agreed to live together in *Love and Unity*, as *Man and Wife*.

After this we went back to *Edenborough* again, where many *Thousands* of *People* were gathered together, with abundance of *Priests* among them, about burning of a *Witch*; and I was moved to declare the

the *Day* of the *Lord* amongst them. Which when I had done, I went from thence to our *Meeting*, whither many *rude People* and *Baptists* came. The *Baptists* began to *vaunt* with their *Logick* and *Syllogisms*: but 'I was moved, in the *Lord's Power*, to *thresh* their *chaffy, light minds*; and shewed the *People*, That, after that *fallacious way* of *discoursing*, they might make *White* seem *Black*, and *Black* seem *White*: as, That because a *Cock* had *two Legs*; And *each* of them had *two Legs*; therefore they were all *Cocks*. Thus they might turn any *thing* into *Lightness* and *Vanity*: but it was not the *Way* of *Christ*, or his *Apostles*, to *Teach, Speak* or *Reason* after that manner. Hereupon those *Baptists* went their way; and after they were gone, we had a blessed *Meeting* in the *Lord's Power*, which was over all.

1657.
Scotland.
Eden-
borough.

I mentioned before, that many of the *Scotch Priests*, being greatly disturbed at the *Spreading* of *Truth*, and *Loss* of their *Hearers* thereby; were gone up to *Edenborough*, to *Petition* the *Council* against me. Now, when I came back from the *Meeting* to the *Inn*, where I lodged, an *Officer* belonging to the *Council*, came to me, and brought me the following *Order*:

Thursday, the 8th of October, 1657. at his Highness's Council in Scotland.

Ordered,

That George Fox do appear before the Council on Tuesday, the 13th of October next, in the Fore-noon.

E. Downing, Clerk of the Council.

When he had delivered me the *Order*, he asked me, *Whether I would Appear or no?* I did not tell him, whether I would or no; but asked him, If he had not *forged* the *Order*? He said, *No*; it was a *real Order* from the *Council*, and he was sent as their *Messenger* with it. When the *Time* came, I *Appeared*, and was had up into a great *Room*; where many great *Persons* came, and looked at me. After a while the *Door-keeper* came, and had me into the *Council-Chamber*: and as I was going in, he *took off* my *Hat*. I asked him, 'Why he did so? and who was there, that I might not go in with my *Hat* on? for I told him, I had been before the *Protector* with my *Hat* on: But he hung up my *Hat*, and had me in before them. When I was come in, and had stood a while, and they said nothing to me; I was moved of the *Lord* to say, 'Peace be amongst you, and *Wait* in the *Fear* of *God*, that ye may receive his *Wisdom* from above, by which all things were made and created; that by it ye may all be *Ordered*, and may *Order* all things under your *Hands* to *God's Glory*. After I had done speaking, they asked me; *What was the Occasion of my coming into that Nation?* I told them, 'I came to visit the *Seed* of *God*, which had long lain in *Bondage* under *Corruption*: and the *Intent* of my *Coming* was, that all in the *Nation*, that did profess the *Scriptures*, the *Words* of *Christ*, and of the *Prophets* and


Eden-
borough-
Council.

1657. *Apostles*, might come to the *Light*, *Spirit* and *Power*, which they werein, who gave them forth; that so in and by the *Spirit* they might understand the *Scriptures*, and know *Christ* and *God* aright, and have fellowship with them, and one with another. They asked me, Whether I had any outward Business there? I said, *Nay*. Then they asked me, How long I intended to stay in the Country? I told them, 'I should say little to that: My Time was not to be long; yet in my freedom in the Lord I stood, in the Will of him, that sent me. Then they bid me withdraw; and the Door-keeper took me by the Hand, and led me forth. In a little time they sent for me in again, and told me; I must depart the Nation of Scotland by that day Seven-night. I asked them, 'Why? What had I done? What was my Transgression, that they passed such a Sentence upon me to depart out of the Nation? They told me, They would not dispute with me. Then I desired them to hear, what I had to say to them: but they said; They would not hear me. I told them, 'Pharaoh heard Moses and Aaron, and yet he was an Heathen, and no Christian; and Herod heard John Baptist: and they should not be worse, than these. But they cried, Withdraw, withdraw: Whereupon the Door-keeper took me again by the Hand, and led me out. Then I returned to my Inn, and continued still in Edenborough; visiting Friends there and thereabouts, and strengthening them in the Lord. And after a little time I writ a Letter to the Council, to lay before them their Unchristian Dealing, in banishing me, an innocent Man, that sought their Salvation and Eternal Good; A Copy of which Letter here followeth, directed—

Scotland.
Eden-
borough-
Council.

To the Council of Edenborough.

'YE that sit in Council, and bring before your Judgment-seat the Innocent, the Just, without shewing the least Cause, what Evil I have done, or convicting me of any Breach of any Law; and afterward ye banish me out of your Nation and Country, without telling me, for what, or what Evil I had done: though I told you, when ye asked me, How long I would stay in the Nation? That my Time was not long (I spake it innocently;) and yet ye banish me. Will not all, think ye, that fear God, judge this to be wickedness? Consider, did not they sit in Council about Stephen, when they stoned him to Death? Did not they sit in Council about Peter and John, when they haled them out of the Temple, and put them out of their Council for a little Season, and took Counsel together; and then brought them in again, and threatned them, and charged them To speak no more in that Name? Was not this to stop the Truth from spreading in that Time? And had not the Priests an hand in these things, with the Magistrates? and in examining Stephen, when he was stoned to Death? Was not the Council gathered together against Jesus Christ, to put him to Death? and had not the Chief Priests an hand in it? When they go to persecute the Just, and crucify the Just, do they not then neglect Judgment, and Mercy, and Justice, and the weighty Matters of the Law, which is just? Was not the Apostle Paul tossed up and down by the Priests and the Rulers,

' *Rulers, and Prisoned?* And was not *John Baptist* cast into *Prison*? 1657.
 ' Are not ye doing the same *Work*, shewing, what *Spirit* ye are of? 
 ' Now, do not ye shew the *End* of your *Profession*, the *End* of your *Scotland.*
 ' *Prayers*, the *End* of your *Religion*, and the *End* of your *Teaching*, *Edenbe-*
 ' who are now come to *banish* the *Truth*, and him that is come to *rough.*
 ' *declare* it unto you? Doth not this shew, that ye be but in the
 ' *Words*, out of the *Life* of the *Prophets*, *Christ* and his *Apostles*?
 ' for they did not use such *Practice*, as to *banish* any. How do ye re-
 ' ceive *Strangers*, which is a *Command* of *God* among the *Prophets*,
 ' *Christ* and the *Apostles*? some by that means have entertained *An-*
 ' *gels* at unawares; but ye *banish* one, that comes to *Visit* the *Seed* of
 ' *God*, and is not *chargeable* to any of you. Will not all, that *fear*
 ' *God*, look upon this to be *Spight*, and *Wickedness* against the *Truth*?
 ' How are ye like to *love Enemies*, that *banish* your *Friend*? How
 ' are ye like to do *Good* to them that *hate* you, when ye do *Evil*
 ' to them that *love* you? How are ye like to heap *Coals of Fire* on
 ' their *Heads* that *hate* you, and to *Overcome Evil with Good*, when
 ' ye *banish* thus? Do ye not manifest to all, that are in the *Truth*,
 ' that ye have not the *Christian Spirit*? How did ye do *Justice* to me,
 ' when ye could not *convict* me of any *Evil*, yet *banish* me? This
 ' shews, that *Truth* is banished out of your *Hearts*, and ye have
 ' taken *part* against the *Truth* with *Evil-doers*, and the *wicked*, *envi-*
 ' *ous Priests*, and *Stoners*, *Strikers* and *Mockers* in the *Streets*; with
 ' these, ye that *banish*, have taken *part*: whereas ye should have
 ' been a *Terror* to these, and a *Praise* to them that *do well*, and *Suc-*
 ' *courers* of them that be in the *Truth*; then might ye have been a
 ' *Blessing* to the *Nation*, and not have *banished* him, that was moved of
 ' the *Lord* to *visit* the *Seed* of *God*, and thereby have brought your
 ' *Names* upon *Record*, and made them to *sink* in *Ages to come*, among
 ' them that *fear God*. Were not the *Magistrates* *stirred up* in former
 ' *Ages* to *persecute* or *banish*, by the corrupt *Priests*? and did not the
 ' corrupt *Priests* stir up the rude *Multitude* against the *Just* in other
 ' *Ages*? Therefore are your *Streets* like *Sodom* and *Gomorrah*. Did
 ' not the *Jews* and the *Priests* make the *Gentiles* *Minds* envious against
 ' the *Apostles*? And who were they, that would not have the Prophet
 ' *Amos* to *prophesie* at the *King's Chappel*; but bad him, *fly his way*?
 ' And when *Jeremiah* was put in the *Prison*, in the *Dungeon*, and in
 ' the *Stocks*, had not the *Priests* an *Hand* with the *Princes* in doing
 ' it? Now see all, that were in this *Work* of *banishing*, *prisoning*,
 ' *persecuting*, Whether they were not all out of the *Life* of *Christ*, the
 ' *Prophets* and *Apostles*? To the *Witness* of *God* in you all I speak:
 ' Consider, *Whether* or no they were not always the blind *Magistrates*,
 ' which turned their *Sword* always *backward*, that knew not their
 ' *Friends* from their *Foes*, and so hit their *Friends*? Such *Magistrates*
 ' were deceived by *Flattery*.

G. F.

When this was delivered, and read amongst them, some of them, as I heard, were troubled, at what they had done; being made sensible, that they would not be so served themselves. But it was not

1657. long, before they that *banished* me, were *banished* themselves, or glad to get away; who would not do good in the Day when they had Power, nor suffer others, that would.

After I had spent some time among Friends at Edenborough, and thereabouts, I passed from thence to Heads again, where Friends had been in great Sufferings: for the Presbyterian Priests had Excommunicated them, and given Charge, That none should Buy or Sell with them, nor Eat nor Drink with them. So they could neither Sell their Commodities, nor Buy what they wanted; which made it go very hard with some of them: for if they had bought Bread or other Victuals of any of their Neighbours, the Priests threatned them so with Curses, that they would run, and fetch it from them again. But Colonel Asbfield, being a Justice of Peace in that Country, put a stop to the Priests Proceedings. This Colonel Asbfield was afterwards convinced himself, and had a Meeting settled at his House; and declared the Truth, and lived and died in it.

After I had visited Friends at Heads and there-aways, and had encouraged them in the Lord, I went to Glasgow, where a Meeting was appointed; but not One of the Town came to it. As I went into the City, the Guard at the Gates had me up before the Governour, who was a moderate Man; and a great deal of Discourse I had with him: but he was too light to receive the Truth; yet he set me at Liberty, and so I passed to the Meeting. But seeing, none of the Town's People came to the Meeting, we declared Truth through the Town, and so passed away; and visited Friends in their Meetings thereabouts: and then returned towards Badcom. Several Friends went, and declared Truth in their Steeple-houses; and the Lord's Power was with them. And one time, as I was going with William Osburn to his House, there lay a Company of rude Fellows by the Way-side, who had hid themselves under the Hedges and in Bushes; and I spying them, asked him, What they were? Oh, said he, they are Thieves. Now Robert Widders being moved to go to speak to a Priest, was left behind, intending to come after. So I said to William Osburn, 'I will stay here in this Valley; and do thou go look after Robert Widders: But he was unwilling to go, being afraid to leave me there alone, because of those Fellows; till I told him, 'I feared them not. Then I called to them, asking them, What they lay lurking there for? and I bid them, Come up to me: but they were loth to come up. I charged them to come up to me, or else it might be worse with them: Then they came trembling to me; for the Dread of the Lord had struck them. I admonished them to be honest; and directed them to the Light of Christ in their Hearts, that by it they might see, what an Evil it was to follow after Theft and Robbery: and the Power of the Lord came over them. So I stayed there, till William Osburn and Robert Widders came up; and then we passed on together. But it is likely, that if we two had gone away before, they would have robbed Robert Widders, when he had come after alone; there being three or four of them.

We went to William Osburn's House, where we had a good Opportunity to declare the Truth to several People, that came in there. And then we went among the Highlanders; who were so Devilish, they

they had like to have *spoiled* us and our *Horses*: for they run at us with *Pitch-forks*; but through the *Lord's Goodness* we escaped them, being preserved by his *Power*. 1657.

From thence we passed to *Starling*, where the *Soldiers* took us up, and had us to the *Main-guard*; and after a few Words with their *Officers*, the *Lord's Power* coming over them, we were set at *Liberty*: But no *Meeting* could we get amongst them in the *Town*, they were so closed up in *Darkness*. *Next Morning* there came a *Man* with an *Horse*, that was to run a *Race*; and most of the *Town's People*, and the *Officers* went to see it. As they came back from the *Race*, I had a brave Opportunity, to declare the *Day* of the *Lord*, and his *Word* of *Life* amongst them: Some Confessed to it, and some Opposed: but the *Lord's Truth* and *Power* came over them all. Scotland.
Starling

Leaving *Starling*, we travelled through the *Country*, till we came to *Burnt-Island*, where I had two *Meetings* at one Captain *Pool's* Houle; one in the *Morning*, and the other in the *Afternoon*. Whilst they went to *Dinner*, I walked to the *Sea-side*, not having freedom to eat with them. Both he and his Wife were *Convinced*, and became good *Friends* afterward; and several *Officers* of the *Army* came in, and received the *Truth*. Burnt-Island.

We passed from thence through several other *Places* in the *Country*, till we came to *Johnston's*; where were several *Baptists*, that were very bitter, and came in a *Rage* to dispute with us: *Vain Janglers* and *Disputers* indeed they were. And when they could not prevail by disputing, they went, and informed the *Governour* against us; and next *Morning* they raised a whole *Company* of foot, and banished me, and *Alexander Parker*, and *James Lancaster* and *Robert Widders* out of the *Town*. As they guarded us through the *Town*, *James Lancaster* was moved to Sing with a *Melodious Sound* in the *Power* of *God*; and I was moved to proclaim the *Day* of the *Lord*, and preach the *Everlasting Gospel* to the *People*. For the *People* generally came forth, so that the *Streets* were filled with them: and the *Souldiers* were so ashamed, that they said, *They had rather have gone to Jamaica, than have guarded us so*. But we were put into a *Boat*, with our *Horses*; and carried over the *Water*, and there left. And the *Baptists*, who were the *Cause* of our being thus put out of this *Town*, were themselves, not long after, turned out of the *Army*; and he that was then *Governour*, was turned out also, when the *King* came in. Johnstons

Being thus thrust out of *Johnstons*, we went to another *Market-Town*, where *Edward Billing* and many *Souldiers* quartered. We went to an *Inn*, and desired to have a *Meeting* in the *Town*, that we might preach the *Everlasting Gospel* amongst them. The *Officers* and *Souldiers* said, *We should have it in the Town-hall*; but the *Scotch Magistrates* in spite appointed a *Meeting* there that *Day*, for the *Business* of the *Town*. Which when the *Officers* of the *Souldiery* understood, and perceived, that it was done in *Malice*, they would have had us to have gone into the *Town-hall* nevertheless. But we told them, *No, by no means*; for then the *Magistrates* might inform the *Governour* against them, and say, *They took the Town-hall from them by force, when they were to do their Town-business therein*. But we told them, 'We would go to the *Market-place*: They said, *It*

1657. *was Market-day*; We replied, 'It was so much the better: for we would have all *People* to hear the *Truth*, and know our *Principles*. So *Alexander Parker* went up, and stood upon the *Market-cross*, with a *Bible* in his Hand, and declared the *Truth* amongst the *Souldiers* and *Market-people*; but the *Scots*, being a *dark, carnal People*, gave little heed, nor hardly took notice, what was said. After a while I was moved of the *Lord God* to stand up at the *Cross*, and to declare with a loud Voice the *Everlasting Truth*, and the *Day of the Lord*, that was coming upon all *Sin* and *Wickedness*. Whereupon the *People* came running out of the *Town-hall*; and they gathered so together, that at last we had a *large Meeting*: for they sate in the *Court* but only for a *Colour*, to hinder us from having the *Hall* to *Meet* in. When the *People* were come away, the *Magistrates* followed them; and some walked by, but some staid and heard: and the *Lord's Power* came over all, and kept all quiet. And the *People* were 'Turned to the *Lord Jesus Christ*, who died for them, and had *enlightened* them; that with his *Light* they might all see their *evil Deeds*, and be *saved* from their *Sins* by him, and might come to know him to be their *Teacher*. But if they would not receive *Christ*, and own him, it was told them, that this *Light*, which came from him, would be their *Condemnation*.

Several of them were made *loving* to us, especially of the *English People*, and some came afterwards to be *Convinced*. But there was a *Souldier*, that was very *envious* against us, and *hated* both us and the *Truth*, and spake *Evil* of the *Truth*, and very despitefully against the *Light of Christ Jesus*, which we bore *Testimony* to; and mighty *Zealous* he was for the *Priests*, and their *Hearers*. As this *Man* was hearing the *Priest*, holding his *Hat* before his *Face*, while the *Priest* prayed; one of the *Priest's Hearers* stabbed him to *Death*: So he, who had rejected the *Teachings* of the *Lord Jesus Christ*, and *cried down* the *Servants* of the *Lord*, was *murdered* amongst them, whom he had *so cried up*, and by one of them.

We travelled from this *Town* through the *Country* to *Leith*, warning and exhorting *People*, as we went, to turn to the *Lord*. At *Leith* the *Inn-keeper* told me, that the *Council* had granted forth *Warrants* to apprehend me, because I was not gone out of the *Nation*, after the seven *Days* were expired, that they had ordered me to depart the *Nation* in; several *friendly People* also came, and told me the same. To whom I said: 'What do ye tell me of their *Warrants* against me? if there were a *Cartload* of them, I do not heed them; for the *Lord's Power* is over them all.

So I went from *Leith* up to *Edenborough* again, where they said, the *Warrants* from the *Council* were out against me; and I went to the *Inn*, where I had lodged before: and no *Man* offered to meddle with me. After I had visited the *Friends* in the *City*, I desired those *Friends*, that travelled with me, to get ready their *Horses* in the *Morning*; and we rode out of *Town* together. There were with me at that time *Thomas Rawlinson*, *Alexander Parker* and *Robert Widders*. When we were come out of *Town*, they asked me, *Whether I would go?* I told them, 'It was upon me from the *Lord*, to go back again to *Johnston* (the *Town*, out of which we had been lately thrust)

‘thrust) and to set the Power of God and his Truth over them also. 1657.
Alexander Parker said, *he would go along with me* : and I wisht the other Two to stay at a Town, about three Miles from *Edenborough*, *Scotland*.
 till we returned. Then *Alexander Parker* and I got over the Water, *Johnston*,
 which was about three Miles over ; and rid on through the Country : but in the Afternoon, his Horse being weak, and not able to hold up with mine, I put on, and got into *Johnston’s*, just as they were drawing up the Bridges ; the Officers and Souldiers never questioning me. So I rid up the Street to Capt. *Davenport’s* House, from which House we had been banished before. There were many Officers with him : and when I came amongst them, they lifted up their Hands, admiring, that I should come again ; but I told them, ‘The Lord God had sent me amongst them again. So they went their Way : And the Baptists sent me a Letter, by way of Challenge, That they would discourse with me the next day : I sent them Word, ‘I would Meets them at such an House, about half a Mile out of the Town, at such an Hour. For I considered, if I should stay in Town to discourse with them, they might, under pretence of discoursing with me, have raised Men, to put me out of the Town again, as they had done before. At the Time appointed I went to the Place appointed, Capt. *Davenport* and his Son accompanying me ; and there I stay’d some Hours, but never a one of them came. But while I stay’d there waiting for them, I spied *Alexander Parker* coming ; who not being able to reach the Town, had lain out the Night before : and when I saw him, I was exceeding glad, that we were met again.

This Captain *Davenport* was then loving to Friends ; but afterwards coming more into the Obedience to Truth, he was turned out of his Place, for not putting off his Hat, and for saying Thou and Thee to them.

Now when we had waited, beyond reasonable Ground to expect any of their Coming, we departed : And *Alexander Parker* being moved to go again to the Town, where we had the Meeting at the Market-Cross ; I passed alone through the Country to Lieutenant *Foster’s* Quarters, where there were several Officers, that were Convinced. From thence I went up to the Town, where I had left the other two Friends ; and they and I went back to *Edenborough* together.

When we were come to the City, I bid *Robert Widders* follow me ; and in the Dread and Power of the Lord we came up to the two first Sentries : and the Lord’s Power came so over them, that we passed by them without any Examination. Then we rode up the Street to the Market-place, and by the Main-guard out at the Gate by the third Sentry : and so clear out at the Suburbs, and there came to an Inn, and set up our Horses ; it being the seventh Day of the Week. Now I saw and felt, that we had rid, as it were, against the Canon’s Mouth, or the Sword’s Point ; but the Lord’s Power and immediate Hand carried us over the Heads of them all. Next day I went up to the Meeting in the City, Friends having notice, that I would be at it : There came many Officers and Souldiers to it, and a glorious Meeting it was ; and the Everlasting Power of God was set over the Nation, and his Son reigned in his glorious Power : and all was quiet, and no Man

1657. Man offered to meddle with me. When the *Meeting* was ended; and I had visited *Friends*, I came out of the *City* to my *Inn* again; and the next day, being the *second day* of the *Week*, we set forward, through the *Country*, towards the *Borders* of *England*.

Eden-
borough.

Dunbar.

As we travelled along the *Country*, I spied a *Steeple-house*; and it struck at my *Life*. I asked, what *Steeple-house* it was? and was Answered, that it was *Dunbar*. When I came thither, and had set up at an *Inn*, I walked up to the *Steeple-house*, having a *Friend* or two with me. When we came into the *Steeple-house-yard*, one of the chief *Men* of the *Town* was walking there: So I spake to one of the *Friends*, that was with me, 'To go to him, and tell him, that about 'the *Ninth Hour* next *Morning* there would be a *Meeting* there of 'the *People* of *God* called *Quakers*; of which we desired, he would 'give notice to the *People* of the *Town*. He sent me Word, *That they were to have a Lecture there by the Ninth Hour; but that we might have our Meeting there by the Eighth Hour, if we would.* We concluded so; and desired him to give Notice of it. Accordingly in the *Morning* both *Poor* and *Rich* came: And there being a *Captain* of *Horse* quartered in the *Town*, He and his *Troopers* came also; so that we had a large *Meeting*: And a glorious *Meeting* it was, the *Lord's Power* being set over all. After some time the *Priest* came, and went into the *Steeple-house*: but we being in the *Steeple-house-yard*, most of the *People* staid with us. And *Friends* were so full, and their *Voices* so high in the *Power* of *God*, that the *Priest* could do little in the *Steeple-house*; but came quickly out again, and stood a while, and then went his Way. For after I had opened to the *People*, 'Where they 'might find *Christ Jesus*, having turned them to the *Light*, which 'he had enlightened them withal, that in the *Light* they might see *Christ*, 'that died for them, and turn to him, and know him to be their 'Saviour and free Teacher; and had let them see, that all the *Teachers* 'they had hitherto followed, were *Hirelings*, who made the *Gospel* 'chargeable; and had shewed them the *wrong Ways* they had walked 'in, in the *Night* of *Apostacy*, and had directed them to *Christ*, the 'new and living Way to *God*; and had manifested unto them, how 'they had lost the *Religion* and *Worship*, which *Christ* set up in *Spirit* 'and *Truth*, and had hitherto been in the *Religions* and *Worshipp*s of 'Mens making and setting up; and after I had turned the *People* to 'the *Spirit* of *God*, which led the *holy Men* of *God* to give forth the 'Scriptures; and shewed them, that they must also come to receive 'and be led by the same *Spirit* in themselves (a Measure of which 'was given unto every one of them) if ever they came to know *God* 'and *Christ*, and the *Scriptures* aright: perceiving, the other *Friends*, that were with me, to be full of the *Power* and *Word* of the *Lord*, I stepped down; giving way for them to declare, what they had from the *Lord* to say unto the *People*. Towards the latter End of the *Meeting* some *Professors* began to jangle: Whereupon I stood up again, and answered their *Questions*, so that they seemed to be satisfied; and our *Meeting* ended in the *Lord's Power*, quiet and peaceable. This was the last *Meeting* I had in *Scotland*: And the *Truth* and the *Power* of *God* was set over that *Nation*; and many, by the *Power* and *Spirit* of *God* were turned to the *Lord Jesus Christ*, their *Saviour* and *Teacher*, whose

whose Blood was shed for them : And since there is a great Increase ; and great there will be in Scotland. For when first I set my Horses Feet upon the Scottish Ground, I felt the Seed of God to sparkle about me, like innumerable Sparks of Fire. Not but that there is Abundance of thick, Cloddy Earth of Hypocrisy and Falseness, that is a top, and a briary, brambly Nature, which is to be burnt up with God's Word, and plowed up with his Spiritual Plow, before God's Seed brings forth heavenly and spiritual Fruit to his glory. But the Husbandman is to wait in Patience.

1657.
Scotland.
Dunbar.

From Dunbar we came to Berwick, where we were questioned a little by the Officers ; but the Governour was loving towards us : and in the Evening we had a little Meeting, in which the Power of the Lord was manifested over all.

Northumberland.
Berwick.

Leaving Berwick, we came to Morpeth ; and so through the Country, visiting Friends, to New-castle, where I had been once before : For the Newcastle-Priests had written many Books against us ; and one Ledger, an Alderman of the Town, was very envious against Truth and Friends. He and the Priests had said ; The Quakers would not come into any great Towns, but lived in the Fells, like Butterflies. So I took Anthony Pearson with me, and went to this Ledger, and several others of the Aldermen ; 'desiring, to have a Meeting amongst them, seeing they had written so many Books against us : for we were now come, I told them, into their great Town. But they would not yield we should have a Meeting, neither would they be spoken withal, save only this Ledger, and one other. I told them ; 'Had they not called Friends Butterflies, and said, We would not come into any great Towns ? And now we were come into their Town, they would not come at us, though they had printed Books against us. 'Who are the Butterflies now, said I ? Then Ledger began to plead for the Sabbath-day : but I told him 'They kept Markets and Fairs on that which was the Sabbath-day, for that was the seventh day of the Week ; whereas that Day, which the professed Christians now Meet on, and call their Sabbath, is the First day of the Week. So when we could not have a publick Meeting among them, we got a little Meeting among Friends and friendly People, at the Gate-side ; where a Meeting is continued to this day, in the Name of Jesus. As I was passing away by the Market-place, the Power of the Lord rose in me, 'To warn them of the Day of the Lord, that was coming upon them. And not long after, all those Priests of Newcastle, and their Profession, were turned out, when the King came in.

Morpeth.
Newcastle

From New-Castle we travelled through the Countries, having Meetings, and visiting Friends as we went, in Northumberland and Bishoppriek ; and a very good Meeting we had at Lieutenant Dove's, where many were turned to the Lord and his Teaching. After the Meeting I went to visit a Justice of Peace, a very sober, loving Man ; and he confessed to the Truth.

Northumberland.
Bishoppriek

From thence we came to Durham, where was a Man come down from London, to set up a Colledge there, to make Ministers of Christ, as they said : I went, with some others, to reason with the Man, and to let him see, 'That to teach Men Hebrew, Greek and Latin, and the Seven Arts, which was all but the Teachings of the Natural Man, was not the Way to make them Ministers of Christ. For the Languages began at Babel

Durham

George Fox his Journal.

1657. *Babel*: and to the *Greeks*, that spake *Greek*, as their *Mother-Tongue*, the *Preaching of the Cross of Christ* was *foolishness*; and to the *Jews*, that spake *Hebrew*, as their *Mother-Tongue*, *Christ* was a *Stumbling-block*. And as for the *Romans*, who had the *Latin and Italian*, they persecuted the *Christians*; and *Pilat*, one of the *Roman Governours*, set *Hebrew, Greek and Latin* a top of *Christ*, when he *Crucified* him. So he might see, the many *Languages* began at *Babel*, and they set them a top of *Christ*, the *Word*, when they *Crucified* him. And *John the Divine*, who preached the *Word*, that was in the beginning, said, *That the Beast, and the Whore have Power over Tongues and Languages, and they are as Waters*. Thus, I told him, he might see, the *Whore* and *Beast* have Power over the *Tongues* and the many *Languages*, which are in *Mystery Babylon*: for they began at *Babel*; and the *Persecutors of Christ Jesus* set them over him, when he was *Crucified* by them: but he is *Risen* over them all, who was before them all. Now (said I to this Man) Dost thou think to make *Ministers of Christ* by these natural, confused *Languages*, which sprang from *Babel*, are admired in *Babylon*, and set a top of *Christ*, the *Life*, by a *Persecutor*? Oh no! So the Man confest to many of these things. Then we shewed him further, *That Christ made his Ministers himself, and gave Gifts unto them*; and bid them *Pray to the Lord of the Harvest, to send forth Labourers*. And *Peter and John*, though unlearned and ignorant (as to *School-learning*) preached *Christ Jesus the Word*, which was in the beginning, before *Babel* was. *Paul* also was made an *Apostle* not of *Man*, nor by *Man*, neither received he the *Gospel* from *Man*, but from *Jesus Christ*; who is the same now, and so is his *Gospel*, as it was at that *Day*. When we had thus Discoursed with the *Man*, he became very loving and tender: and after he had considered further of it, he never set up his Colledge.

Cleveland
Yorkshire.
Holder-
ness.
Hull.
Pomfret


Scalehouse
Swarth-
more.

Yorkshire.
Cheshire.
Derbyshire.
Notting-
hamshire.
Notting-
ham.

From *Durham* we went to *Anthony Pearson's*, and from thence into *Cleveland*; and so passed through *Yorkshire* to the further End of *Hol-derness*, and had mighty *Meetings*, the *Lord's Power* accompanying us.

After we parted from *Anthony Pearson's*: we went by *Hull* and *Pomfret* through the *Countries* to *George Watkinson's House*, and visited most of the *Meetings* all up and down in these *Parts*, till we came to *Scale-house*, and so on to *Swarthmore*; the everlasting *Power and Arm of God* carrying us through, and preserving us. After I had visited *Friends* up and down there-aways, I passed through the *Countries* into *Yorkshire* again, and into *Cheshire*; and so through other *Counties* into *Derbyshire* and *Nottinghamshire*: and glorious *Meetings* we had, the *Lord's Presence* being with us.

At *Nottingham* I sent to *Rice Jones*, desiring him 'To make his People acquainted, that I had something to say to them from the Lord. He came and told me, *Many of them lived in the Country, and he could not tell, how to send to them*. I told him, 'He might acquaint them about the *Town* of it, and send to as many in the *Country*, as he could. So the next Day we Met at the *Castle*, there being about *four-score People*; to whom I declared the *Truth* for about the space of *two Hours*: And the *Lord's Power* was over them all, so that they had not Power to open their *Mouths in Opposition*. When I had done, one of them asked me a *Question*, which I was loth to have answered; for I saw, it might lead

lead into *Jangling*, and I was unwilling to go into *Jangling*, for some 1657.
of the People were tender: yet I could not tell, how well to escape 
it. Wherefore I answered the *Question*: and was moved forthwith to Nottin-
speak to *Rice Jones*, and lay before him, 'How that he had been the gham-
' *Man*, that had scattered such, as had been *Tender*, and some that had
' been *Convinced*, and had been led out of many *Vanities* of the *World*,
' which he had formerly *judged*; but now he *judged* the *Power* of *God*
' in them, and they, being simple, turned to him: and so he and they
' were turned to be *vainer* than the *World*: for many of his *Followers*
' were turned to be the greatest *Foot-ball-players* and *Wrestlers* in the
' *Country*. So I told him, it was the *Serpent* in him, that had *scat-*
' *tered*, and done hurt to such as were *Tender* towards the *Lord*. Ne-
' vertheless, if he did wait in the *Fear* of *God*, for the *Seed* of the *Woman*,
' *Christ Jesus*, to bruise the *Serpent's Head* in him, that had scattered,
' and done the hurt; by the *Seed* *Christ Jesus*, (he coming into him)
' he might come to gather them again by this heavenly *Seed*: though
' it would be an *hard work* for him, to gather them again out of those
' *Vanities*, he had led them into. At this *Rice Jones* said, *Thou liest*,
it is not the Seed of the Woman, that bruises the Serpent's Head 'No!
' said I, What is it then? *I say, it is the Law*, said he. But, said I,
' the *Scripture* speaking of the *Seed* of the *Woman*, saith, *It shall bruise*
' *thy Head, and thou shalt bruise his Heel*: Now, hath the *Law* an *Heel*;
' said I, to be bruised? Then *Rice Jones* and all his *Company* were at a
stand: and I was moved in the *Power* of the *Lord* to speak to him, and
lay; 'This *Seed*, *Christ Jesus*, the *Seed* of the *Woman*, which should
' bruise the *Serpent's Head*, shall bruise thy *Head*, and break you all to
' pieces. Thus I did leave on the *Heads* of them the *Seed*, *Christ*: and
not long after he and his *Company* scattered to pieces; and several of them
came to be *Friends*, and stand to this Day. For many of them had
been *Convinced* about *eight Years* before, but had been led aside by this
Rice Jones: For they denied the *Inward Cross*, the *Power* of *God*, and so
went into *Vanity*. And it was about *eight Years*, since I had been for-
merly amongst them; in which time I was to pass over them and by them,
seeing they had slighted the *Lord's Truth* and *Power*, and the *Visitation* of
his *Love* unto them. But now was the time, that I was moved to go to
them again, and it was of great *Service*; for many of them were brought
to the *Lord Jesus Christ*, and were settled upon him, sitting down under
his *Teaching* and *Feeding*, where they were kept *fresh* and *green*: and
the others, that would not be gathered to him, soon after withered.
This was that *Rice Jones*, that some *Years* before had said; *I was then at*
the highest, and should fall: But, poor *Man*! he little thought, how
near his own *Fall* was.

We left *Nottingham*, and went into *Warwickshire*: and thence passing 1658.
through some parts of *Northamptonshire* and *Leicestershire*, visiting *Friends*,
and having *Meetings* with them, as we travelled, we came into *Warwicksh.*
Bedfordshire; where we had large *Gatherings* in the *Name* of *Jesus*. *Northamp-*
After some time we came to *John Crook's House*, where a *General Yearly* *tonshire.*
Meeting for the whole *Nation* was appointed to be held. This *Meeting* *Leicestersh.*
lasted *Three Days*, and many *Friends* from most *Parts* of the *Nation* came *Bedfordsh.*
to it; so that the *Inns* and *Towns* round thereabouts were filled: for ma- *Yearly*
ny *Thousands* of *People* were at it. And although there were some *Dis-* *Meeting.*
urbance

George Fox his Journal.

1658. *Bedford-shire.* *Yearly Meeting.* *sturbance* by some *rude People*, that had run out from *Truth*; yet the *Lord's Power* came over all, and a glorious *Meeting* it was. And the *Everlasting Gospel* was preached, and many received it, (for there were many *sorts of Professors* came to the *Meeting*;) which *Gospel* brought *Life and Immortality to Light* in them, and shined over all.

Then was I moved, by the *Power and Spirit* of the *Lord*, to open unto them the '*Promise of God*, how that it was made to the *Seed*, not to *Seeds*, as many, but to *One*; which *Seed* was *Christ*: And that all *People*, both *Males* and *Females*, should feel this *Seed* in them, which was *Heir* of the *Promise*; that so they might all witness *Christ* in them, the *Hope of Glory*, the *Mystery*, which had been hid from *Ages and Generations*, which was revealed to the *Apostles*, and is revealed again now, after this long *Night of Apostacy*. So that all might come up into this *Seed*, *Christ Jesus*, and walk in it, and sit down together in the *heavenly Places* in *Christ Jesus*; who was the *Foundation* of the *Prophets* and *Apostles*, and the *Rock of Ages*, and is our *Foundation* now. And all sitting down in him, sit down in the *Substance*, the *First* and the *Last*, that changes not, the *Seed* that bruises the *Serpent's Head*, and was, before he was; who ends all the *Types*, *Figures* and *Shadows*, and is the *Substance* of them all, in whom there is no *Shadow*. Now, these things were upon me to open unto all, that they might mind and see, what it is, they sit down in.

'For *First*, They that sit down in *Adam* in the *Fall*, sit down in *Misery*, in *Death*, in *Darkness* and *Corruption*.

'*Secondly*, They that sit down in the *Types*, *Figures* and *Shadows*, and under the *first Priesthood*, *Law* and *Covenant*, sit down in that which must have an *End*; and which made nothing *perfect*.

'*Thirdly*, They that sit down in the *Apostacy*, that hath gotten up since the *Apostles Days*, sit down in *spiritual Sodom* and *Egypt*; and are drinking of the *Whore's Cup*, under the *Beast's* and *Dragon's* *Power*.

'*Fourthly*, They that sit down in the *State*, in which *Adam* was before he fell, sit down in that which may be fallen from; for he fell from that *State*, though it was *perfect*.

'*Fifthly*, They that sit down in the *Prophets*, sit down in that which must be fulfilled: And they that sit down in the Fellowship of *Water*, *Bread* and *Wine*, these being *temporal things*, they sit down in that which is short of *Christ*, and of his *Baptism*.

'*Sixthly*, To sit down in a *Profession* of all the *Scriptures* from *Genesis* to the *Revelations*, and not be in the *Power* and *Spirit*, which they were in, that gave them forth; That was to be turned away from, by them that came into the *Power* and *Spirit*, which they were in, that gave forth the *Scriptures*.

'*Seventhly*, They that sit down in the *heavenly Places* in *Christ Jesus*, these sit down in him, that never fell, nor never changed. Here is the safe sitting for all his *Elect*, his *Church*, his *Spiritual Members*, of which he is the *living Head*, his *living Stones*, the *Honshold of Faith*; of which *House* he is the *Corner-stone*, that stands and abides all *Weathers*. For, as the *Apostle* said, He hath quickned us, who were dead in *Sins* and *Trespases*, &c. and made us to sit together in the *heavenly places* in *Christ Jesus*; that in the *Ages* to come he might shew the exceeding

'*Riches*

' Riches of his Grace, in his Kindness towards us, through Jesus Christ. 1658.
 ' Now, the Ages are come; that his Kindness and exceeding Riches to-
 ' wards us through Jesus Christ is truly manifested in us, as it was in *Pedford-
 ' the Apostles days; even in us, who have been dead in Sins and Tres-
 ' passes, as they were: but now are quickened, and made alive, and* Yearly
 ' made to sit together in the heavenly Places in Christ Jesus, the First and Meeting:
 ' the Last, by whom all things were created; who is ascended above
 ' all, and is over all, and whose glorious presence is now known. And
 ' all that sit down here, in Christ Jesus, they see, where all other People
 ' sit, and in what. So the Promise of God being to the Seed, which is
 ' one, Christ Jesus, every Man and Woman must come to witness this
 ' Seed, Christ in them, that they may be Heirs of the Promise; and in-
 ' heriting that, they will inherit Substance. These things were largely
 ' declared of, and the state of the Church, and the state of the false
 ' Church since the Apostles days, opened; and how the true Church fled
 ' into the Wilderness: and the state of the false Prophets, which Christ
 ' said should come, and John saw were come, and how all the World won-
 ' dred after them; and how they had filled the World with false Doctrines,
 ' Ways, Worships and Religions: and how the Everlasting Gospel was
 ' now preached again to all Nations, Kindreds, Tongues and People;
 ' for all Nations, Kindreds, Tongues and People had drunk the Whore's
 ' Cup, and she was over them, and sate upon them. And in this Night
 ' of Apostacy the pure Religion and Worship in Spirit, which was in the
 ' Apostles days, and the way of Life and living Faith, and the Power and
 ' Holy Ghost were lost: but now they came to be set up again by Christ
 ' Jesus, and his Messengers and Ministers of the Gospel, as in the Apostles
 ' days. For as Christ sent his Disciples to go and preach the Gospel, into
 ' all the World; and after that, the false Prophets and Antichrists went
 ' over the World, and preached their false Doctrines and Traditions, and
 ' Heathenish and Jewish Rudiments: So now again, the Everlasting Gos-
 ' pel must be preached to all Nations, and to every Creature, that they
 ' may come into the pure Religion, to worship God in the Spirit and
 ' Truth, and may know Christ Jesus, their Way to God, and him to be
 ' the Author of their Faith, and may receive the Gospel from Heaven,
 ' and not from Men; in which Gospel, received from Heaven, is the
 ' Heavenly Fellowship, which is a Mystery to all the Fellowships in the
 ' World. Now after these things had been largely opened, with many
 ' other things concerning Christ Jesus, and his Kingdom, and the People
 ' were turned to the divine Light of Christ, and his Spirit, by which they
 ' might come both to know God and Christ, and the Scriptures, and to
 ' have Fellowship with them, and one with another in the same Spirit;
 ' I was moved to declare and open divers other things to those Friends,
 ' who had received a part of the Ministry, concerning the Exercise of their
 ' Spiritual Gifts in the Church: Which, being taken in writing, by one
 ' that was present, was after this manner;

Friends,

' Take heed of destroying that, which ye have begotten: for that
 ' which destroys, goes out, and is the Cast-away. And though that
 ' be true, yea, and may be the pure Truth, which such an one speaks;
 ' yet if he doth not remain in that, and live in that in his own particular;
 ' but

George Fox his Journal.

1658. *but goes out, the same, which he is gone out from, cometh over him.*
So *that*, that calms the Spirits, and cools the Spirits, *that* goes over the
World, and brings to the Father, to inherit the Life Eternal; and
reaches to the Spirits in Prison in all. Therefore in the living, im-
moveable Word of the Lord God dwell, and in the Renown thereof;
and remain on the Foundation, that is pure, and that is sure: for who-
soever goes out from the Pure, and Ministers not in and from that, he
comes to an End, and doth not remain; though he may have had a
Time, and may have been serviceable for a Time, while he lived in the
Thing.

Bedford-
shire.

Yearly
Meeting.

And take heed of many Words, but what reacheth to the Life, that
settles in the Life: That which cometh from the Life, and is received
from God, that reacheth to the Life, and settles others in the Life: For
the Work is not now, as it was at first; but the Work now is, to settle
and stay in the Life. For as Friends have been led to minister in the
Power, and the Power hath gone through, so that there hath grown
an Understanding among both People of the World, and Friends; so
Friends must be kept in the Life, which is pure, that with that they
may answer the pure Life of God in others. For if Friends do not live
in the pure Life, which they speak of, to answer the Life in those, that
they speak to, the other part steps in; and so there comes up an Out-
ward Acquaintance, and he lets that come over him. But as every
one is kept living in the Life of God, over all that which is contrary,
they are in their places; then they do not lay Hands on any suddenly,
which is the Danger now: for if any one do, he may lose his Discern-
ing, and may lay Hands on the wrong Part, and so let the Deceit come
too near him; and the Deceit will steal over, so that it will be an hard
thing for him, to get it down. There is no one strikes his Fellow-ser-
vants, but first he is gone from the pure in his own particular: for
when he goeth from the Light, he is enlightened withal, then he strikes;
and then he hath his Reward: the Light, which he is gone from, Christ,
he comes, and gives him his Reward. This is the state of the evil Ser-
vants: the boisterous, and the hasty and rash beget nothing to God; but
the Life, which doth reach the Life, is that which begets to God.
Now when all are settled in the Life, they are in that which remains
for ever; and what is received there, is received from the Lord: and
what one receiveth from the Lord, he keepeth, and so he sitteth still,
and cool, and quiet in his own Spirit, and gives it forth, as he is moved;
but to the Harlots, Judgment.

So Friends, this is the Word of the Lord to you all, be Watchful
and Careful in all Meetings ye come into; for where Friends are sitting
together in silence, they are many times gathered into their own mea-
sures. Now, when a Man is come newly out of the World, from
ministering to the World's People, he cometh out of the Dirt; and then
he had need take heed, that he be not Rash. For now, when he
comes into a Silent Meeting, that is another State; then he must come,
and feel his own Spirit, how it is, when he comes to them, that sit
silent: for if he be Rash, they will judge him; that having been in the
World, and amongst the World, the Heat is not yet off him. For he
may come in the Heat of his Spirit out of the World; whereas the others
are still and cool: and his Condition in that, not being agreeable to
theirs,

'theirs, he may rather do them *Hurt*, by begetting them out of the *Cool State* into the *Heating State*; if he be not in that, which *commands* his own *Spirit*, and gives him to know it. 1658.

'There is a great *Danger* too in *Travelling* abroad in the *World*: The same *Power*, that moves any to go forth, is that which must keep them. For it is the greatest *Danger* to go abroad, except a Man be moved of the *Lord*, and go in the *Power* of the *Lord*: for then, he keeping in the *Power*, is kept by it in his *Journey*, and in his *Work*; and it will enable him to answer the *Transgressed*, and keep above the *Transgressor*. And every one feeling the *Danger* to his own particular in *Travelling* abroad, there the pure *Fear* of the *Lord* will be placed, and kept in. For now, though they that *Travel*, may have *Openings*, when they are abroad, to *Minister* to others; yet as for their own particular *Growth*, they must dwell in the *Life*, which doth *open*: and that will keep down that, which would *boast*. For the *Minister* comes into the *Death* to that, which is in the *Death* and in *Prison*; and so returns up again into the *Life*, and into the *Power*, and into the *Wisdom*, to preserve him *clean*.

So this is the *Word* of the *Lord God* to you all; *Feel*, that ye stand in the *Presence* of the *Lord*: for every Man's *Word* shall be his *Burden*; but the *Word* of the *Lord* is pure, and answers the *pure* in every one. The *word* of the *Lord* is that, which was in the *Beginning*, and brings to the *Beginning*: It is an *Hammer*, to beat down the *Transgressor* (not the *Transgressed*) and as a *Fire* to burn up that, which is contrary to it. So *Friends*, come into that, which is over all the *Spirits* of the *world*, and fathoms all the *Spirits* of the *world*, and stands in the *Patience*; with that ye may see, where others stand, and reach that which is of *God* in every one. So here is no *Strife*, no *Contention*, out of *Transgression*: for he that goeth into the *Strife*, and into the *Contention*, he is from the *pure Spirit*. For where any goeth into the *Contention*, if any thing hath been begotten by him before, then that *contentious Nature* doth get a top, and spoil that, which was begotten; and quencheth his own *Propheying*. So if that be not subjected by the *Power* in the *Particular*, which would arise into the *Strife*, that is *dangerous*.

'Now, if any one have a *Moving* to any *Place*, and have spoken, what they were moved of the *Lord*; let them return to their *Habitation* again, and live in the *pure Life* of *God*, and in the *Fear* of the *Lord*: and so will ye in the *Life*, and in the *solid* and *seasoned Spirit* be kept, and preach as well in *Life*, as with *Words* (for none must be *light*, or *wild*.) For the *Seed* of *God* is *weighty*, and brings to be *solid*; and leads into the *Wisdom* of *God*, by which the *Wisdom* of the *Creation* is known. But if that *Part* be up, which runs into the *Imaginations*, and that *Part* be standing, in which the *Imaginations* come up, and the *pure Spirit* be not thoroughly come up to *rule* and *reign*, then that will run out, and that will *glory*, and will *boast* and *vapor*; and so will such an one *spoil* that, which opened to him: And this is for *Condemnation*. So every one mind that, which *feels through* and *commands* his *Spirit*, whereby every one may know, what *Spirit* he is of: for he should first *Try* his own *Spirit*, and then he may *Try* others; and he should first *know* his own *Spirit*, and then he may *know* others. Therefore that, which doth *command* all these *Spirits*, where the *Heats* and *Burnings* come in and get up, in that *way*, which chains them down and *cools*: That is the

'*Elect*,

Bedford-
shire-
Yearly
Meeting.

George Fox his Journal.

1658

Bedford-
shire
Yearly
Meeting.

Elect, the Heir of the Promise of God. For no *hasty, rash, brittle Spirits* (though they have *Prophecies*) have held out, and gone through, they not being subjected in the *Prophecy*. The *Earthly* will not abide, for it is *brittle*; and in that *State* the *Ministry* was another's, not the *Son's*: for the *Son* hath *Life* in himself, and the *Son* hath the *Power*; which *Man* being obedient to, he may be *serviceable*: but if he go from the *pure Power*, then he *falls*, and abuseth it. Therefore let your *Faith* stand in the *pure Power* of the *Lord God*, and do not abuse it; but let that *search* through, and *work* through: and let every one stand in the *Power* of the *Lord God*, which reacheth the *Seed* of *God*; which is the *Heir* of the *Promise* of *Life* without *End*. And let none be *hasty* to *speak*; for ye have *Time enough*, and with an *Eye* ye may reach the *witness*: Neither let any be *backward*, when ye are *moved*; for that brings *Destruction*. Now, *Truth* hath an *Honour* in the *Hearts* of *People*, which are not *Friends*; so that all *Friends* being kept in the *Truth*, they are kept in the *Honour*, they are *honourable*, and *that* will *honour* them: but if any lose the *Power*, they lose the *Life*, they lose their *Crown*, they lose their *Honour*, they lose the *Cross*, which should crucify *them*, and they crucify the *Just*; and by losing the *Power*, the *Lamb* comes to be *slain*. And as it is *here*, so will it be in other *Nations*: for all *Friends*, here and there, are as *one Family*; the *Seed*, the *Plants*, they are as a *Family*. Now all being kept in that which *subjects* all, and keeps all under, to wit, the *Seed* it self, the *Life* it self, that is the *Heir* of the *Promise*; and that is the *Bond* of *Peace*: for there is the *Unity* in the *Spirit* with *God*, and with one another. For he that in the *Life* is kept, hears *God*, and sees *Man's Condition*; and with that he answers the *Life* in *others*, that hear *God* also: Thus one *Friend*, that is come into that, *comprehends* the *world*. But that which *Friends* do *speak*, they must *live in*; so may they look, that others may come into that, which they *speak*, to *live in* the same. For the *Power* of the *Lord God* hath been abused by some, and the *worth* of *Truth* hath not been minded: there hath been a *Trampling on*, and *Marring* with the *Feet*, and that abuseth the *Power*. But now every *Friend* is to keep in the *Power*, and to take heed to *that*: for that must be kept down, which would *trample* and *marr* with the *Feet*, and the *pure Life* and *Power* of *God* is to be lived in over *that*; that none with the *Feet* might *foul* or *marr*, but every one may be kept in the *pure Power* and *Life* of the *Lord*: Then the *water* of *Life* cometh in; then he that *Ministreteth*, *drinketh* himself, and giveth others to *drink*.

Now, when any shall be *moved* to go to *speak* in a *Steeple-house* or *Market*, turn in to that which *moves*, and be *Obedient* to it; that that which would not go, may be kept down: for that which would not go, will be apt to get up. And take heed on the other Hand, that the *lavishing Part* do not get up, for it is a *bad Savour*; therefore that must be kept down, and be kept subject. So *wait* in the *Light* of the *Lord God*, that ye may be all kept in the *wisdom* of *God*. For when the *Seed* is up in every particular, then there is no *Danger*: But when there is an *Opening* and *Prophecy*, and the *Power* stirs, before the *Seed* comes up, then there is something, that will be apt to *run out rashly*; there's the *Danger*, and there must be the *Patience* in the *Fears*. For it is a weighty Thing to be in the *work* of the *Ministry* of the *Lord God*,
and

‘and to go forth in that: It is not as a customary *Preaching*; but it is 1658.
 ‘to bring People to the *End* of all *outward Preaching*. For when ye have
 ‘declared the *Truth* to People, and they have received it, and are come *Bedford-*
 ‘into that, which ye *spake* of; the uttering of *many Words*, and *long* *shire-*
 ‘*Declarations* out of the *Life*, may beget them into a *Form*. And if any *Yearly*
 ‘should run on *rashly* into *Words* again, without the *savour* of *Life*, then *Meeting.*
 ‘they, that are come into the *Thing*, that he *spake* of, will *judge* him;
 ‘whereby he may *hurt* again that, which he had *raised up* before. So
 ‘*Friends*, ye must all come into the *Thing*, that is *spoken* in the *Openings*
 ‘of the heavenly *Life* among you; and *walk* in the *Love* of *God*, that ye
 ‘may answer the *Thing* *spoken* to.

‘And take heed all of running into *Inordinate Affections*: For when
 ‘People come to *own* you, then there is *Danger* of the *wrong Part* to get
 ‘up. There was a *Strife* among the *Disciples* of *Christ*, who should be
 ‘the *Greatest*? *Christ* told them, *The Heathen exercise Lordship, and*
 ‘*have Dominion over one another*; but it shall not be so among you: For
 ‘*Christ* the *Seed* was to come up in every one of them; so then, where
 ‘is the *Greatest*? For that part in the *Disciples*, which looked to be
 ‘*Greatest*, was the same, that was in the *Gentiles*. But w^ho comes here
 ‘to *live* in the *Word*, that sanctified him, having the *Heart* sanctified,
 ‘the *Tongue* and *Lips* sanctified, living in the *Word* of *Wisdom*, that
 ‘makes clean the *Heart*, and reconciles to *God*, all things being upheld
 ‘by the *Word* and *Power*; as there is an abiding in the *Word* of *God*, that
 ‘upholds *Times* and *Seasons*, and gives all things *Increase*, here dwell
 ‘ling in the *Word* of *Wisdom*, if there be but *Two* or *Three* agreed in this
 ‘on *Earth*, it shall be done for them in *Heaven*. So in *this* must all
 ‘things be ordered by the *Word* of *Wisdom* and *Power*, that upholds all
 ‘things, the *Times* and the *Seasons*, that are in the *Father’s Hand*; to the *glor-*
 ‘*ry* of *God*, whereby his *Blessing* may be felt among you: and this brings
 ‘to the *Beginning*. So this is the *Word* of the *Lord God* to you all, *Keep*
 ‘down, *Keep low*, that nothing may rule nor reign in you, but *Life* it self.

‘Now, the *Power* being lived in, the *Cross* is lived in: and where-
 ‘ever *Friends* come in this, they draw the *Power* and the *Life* over;
 ‘and they leave a *Witness* behind them, answering the *Witness* of *God*
 ‘in others. And where this is lived in, there is no want of *Wisdom*, no
 ‘want of *Power*, no want of *Knowledge*: but he that *Ministress* in this,
 ‘seeth with the *Eye*, which the *Lord* openeth in him, what is for the
 ‘*Fire*, and what is for the *Sword*; and what must be fed with *Judg-*
 ‘*ment*, and what must be *nourished*. This brings all down, and to be *Low*,
 ‘every one keeping to the *Power*: for let a Man get up never so *high*,
 ‘yet he must come down again to the *Power*, where he left; and what
 ‘he went from, he must come down again to that. So now, before all
 ‘these *wicked Spirits* be got down, which are *rambling* abroad, *Friends*
 ‘must have *patience*, and must wait in the *Patience*, and in the *cool Life*:
 ‘and who is in this, doing the *work* of the *Lord*, he hath the *Tasting* and
 ‘the *Feeling* of the *Lamb’s Power* and *Authority*. Therefore all *Friends*,
 ‘keep *cool* and *quiet* in the *power* of the *Lord God*; and all that is contrary, will
 ‘be subjected: the *Lamb* hath the *victory*, in the *Seed*, through the *Patience*.

‘If any have been moved to *speak*, and have *quenched* that, which *mo-*
 ‘*ved* them; let none such go forth afterward into *Words*, until they *feel*
 ‘the *Power* to arise and move them thereto again: for after the first *Mo-*
 ‘*tion* is *quenched*, the other part will be apt to get up; and if any go

1658.

Bedford-
shire-
Yearly
Meeting.

forth in that, he goeth forth in his own, and the *Betrayer* will come into that. — And all *Friends*, be Careful not to meddle with the *Powers* of the *Earth*; but keep out of all such things: and as ye keep in the *Lamb's Authority*, ye will answer *That* of *God* in them, and bring them to do *Justice*, which is the *End* of the *Law*. And keep out of all *Jangling*: for all that be in the *Transgression*, they be out from the *Law* of *Love*; but all that be in the *Law* of *Love*, come to the *Lamb's Power*, in the *Lamb's Authority*, who is the *End* of the *Law* outward. For the *Law* being added because of *Transgression*, *Christ*, who was glorified with the *Father*, before the world began, is the *End* of the *Law*; bringing them that live in the *Law* of *Life*, to live over all *Transgression*: which every *Particular* must feel in himself.

More was then spoken to many of these *Particulars*; which were not raken at large, as they were delivered.

Alter this *Meeting* was over, and most of the *Friends* gone away, as I was walking in *John Crook's* Garden, there came a *Party* of *Horse*, with a *Constable*, to seize on me. I heard them ask, *Who was in the House?* And some-body made them Answer, *I was there*: They said, *I was the Man, they looked for*; and went forthwith into the *House*, where they had many *Words* with *John Crook*, and some few *Friends*, that were with him. But the *Lord's Power* so confounded them, that they never came into the Garden to look for me; but went their Way in a *Rage*. When I came into the *House*, *Friends* were very glad to see them so confounded, and that I had escaped them. Next day I passed from thence: and after I had visited *Friends* in several places, as I went, I came to *London*, the *Lord's Power* accompanying me, and bearing me up in his *Service*.

London.

I had not been long come to *London*, before I heard, that a *Jesuit*, who came over with an *Embassador* from *Spain*, had challenged all the *Quakers*, to dispute with them at the *Earl of Newport's* House: whereupon some *Friends* let him know, *That we would meet him*. Then he sent us word, *He would meet with Twelve of the wisest Learned-Men we had*: A while after he sent us word, *He would meet with but Six*; and after that he sent us word again, *He would have but Three to come*. We hast'ned what we could, lest, for all his great Boast, he should put it quite off at last. When we were come to the *House*, I bid *Nicholas Bord* and *Edward Burrough* go up, and enter the *Discourse* with him; and I would walk a while in the *Yard*, and then come up after them. I advised them to state this *Question* to him, *Whether or no the Church of Rome, as it now stood, was not degenerated from the true Church, which was in the Primitive Times, from the Life and Doctrine, and from the Power and Spirit, that they were in?* They stated the *Question* accordingly; and the *Jesuit* affirmed, *That the Church of Rome now was in the Virginity and Purity of the Primitive Church*. By this time I was come to them. Then we asked him, *Whether they had the Holy Ghost poured out upon them, as the Apostles had?* and he said, *No*. Then said I, *If ye have not the same Holy Ghost poured forth upon you, and the same Power and Spirit, that the Apostles had, then ye are degenerated from the Power and Spirit, which the Primitive Church was in*. So there needed little more to be said to that. Then I asked him, *What Scripture they had for setting up Cloisters for Nuns, Abbies and Monasteries for Men, and for all their several Orders; and for their Praying by Beads, and to Images, and for making Crosses, and for forbidding of Meats and Marriages, and for putting People to Death for Religion?*

ligion? If (said I) ye are in the *Practice* of the *Primitive Church*, in its *Pu- 1658.*
riety and *Virginity*, then let us see by *Scriptures*, where-ever they *practised* ~~~~~
 any such things? (For it was agreed on both hands, that both he and London.
 we should make good by *Scriptures*, what we said.) Then he told us of
 a *written Word*, and an *unwritten Word*. I asked him, 'What he cal-
 led his *unwritten Word*? He said; *The written Word is the Scriptures:*
and the unwritten Word is that, which the Apostles spake by Word of Mouth;
which (said he) are all those Traditions, that we practise. I bid him, Prove
 that by *Scripture*. Then he brought that *Scripture*, where the *Apostle*
 says (2 *Thess.* 2. 5.) *When I was with you, I told you these things. That is,*
 said he, *I told you of Nunneries and Monasteries, and of putting to death for*
Religion, and of Praying by Beads, and to Images, and all the rest of
the Practices of the Church of Rome; which, he said, was the unwritten
Word of the Apostles, which they told them, and have since been continued
down by Tradition unto these Times. 'Then I desired him to read that *Scri-*
pture again, that he might see, how he had perverted the *Apostle's Words*;
 for that, which the *Apostle* there tells the *Thessalonians*, he had told them
 before, is not an *unwritten Word*, but is there *written down*; namely,
 'That the *Man of Sin*, the *Son of Perdition* shall be revealed, before that
 great and terrible *Day of Christ*, which he was writing of, should come:
 so this was not telling them any of those things, that the *Church of Rome*
 practises. In like manner, the *Apostle* in the *third Chapter* of that *Epi-*
stle, tells the *Church* of some disorderly *Persons*, he heard, were amongst
 them, busie-bodies, who did not work at all; concerning whom he had com-
 manded them by his *unwritten Word*, when he was among them, that if
 any would not work, neither should he eat: which now he commands them
 again in his *written Words* in this *Epistle*, 2 *Thess.* 3. So this *Scripture*
 afforded no *Proof* for their invented *Traditions*; and he had no other
Scripture-Proof to offer. Therefore I told him, 'This was another *De-*
generation of their *Church* into such *Inventions* and *Traditions*, as the
Apostles and *primitive Saints* never practised.

After this he came to his *Sacrament* of the *Altar*, beginning at the *Pas-*
chal Lamb, and the *Shew-bread*: and so came to the *Words* of *Christ*,
This is my Body, and to what the *Apostle* writ of it to the *Corinthians*;
 Concluding, *That after the Priest had Consecrated the Bread and Wine, it was*
Immortal and Divine, and he that received it, received the whole Christ. I
 followed him through the *Scriptures* he brought, till I came to *Christ's*
Words and the *Apostle's*; and I shewed him, 'That the same *Apostle* told the
 'Corinthians, after they had taken *Bread* and *Vine* in Remembrance of
 'Christ's Death, that they were *Reprobates*, if *Christ* was not in them: But
 'if the *Bread* they ate, was *Christ*, he must of necessity be in them, after
 'they had eaten it. Besides, if this *Bread* and this *Vine*, which the *Co-*
 'rinthians ate and drank, was *Christ's Body*; then how hath *Christ* a *Body*
 'in Heaven? I observed to him also, 'That both the *Disciples* at the *Sup-*
 'per, and the *Corinthians* afterwards were to eat the *Bread*, and drink
 'the *Vine* in Remembrance of *Christ*, and to shew forth his Death, till
 'he come; which plainly proves, the *Bread* and *Vine*, which they took,
 'was not his *Body*. For if it had been his *Real Body*, that they ate, then
 'he had been Come, and was then there present; and it had been impro-
 'per, to have done such a thing in Remembrance of him, if he had been
 'then present with them: as he must have been, if that *Bread* and *Vine*,
 'which they ate and drank, had been his *Real Body*. Then as to those
 Words

George Fox his Journal.

1658. Words of Christ, *This is my Body*, I told him, 'Christ calls himself a *Vine*,
 ~~~~~ and a *Door*, and is called in Scripture a *Rock*; Is Christ therefore an  
 London. 'outward *Rock*, *Door* or *Vine*? O, said the Jesuit, *Those words are to be interpreted*; 'So, said I, are those words of Christ, *This is my Body*. Now having stopt his Mouth as to *Argument*, I made the Jesuit a *Proposal* thus: 'That seeing he said, *The Bread and Vine was Immortal and Divine, and the very Christ*; and that *whosoever received it, received the whole Christ*: 'Let a *Meeting* be Appointed between some of them (whom the Pope and 'his Cardinals should Appoint) and *some of us*; and let a *Bottle of Vine* 'and *Loaf of Bread* be brought, and divided each into *two Parts*, 'and let them *Consecrate*, which of those *Parts* they would. And 'then set the *Consecrated* and the *Unconsecrated Bread and Vine* 'in a safe Place, with a sure *Watch* upon it; and let *Trial* thus be 'made: *Whether the Consecrated Bread and Vine would not lose its* 'Goodness, and the *Bread* grow *dry and mouldy*, and the *Vine* turn *dead* 'and *sour*, as well and as soon, as that which was *Unconsecrated*? By 'this means, said I, the *Truth* of this *matter* may be made manifest. And 'if the *Consecrated Bread and Vine* change not, but retain their *Savour* 'and *Goodness*; this may be a *Means* to draw many to your *Church*: If 'they *change*, decay and lose their *Goodness*; then ought you to *con-* 'fess, and forsake your *Error*, and shed no more *Blood* about it: for 'much *Blood* hath been shed about these things; as in *Queen Mary's* 'Days. To this the Jesuit made this *Reply*: Take (said he) a piece of *New Cloth*, and cut it into two pieces, and make two *Garments* of it; and put one of them upon *King David's Buck*, and the other upon a *Beggar's*: and the one *Garment* shall wear away, as well as the other. 'Is this thy *Answer*, 'said I? Yes, said he. Then (said I) by this the *Company* may all be sa- 'tisfied, that your *Consecrated Bread and Vine* is not *Christ*. Have ye told 'People so long, that the *Consecrated Bread and Vine* was *Immortal and* 'Divine, and that it was the *very* and *real Body and Blood of Christ*, and 'dost thou now say, it will *wear away, or decay, as well as the other*? I must 'tell thee, *Christ* remains the same to day, as yesterday, and never de- 'cays; but is the *Saints heavenly Food* in all Generations, through which 'they have *Life*. He replied no more to this, being willing to let it fall: for the *People*, that were present, saw his *Error*, and that he could not defend it. Then I asked him, 'Why their *Church* did persecute, and put 'People to *Death* for *Religion*? He replied, *It was not the Church did it, but the Magistrates*. I asked him, 'Whether those *Magistrates* were not 'counted and called *Believers and Christians*? He said, *Yes*: 'Why then, 'said I, Are they not *Members* of your *Church*? Yes, said he. Then I left it to the *People* to judge from his own *Concessions*, Whether the *Church of Rome* doth not persecute, and put *People* to *Death* for *Religion*? Thus we parted; and his *Subtily* was comprehended by *Simplicity*.

Now, during the Time that I was at London, I had many *Services* lay upon me; for it was a *Time* of much *Suffering*. And I was moved to write to O. Cromwell, and lay before him the *Sufferings* of *Friends* both in this *Nation*, and in *Ireland*. There was also a *Talk* about this time of making *Cromwel King*: Whereupon I was moved to go to him, and warned him against the same, and of divers *Dangers*; which if he did not avoid, I told him, 'He would bring a *Shame* and *Ruin* upon himself and his *Posterity*. He seemed to take well, what I said to him, and thanked me: Yet afterwards I was moved to write unto him more fully concerning that matter:

About

About this time the Lady *Claypool* (so called) was sick, and much troubled in Mind, and could receive no Comfort from any that came to her ; which, when I heard of, I was moved to write unto her this following Letter :

1658.  
London.

Friend,

BE Still and Cool in thy own Mind and Spirit from thy own Thoughts, and then thou wilt feel the *Principle of God*, to turn thy Mind to the Lord God, from whom *Life* comes ; whereby thou mayest receive his *Strength* and *Power* to allay all *Blustings*, *Storms* and *Tempests*. That is it, which works up into Patience, into Innocency, into Soberness, into Stiness, into Stayedness, into Quietness up to God, with his Power. Therefore mind, that is the Word of the Lord God unto thee, that the *Authority of God* thou mayst feel, and thy *Faith* in that, to work down that which troubles thee : For that is it, which keeps *Peace*, and brings up the *Witness* in thee, which hath been transgressed, to feel after *God* with his Power and Life, who is a God of *Order* and *Peace*. When thou art in the *Transgression* of the Life of God in thy own particular, the Mind flies up in the Air, and the Creature is led into the Night, and Nature goes out of its Course, and an old Garment goes on, and an uppermost Clothing ; and thy *Nature*, being led out of its Course, it comes to be all on a *Fire*, in the *Transgression* ; and that defaceth the Glory of the *First Body*. Therefore be still a while from thy own Thoughts, searching, seeking, Desires and Imaginations, and be stayed in the *Principle of God* in thee, that it may raise thy Mind up to God, and stay it upon God, and thou wilt find *Strength* from him, and find him to be a God at hand, a present Help in the time of Trouble, and of Need. And thou being come to the *Principle of God*, which hath been transgressed, it will keep thee humble ; and the humble God will teach his way, which is *Peace*, and such he doth Exalt. Now as the *Principle of God* in thee hath been transgressed, come to it, that it may keep thy Mind down low to the Lord God ; and deny thy self, and from thy own Will, that is the *Earthly*, thou must be kept : Then thou wilt feel the *Power of God*, which will bring *Nature* into its Course, and give thee to see the Glory of the *First Body*. And there the *Wisdom of God* will be received (which is Christ, by which all things were made and Created) to be thereby preserved and ordered to God's Glory. There thou wilt come to receive and feel the *Physician of Value*, who cloaths People in their right Mind ; whereby they may serve God, and do his Will. For all *Distractions*, *Unruliness* and *Confusion* is in the *Transgression* ; which *Transgression* must be brought down, before the *Principle of God*, which hath been Transgressed against, be lifted up ; whereby the Mind may be seasoned and stilled, and a right understanding of the Lord may be received ; whereby his Blessings enter, and are felt, over all that is contrary, in the Power of the Lord God, which raises up the *Principle of God* within, and gives a feeling after God, and in time gives Dominion. Therefore keep in the *Fear of the Lord God* ; that is the Word of the Lord God unto thee : for all these things happen to thee for thy Good, and for the Good of those concerned

1658. for thee, to make you know your selves, and your own Weakness,  
 ~~~~~ and that ye may know the Lord's Strength and Power, and may  
 London. trust in him. Therefore *Let the time, that is past, be sufficient to*
 every one, who in any thing hath been lifted up in *Transgression*, out
 of the *Power* of the *Lord*: For he can bring down and abase the
 Mighty, and lay them in the Dust of the Earth. Therefore all *keep*
low in his Fear, that thereby ye may receive the *Secrets* of *God* and
 his Wisdom, and may know the *Shadow* of the Almighty, and sit un-
 der it, in all *Tempests*, and *Storms*, and *Heats*. For God is a God at
 hand, and the *Most-High* rules in the Children of Men. So then, this
 is the *Word* of the *Lord* God unto you all, what the *Light* doth make
 manifest and discover, as *Temptations*, *Distractions*, *Confusions*, do
 not look at the *Temptations*, *Confusions*, *Corruptions*; but at the
Light, which discovers them, and makes them manifest. And with
 the same *Light* you may feel over them, to receive Power to stand
 against them. The same *Light*, which lets you see Sin and *Trans-*
gression, will let you see the Covenant of God, which blots out your
Sin and *Transgression*, which gives Victory and Dominion over it,
 and brings into Covenant with God. For looking down at Sin, and
 Corruption, and Distraction, ye are swallowed up in it: But look-
 ing at the *Light*, which discovers them, ye will see over them. That
 will give Victory; and ye will find Grace and Strength: and there
 is the first Step to *Peace*. That will bring Salvation, and by it ye
 may see to the beginning, and the *Glory that was with the Father be-*
fore the World began; and so come to know the *Seed* of *God*, which
 is the Heir of the Promise of God, and of the World which hath no
 end; and which bruises the Head of the Serpent, who stops People
 from coming to God. That ye may feel the Power of an endless
 Life, the *Power* of *God*, which is *Immortal*; which brings the *Im-*
mortal Soul up to the *Immortal God*, in whom it doth rejoice. So in
 the Name and Power of the Lord Jesus Christ, God Almighty
 strengthen thee.

G. F.

When the foregoing *Paper* was read to her, she said, It stay'd her
 Mind for the present. Afterwards many *Friends* got Copies of it,
 both in *England* and *Ireland*, and read it to People, that were *Troubled*
 in Mind; and it was made useful for the settling of the Minds of se-
 veral.

About this time came forth a *Declaration* from O. Cromwel, the Pro-
 tector, for a *Collection* towards the Relief of divers Protestant Churches
 (so called) driven out of *Poland*; and of Twenty Protestant-Families
 driven out of the Confines of *Bohemia*. And there having been a like
Declaration published some time before, to invite the Nation to a Day
 of Solemn Fasting and Humiliation, in Order to a Contribution to be
 made for the suffering Protestants of the Valleys of *Lucern*, *Angrona*, &c.
 who were persecuted by the Duke of Savoy: I was moved to write to
 the Protector and Chief Magistrates on this occasion, both to shew
 them the Nature of a true Fast (such as God requires and accepts;) and
 to make them sensible of their Injustice and Self-Condernation, in
 blaming the Papists for persecuting the Protestants abroad, while they
 themselves,

themselves, calling themselves *Protestants*, were at the same time 1658.
 persecuting their *Protestant Neighbours* and *Friends* at home. That
 which I writ to them, was after this manner : London.


To the Heads and Governours of this Nation, who have put forth a Declaration for the keeping of a Day of Solemn Fasting and Humiliation, for the Persecution (as you say) of divers People beyond the Seas, professing the Reformed Religion, which, ye say, hath been transmitted unto them from their Ancestors.

‘ **A** *Profession of the Reformed Religion* may be transmitted to Generations, and so holden by Tradition; and in that, wherein the *Profession* and Tradition is holden, is the *Day of Humiliation* kept; which stands in the *Will of Man*, which is not the *Fast*, that the Lord requires, *To bow down the Head like a Bulrush, for a Day*, and the Day following be in the same Condition, as they were the Day before. To the *Light of Christ Jesus* in your Consciences do I speak, which testifieth for God every Day, and witnesseth against all *Sin* and *Persecution*; which Measure of God, if ye be guided by it, doth not limit God to a *Day*, but leads to the *Fast*, which the Lord requires, which is *To loose the Bonds of Wickedness, to undo the heavy Burdens, to break every Yoke, and to let the oppressed go free*, Isa. 58. 6, 7. This is the *Fast* the Lord requires; and this stands not in the Transmission of *Times*, nor in the Traditions of Men: But this stands in that which was before *Times* were, and which leads out of *Time*, and shall be, when *Time* shall be no more. And these that teach for Doctrine the Commandments of Men, are they that ever persecuted the Life and Power, when it came. And whereas ye mention a *Decree* or *Edict*, that was made against the said *Persecuted Protestants*; all such *Decrees* or *Edicts* proceed from the Ground of the *Pope's* Religion and Supremacy, and therein stands his *Tyranny* and *Cruelty*, acted in that Will, which is in that Nature, which exerciseth Lordship over one another, (as ye may read, *Mark* 10. 42. *Luke* 22. 25.) as all the *Heathen* do, and ever did; and in the *Heathenish* Nature is all the *Tyranny* and *Persecution* exercised, by them that are out of the Obedience to the *Light of Christ Jesus* in the Conscience, which is the Guider and Leader of all, who are tender of that of God in the Conscience. But who are not led by this, know not what it is to *suffer for Conscience sake*. Now, whereas ye take into your Consideration the sad *Persecution, Tyranny* and *Cruelty* exercised upon them, whom ye call your *Protestant Brethren*, and do Contribute and Administer to their *Wants* outwardly; this is good in its place, and we own it; and see it good to administer to the *Necessities* of others, and to do good to all: and we, who are *Sufferers* by a Law derived from the *Pope*, are willing to join, and to contribute with you to their outward *Necessities*. For *the Earth is the Lord's, and the Fulness thereof*; who is good to all, and gracious to all, and willing, that all should

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1658. *be saved, and come to the Knowledge of the Truth. But in the*
 mean time, while ye are doing this, and taking notice of others
 London. *Cruelty, Tyranny and Persecution, turn your Eye upon your selves,*
and see, what ye are doing at home ? To the Light of Christ Jesus
in all your Consciences I speak, which cannot Lie, nor cannot Err,
nor cannot bear False Witness ; but doth bear Witness for God, and
cries for Equity, and Justice, and Righteousness to be executed. See
what ye are doing, who profess the Scriptures, which were given
forth by the Saints in Light, who dwelt in the Light and in the
Life of them. For them, who do now witness the same Light,
the same Life, and the same Power, which gave forth the Scriptures,
which ye in Words profess, them ye persecute, them ye hale out of
your Synagogues and Markets ; them ye beat, stock, and Imprison.
Now let that of God, in your Consciences, which is just, and right-
eous, and equal, examin and try, whether ye have any Example,
or Precedent to exercise this Persecution, which now many in this
Nation suffer under, who are a People harmless and innocent, walk-
ing in Obedience towards God and Man ? And though ye account
the way of Truth, they walk in, Heresie ; yet therein do they ex-
ercise themselves, to have always a Conscience void of Offence
towards God and Man ; as ye may read, the Saints of Old did ;
(Acts 24. 14, 15, 16.) not wronging any Man, neither giving any
just Cause of Offence ; only being obedient to the Commands of the
Lord, to declare, as they are moved by the Holy Ghost ; and
standing for the Testimony of a Good Conscience, speaking the Truth
in Christ, their Consciences bearing them witness, that they lie
not : For this do they suffer under you, who in Words profess the
same thing, for which they suffer. Now see, if any Age or Gene-
ration did ever persecute, as ye do ? For ye profess Christ Je-
sus, who Reveals the Father ; and persecute them, that witness the
Revelation of the Father by Christ Jesus unto them. Ye profess
Christ Jesus, who is the Light of the World, that enlightens every
one, that cometh into the World ; and yet persecute them, that bear
Witness and give Testimony to this Light. Ye profess, that the
Word is become Flesh ; and yet persecute them that witness it so.
Ye profess, that whosoever confesseth not, that Jesus Christ is come
in the Flesh, is an Antichrist ; and yet persecute them, that do Con-
fess him come in the Flesh, and call them Antichrists and Deceivers.
Ye profess, that the Kingdom of Christ is come ; and yet persecute
them, that witness it come. Ye profess Christ Jesus, the Resurrecti-
on and the Life ; and yet persecute them, that witness him to be so.
If ye say, How shall we know, that these People, who say, they witness
these things, do so, or no ? I answer : Turn your Minds to the
Light, which Christ Jesus hath enlightned you withal, which is one
in all ; and if ye walk in the Light, ye shall have the Light of Life,
and then ye will know and see, what ye have done, who have per-
secuted the Lord of Glory (in his People) in whom is Life, and the
Life is the Light of Men. To no other Touchstone shall we turn
you, but into your own Consciences, and there shall ye find the
Truth, of what we have declared unto you, and of what we bear
Testimony to, according to the Holy Scriptures. And when the

' Books of Conſciences are opened, and all judged out of them, then 1658.
 ' ſhall ye Witneſs us to be of God, and our Teſtimony to be true;  London.
 ' though now ye may ſtop your Ears, and harden your Hearts,
 ' while it is called to day: But then ye ſhall know, what ye have
 ' done, and whom ye have tranſgreſſed againſt; and then ye will
 ' ſee, that no Perſecutors, in any Age or Generation, that ever went
 ' before you, did ever Tranſgreſs againſt that Light, and Meaſure of
 ' God made manifeſt, in ſuch manner as ye have done. For though
 ' Chriſt and the Apoſtles were perſecuted in their times, the Jews (for
 ' the moſt part of them) did not know, that he was the Chriſt, when
 ' he came, notwithstanding that they had the Scriptures, which pro-
 ' phesied of him; neither did they believe, that he was Riſen againſt,
 ' when the Apoſtles preached his Reſurrection. But ye ſay, *Ye be-*
 ' *lieve he is come*; and ye ſay, *Ye believe his Reſurrection*; and yet ye
 ' perſecute thoſe that witneſs him come in the Fleſh, thoſe that are bu-
 ' ried with him in Baptiſm, thoſe that are conformable to his Death,
 ' and know the Power of his Reſurrection, thoſe ye perſecute, thoſe ye
 ' hale before Magiſtrates, and ſuffer to be beaten in your Synagogues;
 ' thoſe ye cauſe to be whipt, and ſtockt; and ſhamefully entreated,
 ' and into Priſon caſt, and kept; as many Goals in this Nation at this
 ' day teſtifie to your Faces. Therefore honeſtly conſider, what ye
 ' are doing, while ye are taking notice of others Cruelties, leſt ye
 ' over-look your own. There is ſome difference, in many things,
 ' between the Popiſh Religion, and that which ye call the Proteſtant;
 ' but in this Perſecution of yours there is no difference: For ye will
 ' Confels, that the Foundation of your Religion is grounded upon the
 ' Scriptures; and yet now ye are perſecuting them that be in the ſame
 ' Life, which they were in, who ſpake forth the Scriptures; your
 ' ſelves being the mean while under a Profeſſion of the Words they
 ' ſpake: and this ye ſhall one day witneſs. So ye have a Profeſſion
 ' and Form, and perſecute them that are in the Poſſeſſion, Life and
 ' Power. Therefore know aſſuredly, that ye muſt come to Judg-
 ' ment; for he is made manifeſt, to whom all Judgment is commit-
 ' ted. Therefore to the Light of Chriſt Jeſus in your Conſciences,
 ' which ſearcheth and trieth you, turn your Minds, and ſtand ſtill,
 ' and wait there to receive the Righteous Law, which is according to
 ' that of God in the Conſcience, which is now riſing, and is bearing
 ' witneſs againſt all Ungodlineſs and Unrighteouſneſs of Men; and
 ' they whom ye perſecute, are manifeſt to God, and that of God in
 ' all Conſciences ſhall bear witneſs for us, that we are of God: And
 ' this ye ſhall one day witneſs, whether ye will hear or forbear. Our
 ' Rejoycing is in the Teſtimony of our Conſciences, that in Simplicity
 ' and Godly Sincerity (not with Fleſhly Wiſdom, but by the Grace of
 ' God) we have had our Converſation in the World, not handling the
 ' Word of God deceitfully, but, in the Manifeſtation of the Truth;
 ' commending our ſelves to every Man's Conſcience in the ſight of
 ' God: and if our Goſpel be hid, it is hid to them that are loſt. And
 ' for the witneſſing the holding the Myſtery of Faith in a pure Con-
 ' ſcience, do we ſuffer, and are ſubject for Conſcience ſake. This is
 ' thank-worthy, if a Man, for Conſcience ſake, endure Griefs and Suf-
 ' fering wrongfully. And in this is our Joy and Rejoycing, having

1658. 'a good Conscience, that whereas we are evil spoken of, as *Evil-Doers*, they may be ashamed, that falsely accuse our good Conversation in Christ; which is not only the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ. And this we Witnesses made manifest, (Eternal Praises to the Living God) and bear Testimony to that, which spake it in the Apostle in Life and Power: And therefore do we bear witness and testify against those, who, being got into a *Form* and *Profession* of it, do persecute the *Life* and *Power*. Therefore to the Eternal *Light* of Christ Jesus, the Searcher and Trier of all Hearts, turn your Minds, and see what ye are doing; lest ye overturn your *Foundation*, and Bottom, whereon ye pretend to stand, while ye are professing the *Scriptures*, and persecuting the *Life, Light* and *Power*, which they were in, who gave them forth. For the *Stone*, cut out of the Mountains without Hands, is now striking at the Feet of the Image, the *Profession*, which is set up, and stands in the Will of Man. Now is that made manifest, unto which all must answer, and appear before the Judgment-Seat of Christ; that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad. Knowing therefore the *Terror* of the *Lord*, we persuade Men; but we are made manifest unto God, and shall be made manifest in all your Consciences, which ye shall witness.

G. F.

Divers times, both in the time of the *Long Parliament*, and of the *Protector* (so called) and of the *Committee of Safety*, when they proclaimed *Fasts*, I was moved to write to them, and tell them, their *Fasts* were like unto *Jesabels*: For commonly, when they proclaimed *Fasts*, there was some Mischief contrived against us: And I knew, their *Fasts* were for Strife and Debate, to finite with the Fist of Wickedness; as the *New-England-Professors* soon after did; who, before they put our *Friends* to Death, proclaimed a *Fast* also.

Now was it a time of great *Suffering*, and many *Friends* being in *Prisons*, many other *Friends* were moved to go to the *Parliament*, to offer up themselves to lie in the same *Dungeons*, where their *Friends* lay, that they, that were in *Prison*, might go forth, and not perish in the stinking *Dungeons* and *Goals*. And this we did in Love to God and our Brethren, that they might not die in *Prison*; and in love to them, that cast them in, that they might not bring *Innocent Blood* upon their own Heads; which we knew would cry to the Lord, and bring his Wrath, Vengeance and Plagues upon them. But little Favour could we find from those Professing *Parliaments*; but instead thereof they would be in a Rage, and sometimes threaten those *Friends*, that thus attended them, that they would whip them, and send them home. Then commonly soon after the Lord would turn them out, and send them home; who had not an Heart to do good in the Day of their Power. But they went not off without being forewarned: For I was moved to write to them, in their several turns, as I did to the *Long-Parliament*, unto whom I declared, before

before they were broken up, That thick *Darkness* was coming over them all, even a Day of *Darkness* that should be felt. 1658.

And because the *Parliament*, that now sate, was made up mostly of high *Professors*, who pretending to be more Religious than others, were indeed greater *Persecutors* of them, that were truly *Religious*, I was moved to send them the following Lines, as a Reproof of their *Hypocrisie* : London.

‘ O *Friends*, do not cloak and *Cover* your selves : There is a God, that knoweth your Hearts, and that will *Uncover* you. He seeth your way : Wo be to him that *Covereth*, but not with my *Spirit*, saith the Lord. Do ye do contrary to the *Law*, and then put it from you ! *Mercy* and true *Judgment* ye neglect. Look, what was spoken against such : My Saviour spake against such ; *I was sick, and ye visited me not ; I was hungry, and ye fed me not ; I was a Stranger, and ye took me not in ; I was in Prison, and ye visited me not. But they said, When saw we thee in Prison, and did not come to thee ? Inasmuch as ye did it not unto one of these Little Ones, ye did it not unto me.* Friends, ye *Prison* them that be in the Life and Power of *Truth*, and yet profess to be the *Ministers* of *Christ* : But if *Christ* had sent you, ye would bring out of *Prison*, and out of *Bondage*, and receive *Strangers*. Ye have lived in *Pleasure* on the *Earth*, and been *Wanton* ; ye have nourished your Hearts, as in a *Day of Slaughter* : Ye have condemned, and killed the *Just*, and he doth not Resist you.

G. F.

After this, as I was going out of *Town*, having two *Friends* with me, when we were gone little more than a *Mile* out of the *City*, there met us *Two Troopers*, belonging to *Col. Hacker's Regiment* ; and they took me, and the *Friends* that were with me, and brought us back to the *Mews*, and there kept us *Prisoners* a little while : But the Lord's Power was so over them, that they did not have us before any *Officer* ; but after a while set us at liberty again. The same Day, taking Boat, I went down to *Kingston*, and from thence went afterward toward *Hampton-Court*, to speak with the *Protector* about the *Sufferings* of *Friends*. I met him Riding into *Hampton-Court-Park* ; and before I came at him, as he rode in the Head of his *Life-guard*, I saw and felt a *Waft* (or *Apparition*) of *Death* go forth against him ; and when I came to him, he look'd, like a *dead Man*. After I had laid the *Sufferings* of *Friends* before him, and had warned him, according as I was moved to speak to him ; he bid me, come to his House. So I went back to *Kingston*, and the next day went up to *Hampton-Court* again, to have spoken further with him. But when I came, he was sick, and ----- *Harvey*, who was one that waited on him, told me, The *Doctors* were not willing I should come in to speak with him. So I passed away, and never saw him any more. Kingston.
Hampton-Court.

From

1658. From *Kington* I went to *Isaac Penington's*, in *Buckinghamshire*, where I had appointed a *Meeting*; and the Lord's Truth and Power was preciously manifested amongst us. After I had Visited Friends in those parts, I returned to *London*: And soon after went into *Essex*; where I had not been long, before I heard, that the *Protector* was dead, and his Son *Richard* made *Protector* in his Room. Whereupon I came up to *London* again.

Bucks.
London.
Essex.

London.

And before this time the *Church-Faith* (so called) was given forth, which was said to be made at the *Savoy* in *Eleven Days* time. I got a *Copy* of it, before it was published, and writ an *Answer* to it: And when their *Book of Church-Faith* was sold up and down the *Streets*, my *Answer* to it was sold also. This angered some of the *Parliament-Men*; so that one of them told me, *They must have me to Smithfield*. I told him, I was over their *Fires*, and feared them not. And reasoning with him, I wish'd him to consider; Had all People been without a *Faith* these *Sixteen hundred Tears*, that now the *Priests* must make them one? Did not the *Apostle* say, that *Jesus* was the *Author* and *Finisher* of their *Faith*? And since *Christ Jesus* was the *Author* of the *Apostles Faith*, and of the *Churches Faith* in the *Primitive Times*, and of the *Martyrs Faith*, should not all People look unto him to be the *Author* and *Finisher* of their *Faith*, and not unto the *Priests*? A great deal of work we had about the *Priests made Faith*: For they called us *Houfe-creepers*, leading *silly Women Captive*, because We Met in *Houfes*, and would not hold up their *Priests* and *Temples*, which they had made and set up. But I told them, that it was they, that Led *silly Women Captive*, and Crept into *Houfes*, who kept People always Learning under them, who were Covetous, and had got a Form of Godliness, but denied the Power and Spirit, which the *Apostles* were in. Such began to Creep in the *Apostles Days*; but now they had got the *Magistrates* on their side, who upheld those *Houfes* for them, which they had Crept into, their *Temples*, with their *Tithes*: Whereas the *Apostles* brought People off from even that *Temple*, and those *Tithes* and *Offerings*, which God had for a time Commanded. And the *Apostles* Met in several private *Houfes*, being to Preach the *Gospel* in all *Nations*; which they did freely, as *Christ* had commanded them. And so do we, who bring People off from these *Priests*, *Temples* and *Tithes* (which God never Commanded) to Meet in *Houfes*, or on *Mountains*, as the *Saints* of old did, who were gathered in the Name of *Jesus*; and *Christ* was their *Prophet*, *Priest* and *Shepherd*.

There was present, with the *Parliament-Man*, that I discoursed with, one *Major Wiggan*, a very envious Man; yet he bridled himself before the *Parliament-Man*; and some others that were there in Company. He took upon him to make a Speech, and said, *Christ had taken away the Guilt of Sin, but had left the Power of Sin remaining in us*. I told him, that was strange Doctrine: For *Christ* came to destroy the *Devil* and his Works, and the Power of Sin, and so cleanse Men from Sin.

So *Major Wiggan's* Mouth was stopt at that time. But the next day desiring to speak with me again, I took a *Friend* or two with me, and went to him. Then he vented a great deal of *Passion* and

Rage,

Rage, beyond the Bounds of a Christian, or Moral Man: Whereupon 1658. I was made to reprove him: And having brought the Lord's Power over him, and let him see, what Condition he was in; I left ^{London.} him.

After some time I passed out of *London*, and had a Meeting at *Sergeant Birkheads at Twitnam*; to which many People came, and some ^{Twitnam.} of considerable Quality in the World. A glorious Meeting it was, wherein the Scriptures were largely and clearly opened, and Christ exalted above all, to the great Satisfaction of the Hearers.

But there was great Persecution in many places, both by Imprisoning, and breaking up of Meetings; At a Meeting about Seven Miles from *London*, the Rude People usually came out of several Parishes round about, to abuse Friends, and did often beat and brise them exceedingly. One day they beat and abused about Eighty Friends, that went to that Meeting out of *London*, tearing their Coats and Cloaks from off their Backs, and throwing them into Ditches and Ponds; and when they had besmeared them with Dirt, then they said, *They look'd like Witches*. The next First-day after this, I was ^{A Meeting near Lon-} moved of the Lord to go to that Meeting, though at that time I was very weak. When I came there, I bid Friends bring a Table, and set it in the Close, where they used to Meet, to stand upon. According to their wonted course, the Rude People came, and I having a Bible in my hand, shewed them theirs and their Priests and Teachers Fruits; and the People came to be ashamed, and was quiet: And so I opened the Scriptures to them, and our Principles agreeing therewith; and I turned the People from the Darkness, to the Light of Christ, and his Spirit, by which they might understand the Scriptures, and see themselves and their Sins, and know Christ Jesus to be their Saviour. So the Meeting ended quietly, and the Lord's Power came over all, to his Glory. But it was a time of great Sufferings; for besides the Imprisonments, (through which many died in Prisons) our Meetings were greatly disturbed: For they have thrown Rotten Eggs and Wild-fire into our Meetings, and have brought in Drums beating, and Kettles, to make Noises with, that the Truth might not be heard; and among these, the Priests as Rude as any: as may be seen in the Book of the Fighting Priests, wherein a List is given of some of the Priests, that had actually beaten and abused Friends.

Many also of our Friends were brought up to *London*, Prisoners, to be Tried before the Committee; where *Henry Vane* being Chairman, would not suffer Friends to come in, except they would put off their Hats: but at last the Lord's Power came over him, so that, through the Mediation of some others, that perswaded him, they were admitted. Now many of us having been Imprisoned upon Contempts (as they called them) for not putting off our Hats, it was not a likely thing, that Friends, who had suffered so long for it from others, should put off their Hats to him. But the Lord's Power came over them all, and wrought so, that several Friends were set at Liberty by them. Now inasmuch as Sufferings grew very sharp, I was moved of the Lord to write a few Lines, and send abroad amongst Friends, to encourage them to go on faithfully and boldly through the Exercises of the day; of which a Copy here follows:

1658

London.

‘ My Dear Friends, every where abroad, scattered in *Prison*, or out of
 ‘ *Prison*; Fear not, because of the Reports of *Sufferings*; let not the *Evil*
 ‘ *Spies* of the Good Land make you afraid, if they tell you, the *Walls*
 ‘ *are high*, and that there be *Anakims in the Land*: For at the blow-
 ‘ ing of the *Ram's-Horns* did the *Walls* of *Jericho* fall down; and they
 ‘ that brought the Evil Report, perished in the *Wilderness*. But dwell
 ‘ ye in the *Faith*, *Patience* and *Hope*, having the Word of Life to
 ‘ keep you, which is beyond the *Law*; and having the *Oath* of God,
 ‘ his *Covenant*, Christ Jesus, which *divides* the *Waters* asunder, and
 ‘ makes them to Run all on Heaps; in that stand: and ye will see all
 ‘ things work together for good, to them that love God. And in that
 ‘ *Triumph*, when *Sufferings* come, what-ever they be: Your *Faith*,
 ‘ your *Shield*, your *Helmet*, your *Armour* you have on; ye are ready
 ‘ to skip over a *Mountain*, or a *Wall*, or an *Hill*, and to walk through
 ‘ the deep *Waters*, though they be Heaps upon Heaps. For the *Evil*
 ‘ *Spies* of the good Land may preach up hardness: but *Caleb*, which
 ‘ signifies an *Heart*, and *Joshua*, a *Saviour*, Triumph over all.

G. F.

Reading. Now after a while I passed into the Country, and went to *Read-*
ing, and was there under great *Sufferings* and *Exercises*, and in a
 great Travel in my Spirit for about *Ten Weeks* time: For I saw,
 there was great *Confusion* and *Distraction* amongst the People, and
 that the *Powers* were plucking each other to pieces. And I saw, how
 many Men were destroying the Simplicity, and betraying the *Truth*,
 and a great deal of *Hypocrisie*, and *Deceit*, and *Strife* was got upper-
 most in the People, so that they were ready to sheath their *Swords*
 in one anothers *Bowels*. There had been a *Tenderness* in many of
 them formerly, when they were low; but when they were got
 up, and had killed, and taken Possession, they came to be as bad
 as others: So that we had much to do with them about our *Hats*,
 and saying *Thou* and *Thee* to them. For they turned their Profession
 of *Patience* and *Moderation* into *Rage* and *Madness*; and many of
 them would be like distracted Men for this *Hat-Honour*. For they
 had hardened themselves by *persecuting* the Innocent, and were at this
 time Crucifying the *Seed*, *Christ*, both in themselves and others; till
 at last they fell a biting and devouring one another, until they were
Consumed one of another; who had turned against, and judged, that
 which God had wrought in them, and shewed unto them. So shortly
 after God overthrew them, and turned them upside down, and
 brought the *King* over them, who were often surmising, that the
Quakers Met together to bring in *King Charles*, (when as *Friends* did
 not concern themselves with the outward *Powers*, or *Government*.)
 But at last the *Lord* brought him in, and many of them (when
 they saw, he would be brought in) *Voted* for the bringing him in.
 So with Heart and Voice praise the *Name* of the *Lord*, to whom it
 doth

doth belong ; who over all hath the *Supremacy*, and who will Rock 1658.
 the Nations, for he is over them. Now I had a *Sight and Sense* of *Reading*
 the *King's Return* a good while before, and so had some others. I
 writ to *Oliver* several times, and let him know, that while he was
persecuting God's People, they whom he accounted his *Enemies*, were
 preparing to come upon him. And when some forward Spirits, that
 came amongst us, would have bought *Somerset-House*, that we might
 have *Meetings* in it ; I forbid them to do so: For I did then foresee
 the *King's Coming* in again. Besides, there came a *Woman* to me in
 the *Strand*, who had a *Prophecy* concerning *King Charles's coming in*,
three Tears before he came ; and she told me, she must go to him to
 declare it. I advised her to wait upon the Lord, and keep it to her
 self: For if it should be known, that she went on such a Message, they
 would look upon it to be *Treason*: But she said, She must go, and
 tell him, that he should be brought into *England* again. I saw, her
Prophecy was true, and that a great *Stroke* must come upon them in
Power: For they that had then gotten *Possession*, were so exceeding
 high, and such great *Persecution* was acted by them, who called them-
 selves *Saints*, that they would take from *Friends* their *Copyhold-*
Lands, because they could not *Swear* in their *Courts*. And some-
 times, when we laid these *Sufferings* before *Oliver Cromwel*, he would
 not believe it. Wherefore *Thomas Aldam* and *Anthony Pearson* were
 moved to go through all the *Goals* in *England*, and to get *Copies* of
Friends Commitments under the *Goalers* Hands, that they might lay
 the Weight of *Friends Sufferings* upon *Oliver Cromwel*. And when he
 would not give Order for the *Releasing* of them, *Thomas Aldam* was
 ' moved to take his *Cap* from off his Head, and to Rend it in pieces
 ' before him, and to say unto him, So shall thy Government be Rent
 ' from Thee and thy House. Another Friend also, a *Woman*, was mo-
 ' ved to go to the *Parliament* (that was envious against *Friends*) with
 ' a *Pitcher* in her hand, which she brake into pieces before them, and
 ' told them, So should they be broken to pieces: Which came to pass
 shortly after. And in my great *Suffering*, and *Travel* of *Spirit* for
 the Nation, being grievously burdened, and almost choked with
 their *Hypocrisie*, *Treachery* and *Falseness*, I saw, God would bring
 that a top of them, which they had been a top of ; and that all must
 be brought down to that, which did *Convince* them, before they could
 get over that *bad Spirit* within and without: For it is the pure, Invi-
 sible *Spirit*, that doth, and only can work down all *Deceit* in
 People.

Now while I was under that sore *Travel* at *Reading*, by reason of
 Grief and Sorrow of Mind, and the great Exercise that was upon my
 Spirit, my Countenance was alter'd, and I looked poor and thin ; and
 there came a Company of *Unclean Spirits* to me, and told me ; *The*
Plagues of God were upon me: But I told them, It was the same *Spirit*
 spake that in them, that said so of *Christ*, when he was stricken and
 smitten ; they hid their Face from him. But when I had travelled
 with the *Witness* of *God*, which they had quenched, and had gotten
 through with it, and over all that *Hypocrisie*, which the *Outside-Pro-*
fessors were run into, and saw, how that would be brought down,
 and turned under, and that *Life* would rise over it, I came to have

1658. Eafe; and the *Light, Power* and *Spirit* shined over all. And then, having *Recovered*, and got through my *Travels* and *Sufferings*, my Body and Face *swelled*, when I came abroad into the Air; and then the bad Spirits said, *I was grown fat*; and they *Envied* at that also: So I saw, that no Condition nor State would please that Spirit of theirs. But the Lord preserved me by his *Power* and *Spirit*, through and over all; and in the Lord's Power I came to *London* again.

Now was there a great Pudder made about the Image or *Effigies* of *Oliver Cromwel* lying in State, Men standing and sounding with *Trumpets* over his *Image*, after he was *dead*. At this my Spirit was greatly grieved, and the Lord, I found, was highly offended. Then did I write the following Lines unto them, and sent among them, to *Reprove* their *Wickedness*, and warn them to *Repent*.

'Oh *Friends*, what are ye doing! and what mean ye to *found* before an *Image*! Will not all sober People think, ye are like *mad People*? Oh, how am I grieved with your *Abominations*! Oh, how am I *wearied*! My Soul is wearied with you, saith the Lord, Will I not be *avenged* of you, think ye, for your *Abominations*? Oh, how have ye plucked down and set up! Oh how are your Hearts made whole, and not Rent! And how are ye turned to *Fooleries*! Which things in times past, ye stood over: Therefore, how have ye left my Dread, saith the Lord! O! Therefore *Fear*, and *Repent*, lest the *Snare* and the *Pit* take you all. The great Day of the Lord is come upon all your *Abominations*, and the swift Hand of the Lord is turned against them all. The sober People in the Nations, stand amazed at your Doings, and are ashamed, as if ye would bring in *Poperie*.

G. F.

1659. About this time great Stirs were in the Nation, the Minds of People being unsettled, and much *Plotting* and *Contriving* there was by the several *Factions*, to carry on their several *Interests*. And a great Care being upon me, lest any *Young* or *Raw People*, that might sometimes come amongst us, should be drawn into that *Snare*, I was moved to give forth the following *Epistle*, as a *Warning* unto all such.

'All *Friends* every where, keep out of *Plots*, and *Bussing*, and the *Arm* of *Flesh*; for all that is amongst *Adam's Sons* in the *Fall*, where they are *destroying* Mens Lives like *Dogs*, and *Beasts*, and *Swine*, goading, renting, and biting one another, and *destroying* one another, and *wrestling* with *Flesh* and *Blood*. From whence arise *Wars* and *Killing*, but from the *Lusts*? Now all this is in *Adam* in the *Fall*, out of *Adam*, that never fell, in whom there is *Peace* and *Life*. Ye are called to *Peace*, therefore follow it; and that *Peace* is in *Christ*, not in *Adam* in the *Fall*. All that pretend to *fight* for *Christ*, they are deceived; for his *Kingdom* is not of this *World*, therefore his *Servants* do not *fight*. Therefore *Fighters* are not of *Christ's Kingdom*, but are without *Christ's Kingdom*: For his *Kingdom* stands in *Peace* and *Righteousness*; but *Fighters* are in the

' the *Lust*: And all that would *destroy Men's Lives*, are not of Christ's 1659.
 ' Mind, who came to *save Men's lives*. Christ's Kingdom is not of *London*.
 ' this World; it is peaceable: and all that be in *Strife*, are not of his
 ' Kingdom. And all that pretend to *fight* for the *Gospel*, are decei-
 ' ved: For the *Gospel* is the Power of God, which was before the *De-*
 ' *vil*, or Fall of Man was; and the Gospel of *Peace* was, before
 ' *Fighting* was. Therefore they, that pretend *Fighting*, and talk of
 ' *Fighting* so, are Ignorant of the Gospel. And all that talk of *Fight-*
 ' *ing* for *Sion*, are in *Darkness*: For *Sion* needs no such Helpers. And
 ' all such as profess themselves to be *Ministers* of *Christ*, or *Christi-*
 ' *ans*, and go about to beat down the *Whore* with outward, carnal
 ' Weapons, the *Flesh* and the *Whore* are got up in themselves, and
 ' they are in a *blind Zeal*: For the *Whore* got up by the Inward Ra-
 ' vening from the *Spirit* of God; and the beating down of the *Whore*
 ' must be by the inward Stroke of the *Sword* of the *Spirit* within.
 ' All such as pretend Christ Jesus, and confess him, and yet run into
 ' the use of *Carnal Weapons*, wrestling with *Flesh* and *Blood*, throw
 ' away the *Spiritual Weapons*. They that would be *Wrestlers* with
 ' *Flesh* and *Blood*, throw away Christ's Doctrine, and *Flesh* is got up-
 ' on them, and they are weary of their Sufferings. And such as
 ' would *Revenge* themselves, be out of Christ's Doctrine. And such
 ' as being stricken on the one Cheek, would not turn the other, be
 ' out of Christ's Doctrine. And such as do not *love one another*, and
 ' *love Enemies*, be out of Christ's Doctrine. Therefore ye, that be
 ' Heirs of the *Blessings* of God, which were before the *Curse* and the
 ' *Fall* was, come to Inherit your Portions: And ye that be Heirs of the
 ' Gospel of *Peace*, which was before the *Devil* was, live in the Gospel
 ' of *Peace*, seeking the Peace of all Men, and the Good of all Men:
 ' and live in Christ, who came to *save men's lives*, out of *Adam*
 ' in the *Fall*, where they *destroy men's lives*, and live not in him.
 ' For the *Jews Sword* outwardly, by which they cut down the *Hea-*
 ' *then*, was a Type of the *Spirit* of God within, which cuts down the
 ' *Heathenish Nature* within. So live in the peaceable Kingdom of
 ' Christ Jesus, and live in the *Peace* of God, and not in the *Lusts*,
 ' from whence *Wars* arise, and live in Christ, the *Prince* of *Peace*,
 ' the Way of God, who is the *Second Adam*, that never fell; but live
 ' not in *Adam* in the Fall, in the Destruction, where they destroy one
 ' another. Therefore come out of *Adam* in the Fall, into the *Adam*
 ' that never fell; and so live in Love and Peace with all Men:
 ' and keep out of all the *Bustlings* in the World, and meddle not with
 ' the *Powers* of the Earth; but mind the Kingdom, the *Way* of
 ' *Peace*. Ye that be *Heirs* of *Grace*, and *Heirs* of the Kingdom, and
 ' *Heirs* of the Gospel, and *Heirs* of Salvation, and *Saints* of the
 ' most-High, and *Children* of God, whose *Conversations* are in Hea-
 ' ven, that is above the *Combustions* of the *Earth*, let your *Con-*
 ' *versation* Preach to all Men, and your Innocent Lives, that they
 ' which speak Evil of you, beholding your *Godly Conversation*, may
 ' glorifie your Father, which is in Heaven. And all *Friends* every where,
 ' this I charge you, which is the Word of the Lord God unto you all,
 ' *Live in Peace, in Christ the way of Peace*; and therein seek the *Peace*
 ' of all Men, and no Man's Hurt. As I said before, in *Adam* in the
 Fall

1659. ' Fall is no *Peace* ; but in *Adam* out of the Fall, in him is the *Peace* :
 London. ' So ye being in *Adam*, which never fell, it is *Love* that overcomes,
 ' and not *Hatred* with *Hatred*, nor *Strife* with *Strife*. Therefore
 ' live all in the peaceable Life, doing good to all Men, and seeking
 ' the Good and Wellare of all Men.

G. F.

It was not long after this, before *George Booth* rose in Arms in *Cheshire*, and *Lambert* went down against him. At which time some foolish rash Spirits, that came sometimes amongst us, were ready to have taken up Arms : But I was moved of the Lord to warn them, and forbid them, and they were quiet. In the time of the Committee of Safety, (so called) we were Invited by them to have taken up Arms, and great Places and Commands were offered some of us ; but we denied them all, and declared against it both by Word and Writing ; testifying, that our Weapons and Armour were not Carnal, but Spiritual. And lest any, that came amongst us, should be drawn into that Snare, it came upon me from the Lord, to write a few Lines on that occasion, and send them forth, as a Caution to all amongst us. Of which this is a Copy :

' All Friends every where, Take heed to keep out of the Powers
 ' of the Earth, that Run into the Wars and Fightings, which make
 ' not for Peace, but go from that ; such will not have the King-
 ' dom. And Friends, take heed of Joining with this or the other,
 ' or meddling with any, or being busie with other Mens matters ; but
 ' mind the Lord, and his Power, and his Service. And so let Friends
 ' keep out of other Mens matters, and keep in that which answers
 ' the Witnets in them all, out of the Mans-matters-part, where they
 ' must expect Wars, and the Dishonour. And all Friends every where,
 ' dwell in your own, in the Power of the Lord God, to keep your
 ' Minds up to the Lord God, from falling down to the Strength of
 ' Egypt, or going thither for Strength, alter ye are come out of it, like
 ' the Children of Israel, alter they were come out of outward E-
 ' gypt. But dwell in the Power of the Lord God, that ye may keep
 ' over all the Powers of the Earth, amongst whom the just Hand of
 ' God is come : For they have turned against the Just, and disobey-
 ' ed the Just in their own particulars, and so gone on in one against
 ' the Just ; therefore the Just sets them one against another. Now he
 ' that goes to help among them, is from the Just in himself, in the mad
 ' and unstay'd state, and doth not know by the All-seeing Eye, (that
 ' beholdeth) him that recompenseth and rewardeth, and lives not in
 ' the Hand, in the Power, that mangles and overturns, which vex-
 ' eth the Transgressors, that come to be blind, and zealous for they
 ' do not know what. Therefore keep in Peace, and in the Love and
 ' Power of God, and in Unity and Love one to another, lest any go
 ' out, and fall with the Uncircumcised : That is, they that are from the
 ' Spirit in themselves, and they that go from it, go into the Pit to-
 ' gether. Therefore stand in that (it is the Word of the Lord God
 ' to you all) in the Fear and Dread of the Lord God, his Power, Life,
 Light,

' *Light, Seed and Wisdom*, by which ye may take away the occasion ^{1659.}
 ' of *Wars*, and so know a Kingdom which hath no end, and fight ^{London.}
 ' for that with *Spiritual Weapons*, which takes away the occasion of
 ' the *Carnal*: and there gather Men to *War*, as many as ye can, and
 ' set up as many as ye can with these *Weapons*.

G. F.

Now after I had staid some time in *London*, and had visited *Friends Meetings* there and thereabouts, and the *Lord's Power* was set over all, I travelled into the Countries again, passing through *Essex* and *Essex.*
Suffolk into *Norfolk*, visiting *Friends*; till I came to *Norwich*, where ^{*Suffolk.*}
 we had a *Meeting* about the time called *Christmas*. The *Mayor* of ^{*Norfolk.*}
Norwich, having got notice before-hand of the *Meeting* I intended to have there, granted out a *Warrant* to apprehend me. Wherefore when I was come thither, and heard of the *Warrant*, I sent some *Friends* to the *Mayor* to Reason with him about it. His Answer was, The *Souldiers* should not *Meet*; and did *We* think to *Meet*? He would have had us gone out and *Met* without the City: For he said, the *Towns-People* were so *rude*, that he could hardly order them, and he feared, that our *Meeting* would make *Tumults* in the Town. But our *Friends* told him, we were a peaceable People, and that he ought to keep the *Peace*; for we could not but *Meet* to *Worship God*, as our manner was. So he became pretty moderate, and did not send his *Officers* to the *Meeting*. A large *Meeting* it was, and abundance of rude People came, with an intent to have done Mischief: But the *Lord's Power* came over them, so that they were Chained by it, though several *Priests* were there, and *Professors*, and *Ranters*. Among the *Priests*, one, whose Name was *Townsend*, stood up and Cried; *Error, Blasphemy* and an *Ungodly Meeting*? I bad him not burden himself with that, which he could not make good; and I asked him, what was our *Error* and *Blasphemy*: For I told him, he should make good his Words, before I had done with him, or be shamed. As for an *Ungodly Meeting*, I said, I did believe there were many People there, that feared *God*, and therefore it was both Unchristian and Uncivil in him, to charge Civil, *Godly People* with an *Ungodly Meeting*. He said, My *Error* and *Blasphemy* was, in that I said, that *People must wait upon God* by his Power and Spirit, and feel his Presence, when they did not speak Words: I asked him then, Whether the Apostles, and Holy Men of God, did not hear *God speak* to them in their *Silence*, before they spake forth the Scripture, and before it was written? He replied, *Yes*: *David* and the *Prophets* did hear *God*, before they did *Pen* the *Scriptures*, and felt his Presence in *Silence*, before they spake them forth. Then said I, All People take notice, he said, this was *Error* and *Blasphemy* in me to say these Words; and now he hath confessed, it is no more, than the *Holy Men* of *God* in former times witnessed. So I shewed the People, that as the *Holy Men* of *God*, who gave forth the *Scriptures*, as they were moved by the Holy Ghost, did hear and learn of *God*, before they spake them forth: So must They all hearken, and bear what the *Spirit* saith, which will lead them into all Truth, that they may know *God*,
 and

1659. and Christ, and may understand the *Scriptures*. O said the *Priest*, this is not that *George Fox* I would speak withal; this is a subtle Man, said he. So the *Lord's Power* came over all, and the rude People were made moderate, and were reached by it; and some *Professors*, that were there, called to the *Priests*, saying, *Prove the Blasphemy and Errors, which ye have charged them with: Ye have spoken much against them behind their Backs, but nothing ye can prove now (said they) to their Faces.* But the *Priest* began to get away: Whereupon I told him, we had many things to charge him withal, therefore let him set a *time* and *place* to answer them; which he did, and went his ways. A glorious Day this was: For *Truth* came over all, and People were turned to God by his *Power* and *Spirit*, and to the Lord *Jesus Christ*, their *free Teacher*, who was Exalted over all. And as we passed away, generally Peoples Hearts were filled with Love towards us; yea, the Ruder sort of them desired another *Meeting*: For the evil Intentions that they had against us, were thrown out of their Hearts. At Night I passed out of Town to a *Friend's House*, and from thence to *Col. Dennis's*, where we had a great *Meeting*: And afterwards travelled on through the Countries, visiting *Friends* up and down in *Norfolk*, *Huntingtonshire* and *Cambridgeshire*, But *George Whitehead* and *Richard Huberthorn* staid about *Norwich*, to meet the *Priest*, who was soon Confounded and down, the *Lord's Power* came so over him.

Col. Dennis.


Norfolk.
Hunts.
Cambridgeshire.

London.

After I had travelled through many Countries in the *Lord's Service*, and many were *Convinced*, notwithstanding that in some places the People were very Rude; I returned to *London* again, when *General Monk* was come up thither, and the *Gates* and *Posts* of the *City* were pulling down. 'Long before this I had a *Vision*, wherein I saw the *City* lie in *heaps*, and the *Gates* down; and it was then represented to me, just as I saw it, several Years after lying in *heaps*, when it was burned.

Divers times had I, both by Word and Writing, forewarned the several *Powers*, both in *Oliver's* time and after, of the *Day of Recompence*, that was coming upon them: But they rejecting Counsel, and slighting those *Visitations* of *Love* to them, I was moved now, before they were quite overturned, to lay their *Back sliding*, *Hypocrisie* and *Treacherous Dealing* before them, thus:

'*Friends*, Now are the *Prophecies* fulfilled and fulfilling upon you, which have been spoken to you by the People of God in your *Courts*, in your *Steeple-houses*, in your *Towns*, *Cities*, *Markets*, *Highways*, and at your *Festivals*, when ye were in your *Pleasures*, and puffed up, that ye would neither hear God nor Man; when ye were in your *Highness* and *Height* of *Authority*, though raised up from a mean State, none might come nigh you without *bowing*, or the *Respect* of *Persons*, for ye were in the *World's Way*, *Complements* and *Fashions*, which, for Conscience sake towards God, they could not go into, being redeemed there from: Therefore they were by you hated for that Cause. But how are ye to be brought Low, who Exalted your selves above your Brethren, and threw the *Just* and *Harmless* from

'less from among you, until at last God hath thrown you out : And 1658.
 'when ye cast the *Innocent* from among you, then ye sell a biting one 
 'another, until ye were Consumed one of another. And so the Day ^{London.}
 'is come upon you, which before to you was told, though before ye
 'would not *believe* it. And are not yet your *Hearts* so *hardned*, that
 'ye will hardly yet *believe*, though ready to go into *Captivity* ?
 'Was it not told you, when ye spilt the *Blood* of the *Innocent* in your
 'Steeple houses, in your *Markets*, in your *Highways* and *Cities*, yea,
 'and even in your *Courts* also, because they laid the Word *Thou* to
 'you, and could not put off their *Hats* to you, *That if something did*
 '*not arise up amongst your selves, to avenge the Blood of the Innocent,*
 '*there would come something from beyond the Seas, which lay reserved*
 '*there; which, being brought by the Arm of God, the Arm of Fleish, and*
 '*strongest Mountain cannot withstand ?* Yet ye would not consider,
 'nor regard, nor hear ; but cried, *Peace, Peace*, and feasted your
 'selves, and sate down in the *Spoil* of your *Enemies*, being *Treache-*
 '*rous* both to God and Man ; And who will trust you now ? Have
 'ye not taken *Covenants* and *Oaths* ? And broken *Covenants* and *Oaths*
 'betwixt God and Man, and made the Nations Breakers both of
 '*Covenants* and *Oaths* ; so that nothing but *Hypocrisie*, and *Rotten-*
 '*ness*, and *Falshood* under fair Pretence, was amongst you ? When
 'ye pretended to set up the *Old Cause*, it was but your selves ; for
 'which ye long stunk to sober People ; who saw, that no good ye
 'would do. But it was a Joy for any of you to get up into *Autho-*
 '*rity*, that ye might have *Praise*, and *Honour*, and *Respect* ; and they
 'that were in the *Self-denial*, were a *Derision* to you ; from amongst
 'whom that was *banished*. Thus ye became the Nations *Master*s, and
 'not *Servants* ; whereas the *Greatest* of all, should be the *Servants* of all.
 'But there ye lost your *Authority*, not considering your *Estates*, from
 'whence ye were, and to what end God had raised you up ; but forgot the
 'Lord, and quenched that which was Good in your selves, and *per-*
 '*secuted* them, that lived in it : And so are grown so gross and *per-*
 '*verse*, that at last ye are fit for neither God nor Man. Have not ye
 'used to call the *Quakers* the *Fanatick* People, and the *Giddy Heads* ?
 'But whither now are ye *Giddy*ing ? Into *Cain's City* *Nod*, which sig-
 'nifies *Fugitive*, or *Wandering* ? Have not ye *Persecuted*, and *Imprisoned*
 'to *Death*, such as God had *Respect* to, and is now *Reproving*
 'you for their sakes, by them whom ye have hated ? Were not ma-
 'ny amongst you *cut off* for your *Persecution*, and yet the rest of
 'you would not take *Warning* ? Was there not a *Book* of *Examples*
 'set out unto you, of what *sudden* and *strange Deaths* happened upon
 'the *Persecutors* of the *Innocent* ? And yet ye would not take *Warn-*
 '*ing*, until the *Overflowing Scurge* is now coming upon you. Are not
 'ye They, that have *killed* like *Cain*, who have *killed* about your *Sa-*
 '*crifice*, and mingled the *Blood* of the *Innocent* with it ? Hath not
 'God now *Vagabonded* you, that ye should become a *Curse* upon the
 '*Earth*, who have *persecuted Friends* to *Death* ? Did not the *Blood*
 'of the *Righteous* cry out of the Ground for *Vengeance* ? And will
 'not the *Blood* of the *Righteous* be required ? Could ye think, that
 'the Lord would let you sit always with *Bloody Hands*, and *Fists* of
 'Wicked-

1658. *Wickedness! Ah! What's become of all your Feasts and your Fasts, the Prayers and Blessings of your Priests!*
London.

G. F.

Surrey.
Suffex. Being now clear of the City, and finding my Spirit drawn to Visit Friends in the Western Parts of England, I went out of Town; and passing first into Surrey and Suffex, came to a great Town, where there was a large Meeting, to which several Friends from Reading came; and a blessed Meeting it was. The Priest of the Town was in a great Rage, but did not come out of his House; wherefore, hearing him make a great Noise in his House, as we were passing from the Meeting, we bid him Come out into the Street, and we would discourse with him; but he would not. So the Lord's Power being over all, Friends were refreshed in the Lord's Power and Truth. From thence I went to another Market-Town, where in the Evening we had a precious Meeting; and the fresh Sense of the Presence of the Lord God was sweetly felt amongst us. Then turning into Hampshire and Dorsetshire, I went to Ringwood and Pool, visiting Friends in the Lord's Power, and had great Meetings amongst them.

Dorchester At Dorchester we had a great Meeting in the Evening at our Inn, to which many Souldiers came, and were pretty Civil. But the Constables and Officers of the Town came, under pretence to look for a Jesuite, whose Head (they said) was shaved: And they would have all to put off their Hats, or else they would take them off, to look for the Jesuit's shaven Crown. So they took off my Hat (for I was the Man they aimed at) and they looked very narrowly; but not finding any bald or shaven place on my Head, they went away with shame; and the Souldiers, and other sober People were greatly offended with them. But it was of good Service for the Lord, and all things wrought together for good; for it affected the People: and after the Officers were gone, we had a fine Meeting; and People were turned to the Lord Jesus Christ, their Teacher, who had bought them, and would reconcile them to God.

Example. From thence we passed into Somersetshire, where the Presbyterians, and other Professors were very wicked, and often used to disturb Friends Meetings. One time especially (as we were then informed) there was a very wicked Man, whom they had got to come to the Quakers Meeting. This Man put a Bears-Skin on his Back, and undertook with that to play Pranks in the Quakers Meeting. Accordingly, setting himself just opposite to the Friend, that was speaking, he Loll'd his Tongue out of his Mouth, having his Bears-Skin on his Back, and so made sport to his Wicked Followers, and caused a great Disturbance in the Meeting. But an Eminent Judgment overtook him, and his Punishment slumbered not: For as he went back from the Meeting, there was a Bull-baiting in the way, which he stayed to see; and coming within the Bulls reach, the Bull strook his Horn under the Man's Chin into his Throat, and struck his Tongue out of his Mouth, so that it hung Lolling out, as he had used it before, in Derision, in the Meeting. And the Bull's Horn running up into the Man's

‘ *Man’s Head*, he swung him about upon his *Horn*, in a most re- 1659.
 ‘ markable and fearful manner. Thus he that came to do *Mischief* a-
 ‘ mongst God’s People, was *Mischieved* himself: and well would it *Example.*
 ‘ be, if such apparent *Examples* of *Divine Vengeance* would teach
 ‘ others to beware.

We travelled through *Somersetshire*, and *Devonshire*, till we came to *Devonshire.*
Plymouth, and so went up into *Cornwal*, visiting the *Meetings* of *Plymouth.*
Friends, till we came to *Land’s-End*. Many precious and blessed *Cornwall.*
Meetings we had, all along through the *Countries* as we went, where-
 in they that were *Convinc’d*, were established, and many others were
 added to them. At the *Land’s-End* in *Cornwal*, there was an honest *Lands-End.*
Fisher-man *Convinc’d*, who became a Faithful *Minister* of *Christ*. I took
 notice of him to *Friends*, and told them, *He was like Peter*.

While I was in *Cornwall*, there were great *Ship-wracks* about the
Lands-End. Now it was the Custom of that Country, that at such
 a time both *Rich* and *Poor* went out, to get as much of the *Wrack*,
 as they could, not caring to *save* the Peoples *Lives*: And in some
 parts of the Country, they called *Shipwracks*, *God’s Grace*. These
 things troubled me, and grieved my Spirit, to hear of such unchri-
 stian *Actions*, considering, how far they were below the *Heathen* at
Melita, who received *Paul*, and made him a *Fire*, and were courteous
 towards him, and them, that had suffered *Shipwrack* with him. Where-
 fore I was moved to write a *Paper*, and send it to all the *Parishes*,
Priests and *Magistrates*, *Highb* and *Low*, to reprove them for such
 greedy *Actions*, and to Warn and Exhort them, that, if they could
 assist to *save* Peoples *Lives*, and preserve their *Ships* and *Goods*, they
 should use their Diligence therein, and consider, if it had been their
 own Condition, they would judge it hard; if they should be upon a
Wrack, and People should strive to get what they could from them,
 and not matter their *Lives*. A Copy of that *Paper* here follows:

All Friends and People,

‘ **T**ake heed of *Greediness*, and *Covetousness*: for that is *Idolatry*;
 ‘ and the *Idolater* must not enter into the *Kingdom* of *God*. Take
 ‘ heed of *Drunkenness*, and *Oaths*, and *Cursings*; for such are *Destroy-*
 ‘ ers of the *Creation*, and make it to groan. Lay away all *Fightings*,
 ‘ and *Quarrellings*, and *Brawlings*, and *Evil Speakings*, which are the
 ‘ Works of the *Flesh*, and not of the *Spirit*: for who follow such
 ‘ things, are not like to have the *Kingdom* of *God*. Put away all
 ‘ *Corrupt Words*, which be unfavoury; and *misnaming* one another:
 ‘ for ye must give an *Account* for every idle Word. Lay aside all
 ‘ *Profession* and *Religion* that is *vain*, and come to the *Possession*, and
 ‘ the pure *Religion*, which is to visit the *Fatherless*, the *Widow* and
 ‘ the *Stranger*, and receive them: For some thereby may entertain
 ‘ *Angels* unawares, and the *Servants* of the *Lord*, as *Paul* was enter-
 ‘ tained, after the *Shipwrack* at *Melita*. And do not ye take Peoples
 ‘ *Goods* from them, by force, out of their *Ships*, which be the *Sea-*
 ‘ *mens*, or others, neither cover ye after them; but rather endeavour
 ‘ to preserve their *Lives* and their *Goods* for them: For that shews a
 ‘ Spirit of *Compassion*, and a Spirit of a *Christian*. But if ye be greedy,

1659. ' and covetous after other men's *Goods*, not mattering, what becomes
 of the *Men*; would ye be served so your selves? If ye should have
 a Ship cast away in other places, and the People should come to tear
 the *Goods* and *Ship* in pieces, not regarding to save the *Men's Lives*,
 but be ready to fight one with another for your *Goods*, do not ye
 believe, such *Goods* would become a *Curse* to them? And may ye
 not as well believe, such kind of *Actions* will become a *Curse* unto
 you? When the *Spoil* of one *Ships Goods* is idly spent, and consu-
 med upon the Lusts in *Ale-houses*, *Taverns*, and otherwise, then
 ye gape for another. Is this to *do*, as ye would be done by; which is
 the *Law* and the *Prophets*? Therefore, *Priest Hull*, Are these thy
Fruits? What dost thou take *Peoples Labour* and *Goods* for? Hast
 thou taught the *People* no better *Manners* and *Conversation*, who are
 so *British* and *Heathenish*? Now all such things we judge in whom-
 soever. But if any *Friend*, or others, do preserve *Mens Lives*,
 and endeavour to save their *Goods* and *Estates*, and restore, what they
 can save of a *Wrack*, to the *Owners*; and then if they consider them
 for their *Labour*, doing in that case unto them, what they would
 have done unto themselves; that we own. And if they *buy* or *sell*,
 and do not make a *Prey*; that is allowed of still, in the way of do-
 ing, as ye would be done by, keeping to the *Law* and to the *Prophets*:
 (that is) that if ye should be in another *Country*, ye would have
 other *People* to save your *Lives* and *Goods*, and have your *Goods* re-
 stored to you again, and you to consider them for so doing. All ye,
 that do otherwise, that wait for a *Wrack*, and get the *Goods* for
 your selves, not regarding the *Lives* of the *Men*; but if any of
 them escape *drowning*, let them go a *begging* up and down the
Country; and if any scape with a little, sometimes they are rob-
 bed of it in the *Country*: All such, that do so, are not for the *pre-*
serving of the *Creation*, but for the *destroying* of it: And those
Goods which are so gotten, shall be a *Curse*, and a *Plague*, and a *Judg-*
ment to them; and them the *Judgments* of *God* will follow, for att-
 ing such things: The *Witness* in your *Consciences* shall Answer it.
 Therefore all ye, who have done such things, *do so no more*, lest a
 worse thing come unto you. But that which is good, do; to pre-
 serve *Men's Lives* and *Estates*, and labour to restore the *Loss* and
Breach; that the *Lord* requires. Be not like a *Company* of *Greedy*
Dogs, and worse than *Heathens*, as if ye had never heard tell of *God*,
 nor *Christ*, nor the *Scriptures*, nor *pure Religion*. And *Priest Hull*,
 Have *People* spent their *Money* upon thee, for that which is no
Bread? For a thing of nought, that thou hast such *Fruits*? All
 such *Teachers*, that make a *Trade* of the *Scriptures*, (which are given
 forth from the *Spirit* of *God*, to be believed, and read, and practised,
 and *Christ*, whom they testify of, enjoyed) we utterly deny; who
 own *Christ*, and are come off from all your *Steeple-houses*, which
 were the *Old Mass-houses*: For there are their *bad Fruits* harboured;
 those are the *Cages* of them. But come to the *Church*, which is in
God, (1 *Thess.* 1.) and come all to the *Light*, which *Christ Jesus*
 hath enlightened you withal, which shews you all the *Ungodly Words*
 ye have spoken, the *ungodly Thoughts* which ye have thought, the *un-*
godly Actions, which ye have done. This will be your *Teacher*, if ye
 love

‘ love it ; your *Condemnation*, if ye hate it. For the mighty Day of 1659.
 ‘ the Lord is coming upon all Wickedness and Ungodliness : There-
 ‘ fore your *Whoredoms* and *Fornications* lay aside. And ye *Magi-* Lands End.
 ‘ *strates*, who are to do *Justice*, think ye not, that the Hand of the
 ‘ Lord God is against you, and that his *Judgments* will come upon you,
 ‘ who do not look after these things, and stop them with the *Law*, which
 ‘ is, *To do unto all men, as they would have done unto them*, whereby ye
 ‘ might be a good Saviour in your Country? Is not the *Law* to pre-
 ‘ serve Mens *Lives* and *Estates*, *Doing unto all Men, as they would*
 ‘ *Men should do unto them*? For all Men would have their *Lives* and
 ‘ *Estates* preserved : Therefore, should not ye preserve others, and not
 ‘ suffer them to be devoured and destroyed? The Evil of these things
 ‘ will lie upon you, both *Priests* and *Magistrates*?

G. F.

P O S T S C R I P T.

‘ ALL Dear Friends, which fear the Lord God, keep out of the
 ‘ *Ravenous World's Spirit*, whose Spirit is to *Raven* and *De-*
 ‘ *stroy* ; which is out of the Wisdom of God. That when *Ships* are
 ‘ *wrackt*, ye do not run to destroy and make Havock of *Ship* and
 ‘ *Goods* with the World ; but rather, that ye do run to save the *Men*,
 ‘ and the *Goods* for them : and so deny your selves, and do unto them,
 ‘ as ye would they should do unto you.

G. F.

This Paper had a good Service among People : And Friends have 1660.
 endeavoured much to save the *Lives* of the Men in times of *Wracks*,
 and to preserve the *Ships* and *Goods* for them. And when some, that
 have suffered *Shipwrack*, have been almost *dead* and *starved*, some
 Friends have taken them to their Houses, to succour them and recover
 them ; which is an *Act* to be practised by all true *Christians*.

Now turned I back again from the *Lands-End* ; and after I had
 had many precious and blessed living *Meetings* in *Cornwall*, several
 Eminent People being *Convinced* in that *County*, whom neither *Priests*
 nor *Magistrates*, by *spoiling Goods* or *Imprisonments*, could make to
 forsake their *Shepherd*, the Lord Jesus Christ that had bought them ;
 and all *Friends*, who were turned to Christ their Teacher and Sa-
 viour, being settled in Peace and Quietness upon Him, their *Fundation*,
 we left them unto the Lord Jesus Christ's Teaching and Ordering, fresh
 and green ; and *Thomas Lower*, who had accompanied me through all
 that *County*, brought me over *Horse Bridge* into *Devonshire* again. *Devonshire*.
 And after several *Meetings* up and down in *Devonshire*, we came
 into *Somersetshire*, where we had divers large and peaceable *Meetings* ; *Somerset-*
 and so passing through the *County* visiting *Friends*, till we came to *Bristol*. *shire*.

1660. I came into *Bristol* on the *Seventh Day* of the Week, and the Day before, the *Souldiers* came with their *Muskets* into the *Meeting*, and *Bristol*. were exceeding rude, *beating* and *striking Friends* with their *Muskets*, and drove them out of the *Orchard* in a great Rage, threatening, what they would do, if *Friends* came there again. For the *Mayor* and the *Commander* of the *Souldiers* had (it seems) combined together to make a Disturbance amongst *Friends*. Now when I came to *Bristol*, and *Friends* told me, what a Rage there was in the *Town*, how they were threatened by both the *Mayor* and *Souldiers*, and how unruly the *Souldiers* had been to *Friends* the day before; I sent for several *Friends*, as *George Bishop*, *Thomas Gouldney*, *Thomas Speed* and *Edward Pyot*, and desired them, to go to the *Mayor* and *Aldermen*, and desire them, seeing he and they had broke up our *Meetings*, to let *Friends* have the *Town-Hall* to *Meet* in; and for the use of it *Friends* would give them *Twenty Pounds a Year*, to be distributed amongst the *Poor*: and when the *Mayor* and *Aldermen* had business to do in it, *Friends* would not *Meet* in it, but only on the *First Days*. Those *Friends* were astonished at this, and said, The *Mayor* and *Aldermen* would think, that they were *Mad*: But I said, *Nay*; for they should offer them a considerable *Benefit* to the *Poor*. And it was upon me from the *Lord* to bid them *Go*; and at last they Consented, and went, though in the *Cross* to their own Wills. When they had laid the thing before the *Mayor*, it came so over him, that he said, *For his part, he could consent to it; but he was but one*: And he told *Friends* of another *Great Hall* they might have; but that they did not accept of, it being inconvenient: So *Friends* came away, leaving the *Mayor* in a very loving *Frame* towards them: For they felt, the *Lord's Power* had come over him. When they came back, I spake to them to go also to the *Colonel*, that Commanded the *Souldiers*, and lay before him the rude Carriage of his *Souldiers*, how they came *Armed* amongst *naked innocent People*, who were waiting upon, and worshipping the *Lord*: But they were backward to go to him. Next Morning, being the *First Day* of the Week, we went to the *Meeting* in the *Orchard*, where the *Souldiers* had so lately been so rude. And after I had declared the *Truth* a pretty while in the *Meeting*, there came in many rude *Souldiers* and *People*, some with *Drawn Swords*. The *In-keepers* had made some of them *drunk*; and one of them had bound himself with an *Oath*, to cut down and kill the *Man that spoke*. So he came pressing in, through all the *Crowd* of *People*, to within *two Yards* of me, and stopt at those *Four Friends* before-mentioned, (who should have gone to the *Colonel*, as I would have had them) and fell a *jangling* with them. On a sudden I saw, his *Sword* was put up and gone: For the *Lord's Power* came over all, and chained him and the rest, and we had a blessed *Meeting*, and the *Lord's Everlasting Power* and *Presence* was felt amongst us. On the Day following, those *Four Friends* went and spake with the *Colonel*, and he sent for the *Souldiers*, and Cut and *Slasht* some of them before the *Friends* Faces. Which when I heard of, I blamed the *Friends* for letting him do so; and also for that they did not go on the *Seventh Day*, as I would have had them, which might have prevented this *Cutting* of the *Souldiers*, and the *Trouble* they gave at our *Meeting*. But thus the *Lord's Power* came over

over all those *persecuting, bloody Minds*, and the *Meeting* there was settled in Peace, for a good while after without Disturbance. 1660.

I had then also a *General Meeting* at *Edw. Pyor's* near *Bristol*, at which it was judged, there were divers *Thousands* of People: For besides *Friends* from many parts thereabouts, some of the *Baptists* and *Independents*, with their *Teachers*, came to it, and very many of the *sober People* of *Bristol*; insomuch that the *People*, that staid behind, said, *The City looked naked*, there were so many gone out of it to this *Meeting*. It was a very quiet *Meeting*, and many glorious *Truths* were opened to the *People*, and the *Lord Jesus Christ* was set up, who was the *End* of all *Figures* and *Shadows*, and the *Law*, and the *first Covenant*. And it was declared to the *People*, how that all *Figures* and *Shadows* were given to *Man*, after *Man* fell; and how that all the *Rudiments* and *Inventions* of *Men*, which have been set up in *Christendom*, many of which were *Jewish* and *Heathenish Ceremonies*, were not set up by the *Command* of *Christ*; and all *Images* and *Likenesses* *Man* has made to himself, or for himself, whether of things in *Heaven* or things in *Earth*, have been, since he lost the *Image* and *Likeness* of *God*, which *God* made him in. But now *Christ* was come to *Redeem*, *Translate*, *Convert* and *Regenerate Man* out of all these things, that he hath set up in the *Fall*, and out of the true *Types*, *Figures* and *Shadows* also, and out of *Death* and *Darkness*, up into the *Light*, and *Life*, and *Image* and *Likeness* of *God* again, which *Man* and *Woman* were in, before they fell. Therefore all now should come, and all might come to receive *Christ Jesus*, the *Substance*, by his *Light*, *Spirit*, *Grace* and *Faith*; and should live and walk in him, the *Redeemer* and *Saviour*.

And whereas we had had a great deal of work with the *Priests* and *Professors*, who pleaded for *Imperfection*: I was opened to declare and manifest unto them, how that *Adam* and *Eve* were *perfect*, before they fell; and all that *God* made, he saw that it was good, and he blessed it. But the *Imperfection* came in by the *Fall*, through *Man's* and *Woman's* hearkening to the *Devil*, who was out of *Truth*. And though the *Law* made nothing *perfect*, yet it made way for the bringing in of the better *Hope*; which *Hope* is *Christ*, who destroys the *Devil* and his *Works*, that made *Man* and *Woman* *Imperfect*. Now *Christ* saith to his *Disciples*, *Be ye perfect, even as your Heavenly Father is perfect*: And he, who himself was *perfect*, comes to make *Man* and *Woman* *perfect* again, and brings them again to the *State*, which *God* made them in. So he is the *Maker* up of the *Breach*, and the *Peace* betwixt *God* and *Man*. That this might the better be understood by the lowest *Capacities*, I used a *Comparison* of *Two Old People*, that had their *House* broken down by an *Enemy*, so that they, with all their *Children*, were liable to all *Storms* and *Tempests*. And there came some to them, that pretended to be *Workmen*, and offered to build up their *House* again, if they would give them so much a *Year*: But when they had gotten their *Money*, they left their *House*, as they found it. After this manner came a *First*, *Second*, *Third*, *Fourth*, *Fifth* and *Sixth*, each with his several pretence, to build up the *Old House*, and each got the *Peoples Money*; and then cried, *They could not rear up the House, nor the Breach could not be made up*: For there

1660. is *no Perfection here*. Cry they ; the *House* can never be *perfectly* built up again in this *Life* : Though they have taken the *Peoples Money* for the doing of it. For all the *Seels* in *Christendom* (io called) have pretended to build up *Adam's and Eve's fallen House* ; and when they have got *Peoples Money*, they tell them, the *Work* cannot be *perfectly* done here ; and so their *House* lies, as it did. But I told the People, *Christ* was come to do it *freely*, who, by one *Offering*, hath *perfected* for ever all them that are sanctified, and renews them up into the *Image of God*, which *Man and Woman* were in, before they fell, and makes *Man's and Woman's House* as *perfect* again, as *God* had made them at the *first* : And this *Christ*, the *Heavenly Man*, has done *freely*. Therefore all are to look unto him, and all that have received him, are to walk in him, the *Life*, the *Substance*, the *First* and the *Last*, *The Rock of Ages*, and *Foundation of many Generations*. Largely were these, and many other things opened and declared unto the People, and the *Word of Life* was Preached, which doth live and abide ; and all were Exhorted to hear and obey that, which did live and abide, that by it all might be born again of the *Immortal Seed*, and feed of the *Milk of the Word*. A glorious *Meeting* there was, wherein the *Lord's Everlasting Seed*, *Christ Jesus*, was set over all, and *Friends* parted in the *Power and Spirit* of the *Lord*, in *Peace*, and in his *Truth*, that is over all.

About this time the *Souldiers*, under *General Monk's* Command, were rude and troublesome at *Friends Meetings* in many places : Whereof *Complaint* being made to him, he gave forth the following *Order*, which did somewhat restrain them :

St. James's the 9th. of March, 1659.

I Do Require all Officers and Souldiers, to forbear to disturb the peaceable Meetings of the Quakers, they doing nothing prejudicial to the Parliament or Common-wealth of England.

GEORGE MONK.

Oldeston.
Nailf-
worth.

Gloucester

After this *Meeting* at *Edward Pyott's* I passed through the Countries to *Oldeston*, and to *Nailsworth*, and to *Nathaniel Crisp's*, where there was a large *Meeting*, and several *Souldiers* at it, but quiet. And from thence we passed through *Friends* to *Gloucester*, visiting their *Meetings*. And in *Gloucester* we had a *Meeting*, that was peaceable, though the *Town* was very rude, and divided : For one part of the *Souldiers* were for the *King*, and another

ther for the *Parliament* : And as I passed out of the *Town* over the *1660.*
Bridge, *Edward Pyott* being with me, the *Souldiers* there said, *They*
were for the King. But after we were gone past them, and they un-
 derstood, it was *I*, they were in a great rage, that I had *scaped*
 them ; and said, Had they known it, it had been *I*, they would have
 shot me with *Hail-shot*, rather than I should have *escaped* them. But
 the *Lord* prevented their *Devilish Design*, and brought me safe to
Col. Grimes his House, where we had a large *general Meeting*, and
 the *Lord's Truth* and *Power* was set over all, and *Friends* were
 established upon the *Rock*, and settled under the *Lord Jesus Christ's*
Teaching.

We passed from thence to *Tewksbury*, and so to *Worcester*, visiting *Friends* in their *Meetings* in the *Towns* as we went. And in all my
 time I never saw the like *Drunkenness*, as then in the *Towns* : For they
 had been then chusing *Parliament-Men*. But at *Worcester* the *Lord's*
Truth was set over all, and *People* were finely settled therein, and
Friends praised the *Lord* ; Nay, I saw, the very *Earth* Rejoiced. Yet
 great *fears* and *troubles* were in many *People*, and a looking for the
King's Coming in, and that all things should be altered : and they
 would ask me, what I thought of *Times* and *Things* ? I told them the
Lord's Power was over all, and his *Light* shined over all ; and that
 the *Fear* would take hold only on the *Hypocrites*, such as had not
 been *faithful to God* ; and on our *Persecutors*. For in my *Travel* and
Sufferings at Reading, when *People* were at a stand, and could not
 tell, what might *Come in*, and who might *Rule* ; I told them, the
Lord's Power was over all (for I had travelled through in it) and his
Day shined, whosoever should *come in* ; and whether the *King* came
 in or no, all would be well, to them that *loved the Lord*, and were
 faithful to him. Therefore I bid all *Friends* ; *Fear none but the Lord*,
 and keep in his *Power*, that was over all.

From *Worcester* I came through the *Countries*, visiting *Friends* in
 their *Meetings*, till I came to *Badgely* ; and from thence I went to
Drayton in *Leicestershire*, to visit my *Relations*. While I was there,
 one *Burton*, a *Justice*, hearing that I had a good *Horse*, sent forth a
Warrant to search for me and my *Horse* : But I was gone, before they
 came, and so he missed of his wicked End. I passed on to *Twy-Croft*,
 and *Swanington*, and so to *Darby*, where I visited *Friends*, and found
 my old *Goal* amongst them, who had formerly kept me in the
House of Correction there, and was now *Convinced* of the *Truth*, which
 I then *suffered* under him for. Passing still further up into *Darbyshire*,
 and *Nottinghamshire*, I came to *Synderhill-green*, visiting *Friends*
 through all those parts in their *Meetings* ; and so passed on to *Balby*
 in *Torkshire*, where our *Yearly Meeting* at that time was holden, in a
 great Orchard of *John Killams*, where it was suppos'd, some *Thousands*
 of *People* and *Friends* were gathered together. In the Morning I
 heard, that a *Troop of Horse* was sent from *Tork*, about *Thirty Miles*
 off, to break up our *Meeting*, and that the *Militia* newly raised, was
 to join with them. So I went into the *Meeting*, and stood up on a
 great *Stool* ; and, after I had spoken sometime, *Two Trumpeters* came
 up, sounding their *Trumpets* pretty near me ; and the *Captain* of
 the *Troop* cried, *Divide to the Right and Left, and make way* : Then

1660. they rid up to me. Now I was declaring the Everlasting Truth, and Word of Life, in the mighty Power of the Lord. The Captain bid me, *Come down, for he was come* (he said) *to disperse our Meeting.* After some time I spake to him, and told him, *He*, and they all knew, we were a *peaceable People*, and that we used to have such great Meetings: But if he did question, that we *Met in an hostile Way*, I desired him to make *search among us*, and if he found either *Sword or Pistol* about any there, *let such suffer.* He told me, *he must see us dispersed; for he came all Night on purpose to disperse us.* I asked him, What *Honour* it would be to him, to Ride with *Swords and Pistols*, amongst so many *Unarmed Men and Women*, as there was? But if he would be still and quiet, our Meeting probably might not continue above *two or three Hours*; and when it was done, as we came *Peaceably and Civilly* together, so we should part: For he might perceive, the Meeting was so large, that *all the Country thereabouts could not entertain them*, but that they intended to depart towards their *Homes* at Night. He said, *He could not stay to see the Meeting ended, but must disperse them, before he went.* I desired him then, if he himself could not stay, that he would let a *dozen* of his *Souldiers* stay, and see the *Order and Peaceableness* of our Meeting. He said, *He would permit us an Hour's time*; and left *half a dozen Souldiers* to stay with us. Then went the Captain away with his *Troop*, and *Friends* of the *House* gave those *Souldiers*, that staid, and their *Horses*, some *Meat*. When the Captain was gone, the *Souldiers*, that were left, told us, *We might stay till Night, if we would.* But we staid but about *three Hours* after, and had a *glorious, powerful Meeting*: For the presence of the *Living God* was manifest amongst us, and the *Seed, Christ*, was set over all, and *Friends* were built upon him the *Foundation*, and settled under his glorious, heavenly Teaching. And after the Meeting was done, *Friends* passed away in Peace, greatly refreshed with the *Presence* of the *Lord*, and filled with *Joy and Gladness*, that the *Lord's Power* had given them such *Dominion*. For many of the *Militia-Souldiers* staid also, and were much vexed, that the Captain and *Troopers* had not *broken up* our Meeting; and *Cursed* the Captain and his *Troopers*: For it was reported, that they intended to have done us some *Mischief* that day; but the *Troopers*, instead of *Assisting* them, were rather *Assistent* unto us, in not joining with them, as they expected; but preventing them from doing the *Mischief*, they designed. And yet this Captain was a desperate Man: For it was he, that had said to me in *Scotland*, That *he would obey his Superiors Commands, and if it were to Crucifie Christ, he would do it; or execute the Great Turk's Commands against the Christians, if he were under him.* So that it was an *Eminent Power* of the *Lord*, which chained down both him, and all his *Troopers*, and those envious *Militia-Souldiers* also; so that they went away, not having power to hurt any of us, nor to break up our Meeting.

Warm-
sworth.

The next day we had an heavenly Meeting at Warmsworth, of *Friends* in the *Ministry*, and several others; and then *Friends* parted: And as they passed through the *Countries*, several were taken up. For that day, that our *first Meeting* was on, *Lambert* was *Routed*; and it made a great *Blunder* in the *Country*: but *Friends* were

not

not kept long in Prison at that time, As I went to this Meeting at 1658.
Balby, there came several to me at *Skegby* in *Nottinghamshire*, that
 were then going to be *Souldiers* under *Lambert*, and would have
 bought my *Horse* of me; and because I would not sell him to them, <sup>Moltin-
 ghamshire.
 Skegby.</sup>
 they were in a great Rage against me, using many Threatning Words:
 But I told them, *God would confound and scatter them*; and within two
 or three Days after, they were scattered indeed.

From *Warmsworth* I passed, in the Lord's Power, to *Barton Abby*, <sup>Barton-
 Abby.</sup>
 where I had a great Meeting; and from thence to *Thomas Taylor's*, <sup>T Taylor's
 Skipton-
 General
 Meeting
 of Men-
 Friends.</sup>
 and so to *Skipton*, where there was a General Meeting of Men-Friends
 out of many Counties, concerning the Affairs of the Church, 'There
 'was a Friend went Naked through the Town, declaring Truth; and
 'he was much beaten: Some other Friends also came to me all bloody.
 And as I walked in the Street, there was a desperate Fellow, had an
 Intent to have done me a Mischief: But he was prevented, and our
 Meeting was quiet. To this Meeting came many Friends out of most
 parts of the Nation: for it was about Business relating to the Church,
 both in this Nation, and beyond the Seas, Several Years before,
 when I was in the North, I was moved to recommend to Friends
 the setting up of this Meeting for that Service: For many Friends suf-
 fered in divers parts of the Nation, and their Goods were taken from
 them, contrary to the Law, and they understood not, how to help
 themselves, or where to seek Redress. But after this Meeting was
 set up, several Friends, that had been Justices and Magistrates, and
 others, that understood something of the Law, came thither, and
 were able to Inform Friends, and to assist them in gathering up the
 Sufferings, that they might be laid before the Justices, Judges, or Par-
 liament. Now this Meeting had stood several Years, and divers Ju-
 stices and Captains had come to brake it up; but when they have
 understood the Business Friends Met about, and have seen Friends
 Books, and Accompts of Collections for Relief of the Poor, how we
 took Care one County to help another, and to help our Friends be-
 yond the Seas, and provide for our Poor, that none of them should
 be chargeable to their Parishes, &c. The Justices and Officers would
 Confess, that we did their Work; and would pass away peaceably and
 lovingly, Commending Friends Practices. And sometimes there would
 come Two hundred of the World's Poor People, and wait there, till the
 Meeting was done (for all the Country knew, we met about the Poor)
 and then after the Meeting was over, Friends would send to the Ba-
 kers for Bread. and give every one of those Poor People a Loaf, how
 many soever there were of them: For we were taught to do good
 unto all; though especially to the Household of Faith.

After this Meeting I passed through the Countries, visiting Friends
 in their Meetings, till I came to *Lancaster*; from whence I went to <sup>Lancaster.
 Aroside,
 General
 Meeting.</sup>
Robert Withers, and so to *Arncliffe*, where I had a General Meeting for
 all the Friends in those Countries, as *Westmorland*, *Cumberland* and
Lancashire. This Meeting was quiet and peaceable, and the living
 Presence of the Lord was amongst us. After Meeting I went back
 with *Robert Withers*, and Friends all passed away, fresh in the Life
 and Power of Christ, in which they had Dominion, being settled up-
 on him, the Heavenly Rock and Foundation. But after the Meeting,
 there

1660. there came several *Rude Fellows* (*Serving-men*, belonging to one called Sir George Middleton, a *Justice*, that lived not far off) to have made some disturbance (as it was thought;) but the *Meeting* being ended, they did nothing there: But lighting on *Three Women-Friends*, who were going from the *Meeting*, they set upon them with impudent *Scoffs*, and one of them (whose Name was *Thomas* ----) said, *He would kiss one of them*; and carried himself very abusively and immodestly towards them. The same *Man* did abuse other *Friends* also, and was so outrageous, that he would have *Cut* Friends with an *Ax*; but that he was restrained by some of his *Fellows*. At another time, the same *Man* set upon *Six Friends*, that were going to a *Meeting* to wait upon the *Lord*, at a place called *Tellan*, and beat and abused them very much; so that he *bruised their Faces*, and *shed much of their Blood*, wounding them very sore, and one of them in several parts of his Body; yet they lifted not up an *Hand* against him, but gave him their *Backs* and their *Cheeks* to beat.

Swarth-
more

G.F. taken
Prisoner.

Ulverstone

From *Robert Withers's* I went next day to *Swarthmore*, *Francis Howgil* and *Thomas Curtis* being with me. I had not been long there, before one *Henry Porter*, who was called a *Justice*, sent a *Warrant* by the *Chief Constable*, and *Three Petty Constables*, to apprehend me. I had a sense of the thing before-hand; and being in the *Parlour* with *Richard Richardson* and *Margaret Fell*, some of her *Servants* came, and told her, that there were some come to search the House for *Arms*: and they went up into some of the *Chambers* under that *Pre-tence*. It came upon me to go out to them; and as I was going by some of them, I spake some Words to them: whereupon they asked me my Name. I readily told them my Name: and then they laid hold on me, saying, I was the *Man* they looked for; and led me away to *Ulverstone*. There they kept me all Night, at the *Constables* House, and set a *Guard* of *Fifteen* or *Sixteen Men* to watch me; some of whom late in the *Chimney*, for fear I should go up the *Chimney*: such *dark Imaginations* possessed them. They were very *Rude* and *Uncivil* to me, and would neither suffer me to speak to *Friends*, nor suffer *Friends* to bring me *Necessaries*; but with *Violence* thrust out *Friends*, and kept a strong *Guard* upon me. Very *Wicked* and *Rude* they were, and a great *Noise* they made about me. One of the *Constables*, whose Name was *Askburnham*, said, *He did not think, a Thousand Men could have taken me*. Another of the *Constables*, whose Name was *Mount*, a very wicked *Man*, said, *He would have served Judge Fell himself so, if he had been alive, and he had a Warrant for him*. Next Morning, about the *Sixth Hour*, I was putting on my *Boots* and *Spurs*, to go with them before some *Justice*; but they pulled off my *Spurs*, and took my *Knife* out of my *Pocket*, and so hastened me away along the *Town*, with a *Party* of *Horse*, and abundance of *People*; not suffering me to stay, till my own *Horse* came down. When I was gone about a *quarter* of a *Mile* with them, some *Friends*, with *Margaret Fell* and her *Children* came towards me; and then a great *Party* of *Horse* gathered about me in a mad *Rage* and *Fury*, crying out, *Will they rescue him! Will they rescue him!* Whereupon I said unto them, *Here is my Hair, here is my Back, here are my Cheeks, Strike on!* With which Words their Heat was a little asswaged. Then they

they brought a *little Horse*, and two of them took up one of my Legs, 1660. and put my Foot in the Stirrup, and two or three lifting over my other Leg, set me upon the *little Horse*, behind the Saddle; and so led the *Horse* by the Halter: but I had nothing to hold by. When they were come a pretty way out of the Town, they beat the little *Horse*, and made him kick and gallop: Whereupon I slipped off him, and told them, They should not abuse the Creature. They were much enraged at my getting off, and took me by the Legs and Feet, and set me upon the same *Horse*, behind the Saddle again; and so led the *Horse* on, about two Miles, till they came to a great Water, called the *Carter-Ford*. By this time my own *Horse* was come to us, and the Water being deep, and their little *Horse* scarce able to have carried me through, they let me get upon my own *Horse*, through the Persuasion of some of their own Company; they leading him through the Water. There was one Wicked Fellow *kneeled down*, and *lifting up his Hands*, *blest God, that I was taken*. When I was come over the Sands, I told them, I had heard, I had liberty to choose, what Justice I would go before: But Mount, and the other Constables cry'd *No, I should not*. Then they led me on to Lancaster, about Fourteen Miles, and a great Triumph they thought to have had: but as they led me, I was moved to *sing Praises to the Lord, in his triumphing Power over all*. When I was come to Lancaster, the Spirits of the People being mightily up, I stood and looked earnestly upon them; and they cried, *Look at his Eyes!* After a while I spake to them; and then they were pretty sober. Then came a Young Man, and had me to his House: and after a little time the Officers had me to Major Porter's House, who was called a Justice, and who had sent forth the Warrant against me; and he had several others with him. When I came in, I said; *Peace be amongst you*. Then Porter asked me, *Why I came down into the Country that troublesome time?* I told him, To visit my Brethren. But, said he, *you have great Meetings up and down*. I told him, Though we had so, our Meetings were known throughout the Nation to be peaceable, and we were a peaceable People. He said, *We saw the Devil in Peoples Faces*. I told him, If I saw a Drunkard, or a Swearer, or a peevish heady Man, I could not say, I saw the Spirit of God in him. And I asked him, *If he could see the Spirit of God?* He said, *We cry'd against their Ministers*. I told him, While we were as Saul, sitting under the Priests, and running up and down with their Packets of Letters, we were never called *Pestilent Fellows*, nor *Makers of Sells*; but when we were come to exercise our Consciences towards God and Man, then we were called *Pestilent Fellows*, as Paul was. He said, We could Express our selves well enough; and he would not Dispute with me: but he would restrain me. I desired to know, *for what, and by whose Order he sent forth his Warrant for me?* And I complained to him of the Abuse of the Constables, and other Officers to me, after they had taken me, and in their bringing me thither. He would not take notice of that, but told me, *He had an Order, but would not let me see it; for he would not reveal the King's Secrets*, he said: And besides, *A Prisoner (he said) was not to see, for what he was Committed*. I told him, That was not Reason: For how should he make his Defence then? I said, I ought to have a Copy of it.

1660. it. But he said, there was a Judge once, *that fined one, for letting a Prisoner have a Copy of his Mittimus* : And, said he, *I have an Old Clerk, though I am a young Justice*. Then he called to his Clerk, saying, *Is it not ready yet & Bring it* ; meaning the *Mittimus* : But it not being ready, he told me, I was a *Disturber of the Nation*. I told him, I had been a *Blessing to the Nation*, in and through the *Lord's Power and Truth* ; and the *Spirit of God in all Consciences* would answer it. Then he charged me to be an *Enemy to the King, that I endeavoured to raise a new War, and imbrue the Nation in Blood again*. I told him, I had never learned the *Postures of War* ; but was *Clear and Innocent, as a Child*, concerning those things ; and therefore was bold. Then came the *Clerk* with the *Mittimus*, and the *Goaler* was sent for, and commanded to take me, and put me into the *Dark-House* ; and to let none come at me, but to keep me there a *Close Prisoner*, until I should be delivered by the *King or Parliament*. Then the *Justice* asked the *Constables*, where my *Horse* was ? For I hear, said he, *that he hath a good Horse ; have ye brought his Horse ?* I told him, where my *Horse* was ; but he did not meddle with him. As they had me to the *Jail*, the *Constable* gave me my *Knife* again ; and then asked me, to give it him : But I told him, *Nay* ; he had not been so civil to me. So they put me into the *Jail*, and the *Under-Goaler*, one *Hardy*, a very wicked Man, was exceeding *Rude and Cruel*, and many times would not let me have *Meat* brought in ; but as I could get it *under the Door*. Many of the *World's People* came to look at me ; some in great *Rage*, and very uncivil and rude. One time there came *Two Young Priests*, and very abusive and rude they were ; the *worst of People* could not be *worse*. Amongst those that came in this manner, old *Preston of Howker* his *Wife* was one ; and she used many abusive Words to me, telling me, my *Tongue should be cut out*, and that *I should be hanged* ; shewing me the *Gallows*. But the *Lord God Cut her off*, and she *died* in a miserable Condition.

Lancaster
Jail

Being now a *Close Prisoner* in the *Common Jail* at *Lancaster*, I desired *Two Friends*, *Thomas Cummings* and *Tho. Green*, to go to the *Goaler*, and desire of him a *Copy of my Mittimus* ; that I might know, what I stood Committed for. They went ; and the *Goaler* answered them, *He could not give a Copy of it ; for another had been Fined for so doing* : but he gave them liberty to read it over. And to the best of their remembrance, the *Matters* therein charged against me, were, *That I was a Person generally suspected to be a common Disturber of the Peace of the Nation, an Enemy to the King, and a chief Upholder of the Quakers Sect : And that I, together with others of my Fanatick Opinion, have of late endeavoured to raise Insurrections in these parts of the Country, and to imbroil the whole Kingdom in Blood. Wherefore the Goaler was commanded to keep me in safe Custody, till I should be released by Order from the King and Parliament.*

When I had thus gotten the *Heads of the Charge*, contained in the *Mittimus*, by which I stood committed, I writ a plain, down-right *Answer*, in *Vindication* of my *Innocency*, to each Particular, as followeth :

1660.

‘ I am a Prisoner at Lancaster, committed by Justice Porter. A Copy of the *Mittimus* I cannot get; but such like Expressions I am told are in it; which are very untrue. As that I am generally suspected to be a common Disturber of the Nations Peace, an Enemy to the King, and that I with others should endeavour to raise Insurrections, to imbroid the Nation in Blood. All which is utterly false; and I do, in every part thereof, deny it. For I am not a Person generally suspected to be a Disturber of the Nations Peace; nor have given any Cause for any such Suspicion: For through the Nation I have been tried of these things formerly. In the days of Oliver I was taken up, on pretence of Raising Arms against him; which was also false: for I meddled not with Raising Arms at all. Yet I was then carried up Prisoner to London, and kept Prisoner, till I was brought before him; and then I cleared my self, and denied the drawing of a Carnal Weapon against him, or any Man upon the Earth: For my Weapons are Spiritual, which take away the occasion of War, and lead into Peace: And upon my declaring this to Oliver, I was set at liberty by him. After this I was taken, and sent to Prison by Major Ceely in Cornwall, who, when I was brought before the Judge, informed against me, That I took him aside, and told him, that I could raise Forty Thousand Men in an hours time, to involve the Nation in Blood, and bring in King Charles. This also was utterly false, and a Lie of his own inventing; as was then proved upon him: For I never spake any such Word to him. I never was found in any Plot; I never took any Engagement, or Oath, nor ever learned War-Postures. And as those were False Charges against me then, so are these, which come from Major Porter now, who is lately appointed to be Justice, but wanted Power formerly, to exercise his Cruelty against us: Which is but the Wickedness of the Old Enemy. For the Peace of the Nation I am not a Disturber of, nor ever was; but seek the Peace of it, and of all Men, and stand for all Nations Peace, and all Men’s Peace upon the Earth; and wish, that all Nations, and Men knew my Innocency in these things.

‘ And whereas Major Porter saith, I am an Enemy to the King; this is false: For my Love is to him, and to all Men; though they be Enemies to God, to themselves, and to me. And I can say, It is of the Lord, that he is come in, to bring down many unrighteously set up; of which I had a Sight Three Tears before he came in. It is much, he should say, I am an Enemy to the King; for I have no reason so to be, he having done nothing against me. But I have been often Imprisoned and Persecuted these Eleven or Twelve Tears, by them that have been against both the King, and his Father; even the Party, that Porter was made a Major by, and bore Arms for: but not by them, that were for the King. I was never an Enemy to the King, nor to any Man’s Person upon the Earth; but I am in the Love, that fulfils the Law, which thinks no Evil, but loves even Enemies; and would have the King saved, and come to the Knowledge of the Truth, and be brought into the Fear of the Lord, to receive his Wisdom from above, by which all things were made and created:

Lancaster Jail.

1660. 'created; that with that *Wisdom* he may order all things to the Glory of God, by whom they were Created.

Lancaster Jail.

'Whereas he calleth me, *A Chief Upholder of the Quakers Sect*. I Answer: The *Quakers* are not a *Sect*, but are in the *Power* of God, which was, before *Sects* were, and witness the *Election*, before the World began; and are come to live in the *Life*, which the *Prophets* and *Apostles* lived in, who gave forth the *Scriptures*: Therefore are we hated by *envious, wrathful, wicked and persecuting Men*. But God is the *Upholder* of us all, by his mighty *Power*, and preserves us from the *Wrath* of the *Wicked*, that would swallow us up.

'And whereas he saith, *That I, together with others of my Fanatick Opinion* (as he calls it) *have of late endeavoured to raise Insurrections, and to imbroil the whole Kingdom in Blood*: I say, this is altogether false; to these things I am as a Child, and know nothing of them. The *Postures of War* I never learned: My *Weapons* are *Spiritual* and not *Carnal*; for with *Carnal Weapons* I do not fight: I am a Follower of him, who said, *My Kingdom is not of this World*. And though these *Lies* and *Slanders* are raised upon me, I deny drawing of any *Carnal Weapon* against the *King* or *Parliament*, or any Man upon the Earth: For I am come to the end of the Law, *To love Enemies*, and *wrestle not with Flesh and Blood*; but am in that, which saves Men's *Lives*: And a Witness I am against all *Murderers, Plotters*, and all such as would *Imbrue the Nation in Blood*; for it is not in my Heart to have any Man's *Life* destroyed. And as for the Word *Fanatick*, which signifies *furious, foolish, mad*, &c. He might have considered himself, before he had used that Word; and have learned the *Humility*, which goes before the *Honour*: For we are not *furious, foolish or Mad*; but through *Patience* and *Meekness* have born *Lies* and *Slanders*, and *Persecutions* many Years, and undergone great Sufferings. The *Spiritual Man*, that wrestles not with *Flesh* and *Blood*, and the *Spirit*, that reproves *Sin* in the Gate, which is the *Spirit of Truth, Wisdom*, and sound *Judgment*, this is not *mad, foolish, furious*, which *Fanatick* signifies: But all are of a *mad, furious, foolish Spirit*, that wrestle with *Flesh* and *Blood* with *Carnal Weapons*, in their *Furiosity, Foolishness* and *Rage*. This is not the *Spirit of God*, but of *Error*, that *persecutes* in a mad, blind Zeal, like *Nebuchadnezer* and *Saul*.

'Now, inasmuch as I am ordered to be kept *Prisoner, till I be delivered by Order from the King or Parliament*; therefore have I written these things to be laid before you, the *King* and *Parliament*, that ye may Consider of them, before ye act any thing therein: that ye may weigh, in the *Wisdom* of God, the *Intent* and *End* of Men's *Spirits*; lest ye act the thing, that will bring the hand of the Lord upon you, and against you: as many have done before you, who have been in *Authority*, whom God hath *overthrown*; in whom we trust, whom we fear and cry unto Day and Night: Who hath heard us, and doth hear us, and will hear us; and avenge our Cause. For much *Innocent Blood* hath been shed, and many have been *persecuted to Death*, by such as have been in *Authority* before you; whom God hath vomited out, because they turned against the Just. There-

fore

‘ fore consider your Standing, now that ye have the Day ; and receive this as a *Warning of Love* to you,

1660.
Lancaster-
Castle.

*From the Innocent, a Sufferer in Bonds, and
close Prisoner in Lancaster-Castle, called*

GEORGE FOX.

Upon my being taken, and forcibly carried away from *Margaret Fell's House*, and charged with things of so high a Nature, she was concerned ; as looking upon it, to be an *Injury* offered to her. Whereupon she writ the following *Lines*, and sent them abroad, directed thus :

*To all Magistrates, concerning the wrong taking
up, and Imprisoning of George Fox at Lan-
caster.*

‘ I Do Inform the *Governours* of this *Nation*, that *Henry Porter*, Major of *Lancaster*, sent a *Warrant* with *Four Constables* to my House, for which he had no *Authority*, nor *Order*. They searched my House, and apprehended *George Fox* in it ; who was not guilty of the *Breach* of any *Law*, or of any *Offence* against any in the *Nation*. After they had taken him, and brought him before the said *Henry Porter* ; there was *Bail* offered, what he would demand for his *Appearance*, to Answer, what could be laid to his *Charge* : But he (contrary to *Law*, if he had taken him *lawfully*) denied to accept of any *Bail* ; and clapt him up in *Close Prison*. After he was in *Prison*, a *Copy* of his *Mittimus* was demanded : which ought not to be denied to any *Prisoner* ; that so he may see, what is laid to his *Charge* : But it was denied him ; a *Copy* he could not have : only they were suffered to read it over. And every thing that was there charged against him, was utterly false ; he was not guilty of any one *Charge* in it ; as will be proved, and manifested to the *Nation*. So, let the *Governours* consider of it. I am concerned in this thing, inasmuch as he was apprehended in my *House* ; and if he be guilty, I am so too. So I desire to have this searched out.

MARGARET FELL.

After this, *Margaret Fell* determined to go to *London*, to speak with the *King* about my being taken ; and to shew him the manner of it, and the *Unjust Dealing* and *Evil Usage* I had received. Which when *Justice Porter* heard of, he vapoured, that he would go, and meet her in the Gap. But when he came before the *King*, he having been a *Zealous Man* for the *Parliament* against the *King*, several of the *Courtiers* spake to him concerning his *plundering* of their *Houses* :

1660. So that he had quickly enough of the Court, and soon returned into the Country. Mean while the Jailor seemed very fearful, and said, he was afraid, *Major Porter would hang him, because he had not put me in the Dark-House,* But when the Jailor went to wait on him, after he was come back from London, he was very blank and down; and asked, *how I did?* pretending, that he would find a way to set me at Liberty. But having overshot himself in his *Mittimus*, by ordering me to be kept Prisoner, till I should be delivered by the King or Parliament, he had put it out of his Power to Release me, if he would. He was the more down also, upon reading a Letter, which I sent him. For when he was in the height of his Rage and Threats against me, and thought to ingratiate himself into the King's Favour, by Imprisoning me, I was moved to write to him, and put him in mind, *How fierce he had been against the King and his Party, though now he would be thought zealous for the King.* And among other Passages in my Letter, I called to his remembrance, how, when he held Lancaster-Castle for the Parliament, against the King, he was so rough and fierce against those that favoured the King, that he said, *He would leave them neither Dog nor Cat, if they did not bring him in Provision to his Castle.* I asked him also, *Whose great Bucks-Horns those were, that were in his House? and where he had both them and the Waincot, that he Cailed his House withal? Had he them not from Hornby-Castle?*

About this time Ann Curtis of Reading came to see me: and understanding, how I stood Committed; it was upon her also to go to the King about it. For her Father, who had been Sheriff of Bristol, was hanged near his own Door, for endeavouring to bring the King in: Upon which Consideration she had some hopes, that the King might hear her on my behalf. Accordingly when she returned to London, she and Margaret Fell went to the King together: Who, when he understood, whose Daughter she was, received her kindly. And her Request to him being *To send for me up, and hear the Cause himself;* he promised her, he would: and commanded his Secretary to send down an Order, for the bringing me up. But when they came to the Secretary for the Order, he (being no Friend to us) said, *It was not in his Power; but that he must go according to Law, and I must be brought up by an Habeas Corpus before the Judges.* So he writ to the Judge of the King's-Bench, signifying, That it was the King's Pleasure, that I should be sent for up by an *Habeas Corpus*. Accordingly a Writ was sent down, and delivered to the Sheriff; but because it was directed to the Chancellor of Lancaster, the Sheriff put it off to him: On the other hand, the Chancellor would not make the Warrant upon it; but said, the Sheriff must do that. At length both Chancellor and Sheriff were got together: But being both Enemies to Truth, they sought occasion for Delay; and found (they said) an Error in the Writ, which was, that being directed to the Chancellor, it said, *Geo. Fox in Prison under T O U R Custody;* whereas the Prison I was in, was not (they said) in the Chancellor's Custody, but in the Sheriff's: So the Word T O U R should have been HIS. Upon this they Returned the Writ to London again; only to have that one Word altered. When it was altered, and came down again, the Sheriff refused

fufed to carry me up; unlefs I would Seal a Writing to him, and be- 1660.
 come bound, and pay for the Sealing, and the Charge of carrying me
 up: Which I denied; telling them, I would not Seal any thing to them, Lancaster
Castle.
 nor be Bound: So the matter refted a while; and I continued in Pri-
 son. Mean while the Affize came on: But inasmuch as there was a
 Writ come down for removing me up, I was not brought before the
 Judge. At the Affize many People came to fee me, and I was mo-
 ved to fpeak out at the Jail-Window to them, and shew them, 'How
 'uncertain their Religion was, and that every sort that had been up-
 'permost, persecuted the rest. For when Popery was uppermost, Peo-
 'ple had been persecuted for not following the Mass; and they that
 'did hold up the Mass, cried then, *It was the Higher Power*, and Peo-
 'ple must be subject to the Higher Power. Afterwards, they that
 'held up the Common-Prayer, persecuted others for not following
 'that; and they said, *It was the Higher Power* then also, and we must
 'be subject to that. Since that, the Presbyterians and Independents cried
 'each of them, *We must be subject to the Higher Power, and submit to*
 '*the Directory of the one, and the Church-Faith of the other.* Thus
 'all, like the Apostate-Jews, have cried, *Help Men of Israel against*
 '*the True Christians*: So People might see, how uncertain they are
 'of their Religions. But I directed them to Christ Jesus, that they
 'might be built upon him, the Rock and Foundation that changeth
 'not. Much, on this wise, I declared to them, and they were quiet,
 and very attentive. Afterwards I gave forth a little Paper concern-
 ing True Religion, as followeth:

' True Religion is the True Rule, and right way of serving God.
 ' And Religion is a pure Stream of Righteousness, flowing from
 ' the Image of God, and is the Life and Power of God planted in the
 ' Heart and Mind by the Law of Life in the Heart, which bringeth
 ' the Soul, Mind, Spirit and Body to be Conformable to God, the Fa-
 ' ther of Spirits, and to Christ; so that they come to have Fellowship
 ' with the Father and the Son, and with all his Holy Angels and Saints.
 ' And this Religion is pure from Above, undefiled before God, and is
 ' to visit the Fatherless, and Widows, and Strangers, and keeps from
 ' the Spots of the World. So this Religion is above all the defiled,
 ' spotted Religions in the World, that keep not themselves from De-
 ' filement and Spots, but are impure, and below, and spotted; whose
 ' Fatherless, and Widows, and Strangers do beg up and down the
 ' Streets.

G. F.

Soon after this, I gave forth another Paper against Persecution, as
 followeth:

1660.


Lancaster-
Castle.

‘**T**He *Papists, Common-Prayer-Men, Presbyterians, Independents* and *Baptists* persecute one another about their Inventions, which they have invented, their *Mafs*, their *Common-Prayer*, their *Directory*, their *Church-Faith*, which they have made and framed; their Inventions and Handy-works, and not for the *Truth*: For they know not, what *Spirit* they be of, who persecute, and would have Mens Lives destroyed about *Church-Worship* and *Religion*, as faith Christ; who also said, He came not to *destroy Men's Lives*, but to *save* them. Now they, that know not, what *Spirit* they be of, but will persecute and *destroy* Men's Lives, and not *save* them; we cannot trust our *Bodies, Souls* nor *Spirits* into their hands: They know not, what *Spirit* they be of themselves; and therefore they are not fit to be trusted with others. They would destroy by a *Law*, as the Disciples once would have done by *Prayer*; who would have commanded *Fire to come down from Heaven*, to destroy them that would not receive Christ. But Christ rebukes them, and tells them, They did not know, what *Spirit* they were of. And if they did not know, what *Spirit* they were of; do these, who have persecuted about *Church* and *Religion* since the Apostles days, who would Compel Mens *Bodies, Goods, Lives, Souls* and *Estates* into their hands by a *Law*, or make them suffer else? Those that *destroy* Mens *Lives*, are not the *Ministers* of *Christ*, the *Saviour*: And seeing, they know not what *Spirit* they be of; the *Lives, Bodies* and *Souls* of Men are not to be trusted in their hands. And ye, that do persecute, shall have no *Resurrection to Life* with God, except ye *repent*. But they that do know, what *Spirit* they are of themselves, they are in the unbukable *Zeal*; and by the *Spirit* of *God* they offer up their *Spirits, Souls* and *Bodies* to the *Lord*, which are *his*, to keep them.

G. F.

While yet I was kept in *Lancaster-Jail*, I was moved to give forth the following *Paper*, *For the Staying the Minds of any such, as might be burried, or troubled about the Change of Government*.

‘**A**LL *Friends*, Let the *Dread* and *Majesty* of *God* fill you! And as concerning the *Changing* of *Times* and *Governments*, let not that trouble any of you; for *God* hath a mighty *Work* and *Hand* therein. And he will yet *Change* again, until that come up, which must *Reign*; and in vain shall *Powers* and *Armies* withstand the *Lord*: for his *determined Work* shall come to pass. But what is now come up, it is just with the *Lord*, that it should be so; and he will be served by it. Therefore let none murmur, nor distrust *God*; for *God* will provoke many to *Zeal* against *Unrighteousness*, and for *Righteousness*, through things, which are suffered now to work for a *Season*: yea many, whose *Zeal* was even dead, shall revive again; and they shall see their *Backslidings*, and bewail them bitterly. For *God* shall thunder down from *Heaven*, and break forth in a mighty *Noise*; and his *Enemies* shall be astonished, and the *Workers of Iniquity* confounded: and all, that have not on the *Garment* of *Righteousness*, shall be
‘amazed

' amazed at the mighty and strange Work of the Lord, which shall be 1660.
 ' certainly brought to pass. But, my Babes, look ye not out, but be 
 ' still in the Light of the Lamb; and he shall fight for you. So the ^{Lancaster-}
 ' Almighty Hand, which must break, and split, and divide your Ene-
 ' mies, and take away Peace from them, preserve and keep you
 ' whole, and in Unity and Peace with itself, and one with another.
 ' Amen.

G. F.

I was moved also to write *To the King, both to Exhort him to exercise Mercy and Forgiveness towards his Enemies, and to warn him to Restrain the Prophaneness and Looleness, that was gotten up in the Nation upon his Return.* It was thus:

To the KING.

King Charles,

' **T**HOU camest not into this Nation by Sword, nor by Victory of
 ' War; but by the Power of the Lord: Now if thou dost not
 ' live in it, thou wilt not prosper. And if the Lord hath shewed thee
 ' Mercy, and forgiven thee, and thou dost not shew Mercy, and for-
 ' give; the Lord God will not hear thy Prayers, nor them that pray
 ' for thee. And if thou do not stop Persecution, and Persecutors, and
 ' take away all Laws, that do hold up Persecution about Religion; but
 ' if thou do persist in them, and uphold Persecution; that will make
 ' thee as blind, as them that have gone before thee. For Persecution
 ' hath always blinded those, that have gone into it: And such God by
 ' his Power overthrows, and doth his Valiant Acts upon; and bring-
 ' eth Salvation to his Oppressed ones. And if thou dost bear the
 ' Sword in vain, and let Drunkenness, Oaths, Plays, May-games, (with
 ' Fidlers, Drums, Trumpets, to play at them) with such like Abomi-
 ' nations and Vanities be encouraged, or go unpunished; as setting up
 ' of May-poles, with the Image of the Crown a top of them, &c. the
 ' Nations will quickly turn like Sodom and Gomorrah, and be as bad as
 ' the Old World; who grieved the Lord, till he overthrew them:
 ' And so he will you, if these things be not suddenly prevented. Hard-
 ' ly was there so much Wickedness at Liberty before now, as there is
 ' now at this day; as though there was no Terror, nor Sword of Ma-
 ' gistracy: which doth not grace a Government, nor is a Praise to them
 ' that do well. Our Prayers are for them that are in Authority; that
 ' under them we may live a Godly Life, in which we have Peace: and
 ' that we may not be brought into Ungodliness by them. So hear,
 ' and consider, and do good in thy time, whilst thou hast Power: and
 ' be Merciful and forgive; that is the way to Overcome, and obtain
 ' the Kingdom of Christ.

G. F.

1660.

Lancaster
Castle.


It was long, before the *Sheriff* would yield to Remove me to *London*; unless I would *Seal a Bond* to him, and bear their *Charges*: which I still refused to do. Then they Consulted, how to convey me up; and at first concluded, to send up a *Party of Horse* with me. And I told them, *If I were such a Man, as they had represented me to be, they had need send a Troop or two of Horse to Guard me.* When they considered, what a *Charge* it would be to them, to send up a *Party of Horse* with me, they alter'd their purpose; and concluded, to send me up *guarded only by the Jailer and some Bayliffs.* But upon further Consideration they found, that would be a great *Charge* to them also: and thereupon sent for me down from the *Prison* into the *Jailer's House*, and told me, *If I would put in Bail, that I would be in London such a Day of the Term, I should have leave to go up with some of my own Friends.* I told them, I would neither put in any *Bail*, nor give one *piece of Silver* to the *Jailer*; for I was an *Innocent Man*, and they had *Imprisoned* me *wrongfully*, and laid a *false Charge* upon me. Nevertheless, I said, *If they would let me go up with one or two of my Friends, to bear me Company, I might go up, and be in London such a Day, if the Lord did permit; and if they desired it, I, or any of my Friends, that went with me, would carry up their Charge against my self.* So at last, when they saw, they could do no otherwise with me, the *Sheriff* yielded, and came under; consenting, that *I should come up, with some of my Friends, without any other Engagement, than my Word, as aforesaid, to appear before the Judges at London such a day of the Term, if the Lord did permit.* Whereupon I was set out of *Prison*, and went to *Swarthmore*; where I stay'd *two or three days*; and from thence went to *Lancaster* again, and so to *Preston*; having *Meetings* amongst *Friends* in the way, till I came into *Cheshire* to *William Gandy's*; where was a large *Meeting* without *Doors* (the *House* not being sufficient to contain it.) That *Day* the *Lord's* everlasting *Seed* was set over all, and *Friends* were turned to it, who is the *Heir* of the *Promise*. Thence passing on, I came into *Staffordshire* and *Warwickshire*, till I came to *Anthony Bickliff's*; and at *Non-Eaton*, at a *Priest's Widow's House*, we had a blessed *Meeting*, wherein the everlasting *Word of Life* was powerfully declared, and many settled in it. Then Travelling on again through the *Countries*, visiting *Friends Meetings*, as I went, in about *three Weeks* time from my coming out of *Prison*, I came to *London*; *Richard Huberthorn* and *Robert Withers* being with me.

Swarth-
more.Lancaster.
Preston.
Cheshire.Stafford-
shire.
Warwick-
shire.
Non-Ea-
ton.

London.

When we came to *Charing-Cross*, there were *Multitudes* of *People* gathered together, to see the *Burning* of the *Bowels* of some of them, that had been the *Old King's Judges*, and had been *hanged, drawn and quartered.*

We went next *Morning* to *Judge Mallet's Chamber*, who was putting on his *Red Gown*, to go sit upon some more of the *King's Judges*: He was then very peevish and froward; and said, I might come another time. We went another time to his *Chamber*, and then there was with him *Judge Foster*, who was called the *Lord Chief Justice* of *England*: With me was one called *Esquire Marsh*, who was one of the *Bed-Chamber* to the *King*. When we had delivered to the *Judges* the *Charge*, that was against me, and they had read to those *Words, That I and my Friends were Imbroiling the Nation in Blood, &c.* they struck their

their Hands on the Table. Whereupon I told them, *I was the Man*, 1660. *whom that Charge was against; but I was as Innocent of any such thing,*  London.
as a new-born Child, and had brought it up my self; and some of my Friends came up with me without any Guard. As yet they had not minded my *Hat*; but now, seeing my *Hat* on, they said, *What, did I stand with my Hat on!* I told them, I did not stand so in any Contempt to them. Then they commanded one to take it off: And when they had called for the *Marshal* of the *King's-Bench*, they said to him; You must take this Man, and secure him: but you must let him have a *Chamber*, and not put him amongst the *Prisoners*. My Lord, said the *Marshal*, I have no *Chamber* to put him into; my House is so full, that I cannot tell where to provide a *Room* for him, but amongst the *Prisoners*. Nay, said the *Judges*, you must not put him amongst the *Prisoners*. But when he still answered, He had no other place to put me in; Judge *Foster* said to me, *Will you appear to morrow about Ten of the Clock, at the King's Bench-Bar in Westminster-Hall?* I said, Yes, if the Lord give me Strength. Then said Judge *Foster* to the other Judge, *If he say Yes, and promises it, you may take his Word:* So I was dismissed for that time. And next day I appeared at the *King's Bench-Bar* at the hour appointed, *Robert Withers, Richard Hubertborn,* and that *Esquire Marsh* before named going with me. I was brought into the middle of the Court; and as soon as I was come in, I was moved to look about, and turning to the People, said, *Peace be among you;* and the *Power* of the Lord sprang over the Court. The *Charge* against me was read openly: the People were moderate, and the *Judges* cool and loving; and the *Lord's Mercy* was to them. But when they came to that part of it, which said, *That I and my Friends were Imbrailing the Nation in Blood, and raising a new War; and that I was an Enemy to the King.* &c. they lifted up their hands. Then, stretching out my Arms, I said, 'I am the the Man, whom that *Charge* is against; but I am as *Innocent*, as a Child, concerning the *Charge*, and have never learned any *War-Possures*. And, said I, do ye think, that if I and my *Friends* had been such Men, as the *Charge* declares, that I would have Brought it up my self against my self? Or that I should have been suffered to come up with only one or two of my *Friends* with me? For had I been such a Man, as this *Charge* sets forth, I had need have been guarded up with a *Troop* or two of *Horse*. But the *Sheriff* and *Magistrate* of *Lancashire* had thought fit to let me and my *Friends* come up with it our selves, almost two hundred Miles, without any *Guard* at all; which ye may be sure, they would not have done, if they had looked upon me to be such a Man. Then the *Judge* asked me, *Whether it should be Filed?* or what I would do with it? I answered, Ye are *Judges*, and able (I hope) to *Judge* in this matter: therefore do with it, what ye will: for I am the Man these *Charges* are against; and here ye see, I have brought them up my self: Do ye what ye will with them, I leave it to you. Then Judge *Twisden* beginning to speak some angry Words, I appealed to Judge *Foster* and Judge *Mallet*, who had heard me overnight. Whereupon they said, *They did not accuse me, for they had nothing against me.* Then stood up he that was called *Esquire Marsh*, who was of the *King's Bed-Chamber*, and told the *Judges*, *It was the King's*

1660. King's Pleasure that I should be set at Liberty, seeing no Accuser came up against me. Then they asked me, Whether I would put it to the King and Council. I said, *Yes, with a good Will.* Thereupon they sent the Sheriff's Return, which he made to the Writ of *Habeas Corpus*, containing the matter charged against me in the *Mittimus*, to the King, that he might see, for what I was Committed. Now the Return of the Sheriff of Lancaster was thus :

King's
Bench-
Bar.

I Vertue of his Majesty's Writ to me directed, and hereunto annexed, I certifie, that before the Receipt of the said Writ, George Fox, in the said Writ mentioned, was committed to his Majesties Jail, at the Castle of Lancaster, in my Custody, by a Warrant from Henry Porter, Esq. one of his Majesty's Justices of Peace within the County Palatine aforesaid, bearing Date the Fifth of June now last past ; for that he, the said George Fox, was generally suspected to be a common Disturber of the Peace of this Nation, an Enemy to our Sovereign Lord the King, and a chief Upholder of the Quakers Sect ; and that he, together with others of his Fanatick Opinion, have of late endeavoured to make Insurrections in these parts of the Country, and to Imbroil the whole Kingdom in Blood. And this is the Cause of his taking and detaining. Nevertheless, the Body of the said George Fox I have ready before Thomas Mallet Knight, one of his Majesty's Justices, assigned to hold Pleas before his said Majesty, at his Chamber in Sergeants Inn in Fleet-street, to do and receive those things, which his Majesties said Justice shall determin concerning him in this behalf, as by the aforesaid Writ is required.

GEORGE CHETHAM, Esq. Sheriff.

Upon Perusal of this, and Consideration of the whole matter, the King, being satisfied of my *Innocency*, commanded his Secretary to send an Order to Judge Mallet for my Release ; which the Secretary did, thus :

It is his Majesty's Pleasure, That you give Order for the Releasing, and setting at full Liberty, the Person of George Fox, late a Prisoner in Lancaster-Goal, and commanded hither by an Habeas Corpus. And this signification of his Majesty's Pleasure shall be your sufficient Warrant. Dated at Whitehall the 24th of October, 1660.

For Sir Thomas Mallet, Kt. one
of the Justices of the King's Bench.

EDWARD NICHOLAS.

When this Order was delivered to Judge Mallet, he forthwith sent his Warrant to the Marshal of the King's-Bench, for my Release. Which Warrant was thus Worded :

By

1660.

B*T* Vertue of a Warrant, which this morning I have received from the Right Honourable Sir Edward Nicholas, Kt. one of his Majesty's Principal Secretaries, for the releasing and setting at Liberty of George Fox, late a Prisoner in Lancaster-Jail, and from thence brought hither by Habeas Corpus, and yesterday committed unto your Custody; I do hereby require you accordingly to Release, and set the said Prisoner George Fox at Liberty: For which this shall be your Warrant and Discharge. Given under my Hand the 25th day of October, in the Year of our Lord God 1660.

King's
Bench-
Prison.

To Sir John Lenthall Knight,
Marshall of the King's-Bench,
or his Deputy.

THOMAS MALLET.

Thus, after I had been a Prisoner somewhat more than Twenty Weeks, I was freely set at liberty, by the King's Command; the Lord's Power having wonderfully wrought for the clearing of my Innocency; and Porter, who committed me, not daring to Appear, to make good the Charge he had falsely suggested against me. But after it was known, I was discharged, there was a Company of envious, wicked Spirits, that were troubled I was set at Liberty; and Terror took hold of Justice Porter: For he was afraid, I would take the advantage of the Law against him for my wrong Imprisonment, and thereby undo him, his Wife and Children. And indeed, I was put on by some in Authority, to have made him, and the rest, Examples: But I said, I should leave them to the Lord; if the Lord did forgive them, I should not trouble my self with them.

Now did I see the End of the Travel, which I had had in my sore Exercise at Reading: for the everlasting Power of the Lord was over all, and his blessed Truth, Life and Light shined over the Nation, and great and glorious Meetings we had, and very quiet; and many flocked in unto the Truth. For Richard Hubbertorn had been with the King, and the King said, None should molest us so long as we lived peaceably; and promised this to us upon the Word of a King; telling him, We might make use of his Promise. Some Friends also were admitted to go into the House of Lords, before them and the Bishops, and had liberty given them to declare their Reasons, Why they could not pay Tithes, nor Swear, nor go to the Steeplehouse-Worship, or join with others in Worship: and they heard them moderately. And there being about Seven Hundred Friends in Prison in the Nation, who had been committed under Oliver's and Richard's Government, upon Contempts (as they call them,) when the King came in, he set them all at Liberty. For there seemed at that time an Inclination and Intention in the Government to have granted Friends Liberty, because they were sensible, that we had suffered, as well as they, in the former Power's days. But still, when any thing was going forward in order thereunto, some dirty Spirits or other, that would seem to be for us, threw something in the way to stop it. It was said, there was an Instrument drawn up, for Confirming our Liberty, and that it only wanted Signing; when on a suddain that wicked Attempt of the Fifth-Monarchy

1660. *narchy-People* brake forth, and put the *City* and *Nation* in an Up-
 roar. This was on a *First-Day* Night; and very glorious *Meetings*
 we had had that Day, wherein the *Lord's Truth* shined over all, and
 his *Power* was exalted above all: But about *Mid-night*, or soon after,
 the *Drums* beat, and the Cry was, *Arm, Arm*. I got up out of Bed,
 and in the Morning took Boat, and Landing at *Whitehall Stairs*, wal-
 ked through *Whitehall*. They looked strangely on me there; but I
 passed through them, and went to the *Pell-mell*, whither divers
Friends came to me, though it was now grown dangerous passing the
Streets: For by this time both the *City* and *Suburbs* were up in *Arms*,
 and exceeding rude the *People* and *Souldiers* were; insomuch that a
Friend, *Henry Fell*, going to a *Friends* House, the *Soldiers* knockt
 him down: and he had been killed, if the *Duke of York* had not come
 by. Great *Mischief* was done in the *City* this Week; and when the
 next *First-Day* came, that *Friends* went to their *Meetings*, as they
 used to do, many were taken *Prisoners*. I stay'd at the *Pell-mell*, in-
 tending to be at the *Meeting* there: But on the *Seventh-Day* at Night,
 a *Company* of *Troopers* came, and knockt at the Door. The *Maid* let-
 ting them in, they rushed into the House, and strait laid hold upon
 me: and there being amongst them one, that had served under the
Parliament, he clapt his Hand to my Pocket, and asked, *Whether I*
had any Pistols? I told him, He knew, I did not use to carry *Pistols*;
 why therefore did he ask such a *Question* of me, whom he knew to be
 a *Peaceable Man*? Others of the *Souldiers* run up into the Chambers,
 and there found in Bed that *Squire Marsh* before mentioned; who, tho'
 he was one of the *King's Bed-Chamber*, cut of his love to me, came,
 and lodged where I did. When they came down again, they said,
Why should we take this Man away with us? We will let him alone. Oh,
 said the *Parliament-Souldier*, he is one of the *Heads*, and a chief *Ring-*
leader. Upon this the *Souldiers* were taking me away; but -----
Marsh hearing of it, he sent for him that *Commanded* the *Party*, and
 desired him to let me alone; for he would see me forth-coming in
 the Morning. In the *Morning*, before they could fetch me, and before
 the *Meeting* was gathered, there came a *Company* of *Foot* to the House;
 and one of them drawing out his *Sword*, held it over my Head. I
 asked him, *Wherefore he drew his Sword at a Naked Man*? At which
 his Fellows being ashamed, bid him, put up his *Sword*. These *Foot-*
Souldiers took me away to *Whitehall*, before the *Troopers* came for me.
 As I was going out, several *Friends* were coming in to the *Meeting*,
 whose Boldness and Cheerfulness I commended, and encouraged them
 to persevere therein. When I was brought to *Whitehall*, the *Soldiers*
 and *People* were exceeding rude; yet I declared *Truth* to them: But
 some great Persons coming by, who were very full of Envy, *What*,
 said they, *do ye let him Preach? Put him into such a place, where he*
may not stir. So into that place they put me, and the *Soldiers* watch-
 ed over me: I told them, Though they could confine my *Body*, and
 shut that up; yet they could not stop up the *Word of Life*. Some
 thereupon came, and asked me, *What I was*? I told them, I was a
Preacher of Righteousness. After I had been kept there two or three
Hours, ----- *Marsh* spake to him, that was called the *Lord Gerrard*,
 and he came, and bid them set me at liberty. Then the *Marshal*,
 when

G. F. taken
 Prisoner.
 Whitehall.

when I was discharged, demanded *Fees*. I told him, I could not give him any; neither was it our Practice: And I asked him, How he could demand *Fees* of me, who was *Innocent*? Nevertheless, I told him, in my own Freedom I would give him *Two Pence*, to make him and the *Souldiers* drink: But they shouted at that, and took it disdainfully. So I told them, If they would not accept it, choose they: for I should give them no *Fees*. Then went I through the *Guards*, the *Lord's Power* being over them; and after I had declared *Truth* to the *Guards* and *Souldiers*, I went up the Streets with two *Irish Colonels*, that came from *Whitehall*, and went to an *Inn*, where many *Friends* were at that time *Prisoners* under a *Guard*. I desired those *Colonels* to speak to the *Guard* to let me go in, to visit my *Friends*, that were *Prisoners* there: but they would not. Then I slept to the *Centry*, and desired him to let me go up; and he did so. While I was there, the *Souldiers* went to the *Pell-Mell* again, to search for me there: but not finding me, they turned towards the *Inn*, and bid all come out, that were not *Prisoners*; so they went out. But I asked the *Souldiers*, that were within, Whether I might not stay there a while with my *Friends*? And they said, *Yes*. I stay'd a while, and so escaped their Hands again. Towards Night I went down to the *Pell-Mell*, to see, how it was with the *Friends* there; and after I had stay'd a while, I went up into the City. Great *Rifling of Houses* there was at this time, to search for *People*: but I went to a private *Friend's House*, and *Richard Huberthorn* was with me. There we drew up a *Declaration* against *Plots* and *Fightings*, to be presented to the *King* and *Council*: But when we had finished it, and sent it to the *Press*, it was taken in the *Press*. London.

Upon this *Insurrection* of the *Fifth Monarchy-Men*, great *Havock* was made both in *City* and *Country*, so that it was dangerous for sober *People* to stir abroad for several Weeks after; and hardly could either *Men* or *Women* go up and down the Streets to buy *Provisions* for their Families, without being *abused*. In the *Countries* they dragged *Men* and *Women* out of their Houses, and some *Sick Men* out of their *Beds* by the Legs. Nay, one *Man*, that was in a *Fever*, the *Souldiers* dragged out of his *Bed* to *Prison*; and when he was brought thither, he died. His Name was *Thomas Pachyn*.

Margaret Fell went to the *King*, and told him, what sad Work there was in the *City*, and in the *Nation*; and shewed him, that we were an *Innocent, peaceable People*, and that we must keep our *Meetings*, as we used to do, whatever we suffered: but that it concerned him to see, that *Peace* was kept, that so no *Innocent Blood* might be shed.

Now were the *Prisons* every where filled with *Friends*, and others, in *City* and *Country*; and the *Posts* were so laid, for the searching of *Letters*, that none could pass unsearched: Yet we heard of several *Thousands* of our *Friends*, that were cast into *Prison* in several places throughout the *Nation*; and *Margaret Fell* carried an *Account* of them to the *King* and *Council*. The next Week we had an *Account* of several *Thousands* more, that were cast into *Prison*: and she went, and laid them also before the *King* and his *Council*. They wondered, how we could have such *Intelligence*, seeing they had given such *Strict*

1660. Charge for the intercepring of all Letters : But the Lord did so order it, that we had an Account, notwithstanding all their Steppings. For London. in the deep Sense I had of the grievous Sufferings, Friends underwent, and of their Innocency towards God and Man, I was moved to send the following Epistle to them, as a Word of Consolation, and to put them upon sending up their Sufferings.

My Dear Friends,

IN the *Immortal Seed* of God, which will plead its own *Innocency*, who be Inheritors of an Everlasting Kingdom, that is Incorruptible ; and of a World and Riches, that fade not away, *Peace* and *Mercy* be multiplied amongst you in all your *Sufferings*, who never feared them ; whose *Backs* were not unready, but your *Hair* and *Cheeks* prepared ; who never feared *Sufferings*, as knowing it is your *Portion* in the World, from the Foundation of which the *Lamb* was slain ; who reigns in his *Glory*, which he had with his *Father*, before the World began : who is your *Rock* in all *Floods* and *Waves*, upon which ye can stand safe, with a chearful Countenance, beholding the *Lord God* of the whole Earth on your side. So in the *Seed* of God, which was before the Unrighteous World, in which the *Sufferings* are, *live* and *feed*, wherein the *Bread of Life* is felt, and no cause of Complaint of *Hunger* or *Cold*. Friends, your *Sufferings* all, that are or have been of late in *Prison*, I would have you send up an *Account* of them, and how things are amongst you ; that it may be delivered to the *King* and his *Council* ; for things are pretty well here, after the *Storm*.

London, the 28th of the
Eleventh Month, 1660.

G. F.

Having lost our former *Declaration* in the Press, we made haste, and drew up another against *Plots* and *Fighting*, and got it Printed ; and sent some of them to the *King* and *Council* : others of them were sold up and down the Streets, and at the *Exchange*. Which *Declaration* was some Years after Re-printed, and is as followeth :

1660.

London.

A Declaration from the Harmless and Innocent People of God, called Quakers, against all Sedition, Plotters and Fighters in the World: For the removing of the Ground of Jealousie and Suspicion from both Magistrates and People in the Kingdom, concerning Wars and Fightings.

Presented unto the King, upon the 21th day of the 11th Month, 1660.

OUR Principle is, and our Practices have always been, to seek Peace, and ensue it, and to follow after Righteousness, and the Knowledge of God; seeking the Good and Welfare, and doing that which tends to the Peace of All. We know, that Wars and Fightings proceed from the Lusts of Men, as *Jam. 4. 1, 2, 3.* out of which Lusts the Lord hath redeemed us; and so out of the Occasion of War: the occasion of which War, and the War itself (wherein envious Men, who are lovers of themselves more than lovers of God, Lust, Kill, and desire to have Men's Lives or Estates) ariseth from the Lust. All Bloody Principles and Practices We (as to our own particular) do utterly deny; with all outward Wars and Strife, and Fightings with Outward Weapons, for any end, or under any pretence whatsoever: and this is our Testimony to the whole World.

And whereas it is Objected:

But although you now say, *That you cannot Fight, nor take up Arms at all; yet if the Spirit do move you, then you will change your Principle, and then you will sell your Coat, and buy a Sword, and Fight for the Kingdom of Christ.*

Ans. As for this, we say to you, that Christ said to Peter, *Put up thy Sword in his place; though he had said before, he that had no Sword, might sell his Coat and buy one, (to the fulfilling of the Law and Scripture) yet after, when he had bid him put it up, he said, He that taketh the Sword, shall perish with the Sword.* And further, Christ said to Pilate, *Thinkest thou, that I cannot now pray to my Father, and he shall presently give me more than twelve Legions of Angels?* And this might satisfy Peter, *Luke 22. 36.* after he had put up his Sword, when he said to him, *He that took it, should perish by it; which satisfieth us, Mat. 26. 51, 52, 53.* And in the Revelation it's said; *He that kills with the Sword, shall perish with the Sword; and here is the Faith and the Patience of the Saints.* And so Christ's Kingdom is not of this World, therefore do not his Servants Fight; as he told Pilate the Magistrate, who Crucified him: and did they not look upon Christ, as a Raiser of Sedition? and did not he say, *Forgive them?* But thus it is, that we are numbred amongst Transgressors,


1660. 'gressors, and numbred amongst *Fighters*, that the Scriptures might
 be fulfilled.

London. 'That *Spirit* of Christ, by which we are guided, is not changeable,
 'so as once to command us *from* a thing, as *Evil*, and again to move
 'unto it; and we do certainly know, and so testifie to the World, That
 'the *Spirit* of *Christ*, which leads us into all Truth, will never move
 'us to *Fight* and *War* against any Man with outward Weapons, nei-
 'ther for the *Kingdom* of *Christ*, nor for the *Kingdoms* of this *World*.

'*First*, Because the *Kingdom* of Christ God will exalt, according to
 'his Promise, and cause it to grow and flourish in Righteousness; *Not*
 'by *Might*, nor by *Power* (of outward *Sword*) but by my *Spirit*, saith the
 'Lord, Zech. 4. 6. So those that use any Weapon to *Fight* for Christ,
 'or for the establishing of his Kingdom or Government, both the *Spi-*
 '*rit*, *Principle* and *Practice* in that, we deny.

'*Secondly*, We do earnestly desire and wait, That (by the Word of
 'God's Power, and its effectual Operation in the Hearts of Men) the
 '*Kingdoms* of this *World* may become the *Kingdoms* of the Lord, and
 'of his *Christ*; that he might Rule and Reign in Men by his *Spirit*
 'and *Truth*: that thereby all People out of all different Judgments
 'and Professions, might be brought into *Love* and *Unity* with God,
 'and one with another; and that they might all come to witness the
 'Prophets Words, who said, *Nation shall not lift up Sword against*
 '*Nation, neither shall they learn War any more*, Isa. 2. 4. Mich. 4 3.

'So we, whom the Lord hath called into the Obedience of his Truth,
 'have denied Wars and Fightings, and cannot again any more learn it.
 'And this is a certain Testimony unto all the World, of the Truth of
 'our Hearts in this particular, that as God perswadeth every Man's
 'Heart to believe, so they may receive it. For we have not (as some
 'others) gone about cunningly with devised Fables; nor have we
 'ever denied in *Practice*, what we have professed in *Principle*; but in
 'Sincerity and Truth, and by the Word of God have we laboured to
 'be made manifest unto all Men, that both we and our ways might
 'be witnessed in the Hearts of all People. And whereas all manner
 'of *Evil* hath been falsely spoken of us, we hereby speak forth the
 'plain Truth of our Hearts, to take away the occasion of that Of-
 'fence: that so we being *Innocent*, may not suffer for other Men's Of-
 'fences, nor be made a Prey upon by the Wills of Men for that, of which
 'we were never Guilty; but in the Uprightness of our Hearts we
 'may, under the Power ordained of God for the Punishment of Evil-
 'doers, and for the Praise of them that do well, live a peaceable and
 'godly Life, in all Godliness and Honesty. For although we have al-
 'ways suffered, and do now more abundantly suffer; yet we know,
 'that it's for Righteousness sake: For our rejoycing is this, the Testimo-
 'ny of our Consciences, that in Simplicity and godly Sincerity, not with
 'fleshy Wisdom, but by the Grace of God we have had our Conversation
 'in the World, 2 Cor. 1. 12. Which for us is a Witness, for the con-
 'vincing of our Enemies. For this we can say to all the World, we
 'have wronged no Man's Persons or Possessions; we have used no Force
 'nor Violence against any Man; we have been found in no Plots, nor
 'guilty of Sedition; when we have been wronged, we have not sought
 'to revenge our selves; we have not made resistance against Autho-
 rity:

' rity : but wherein we could not obey for Conscience-sake, we have 1660.
 ' *suffered* even the most of any People in the Nation. We have been 
 ' counted as Sheep for the *Slaughter, Persecuted and Despised, Beaten,*
 ' *Stoned, Wounded, Stocked, Whipped, Imprisoned, Haled out* of Syna-
 ' gogues, cast into *Dungeons and Noisom Vaults*, where many have
 ' *died in Bonds*, shut up from our *Friends*, denied needful Sustenance
 ' for many days together ; with other the like Cruelties. And the
 ' Cause of all these our Sufferings is not for any *Evil*, but for things re-
 ' lating to the Worship of our God, and in obedience to his Requirings
 ' of us ; *For which Cause we shall freely give up our Bodies a Sacrifice,*
 ' *rather than disobey the Lord* : For we know, as the Lord hath kept
 ' us *Innocent*, so he will plead our Cause, when there is none in the
 ' Earth to plead it. So we, in Obedience unto his Truth, do not love
 ' our *Lives* unto *Death*, that we may do his *Will*, and wrong no Man
 ' in our Generation ; but seek the Good and Peace of all Men. And
 ' he that hath commanded us, *That we shall not Swear at all*, Matth.
 ' 5. 34. hath also commanded us, *That we shall not Kill*, Matth. 5. So
 ' that we can neither *Kill* Men, nor *Swear* for, nor against them. And
 ' this is both our *Principle* and *Practice*, and hath been from the Be-
 ' ginning ; so that if we suffer, as *suspected to take up Arms*, or make
 ' *War* against any, it is without any Ground from us : For it neither
 ' is, nor ever was in our Hearts, since we owned the *Truth* of God ;
 ' neither shall we ever do it : because it is contrary to the *Spirit* of
 ' *Christ*, his *Doctrine*, and the *Practices* of his *Apostles* ; even contra-
 ' ry to him, for whom we *suffer* all things, and endure all things.

' And whereas Men come against us with *Clubs, Staves, Drawn*
 ' *Swords, Pistols cock't*, and do *beat, cut and abuse* us ; yet we never
 ' resisted them, but to them our *Hair, Backs and Cheeks* have been
 ' ready : But it is not an *Honour* to Manhood or Nobility, to run up-
 ' on harmless People, who lift not up an Hand against them, with *Arms*
 ' and *Weapons*.

' Therefore consider these things, ye Men of Understanding : For
 ' *Plotters, Raisers of Insurrections, Tumultuous Ones, and Fighters,*
 ' running with *Swords, Clubs, Staves and Pistols* one against another ;
 ' we say, these are of the World, and have their Foundation from this
 ' Unrighteous World ; from the Foundation of which, the *Lamb* hath
 ' been slain : which *Lamb* hath redeemed us from this unrighteous
 ' World, and we are not of it ; but are *Heirs* of a *World*, in which
 ' there is no End ; and of a *Kingdom*, where no corruptible thing en-
 ' ters. And our *Weapons* are *Spiritual*, and not *Carnal*, yet *Mighty*
 ' *through God, to the pulling down of the Strong Holds of Sin and Satan,*
 ' who is Author of *Wars, Fighting, Murder, and Plots* ; and our
 ' *Swords* are broken into *Plowshares*, and *Spears* into *Pruning-hooks* ;
 ' as Prophesied of in *Micah 4*. Therefore we cannot learn *War* any
 ' more, neither rise up against Nation or Kingdom with *outward Wea-*
 ' *pons*, tho' you have numbred us amongst the Transgressors and Plot-
 ' ters : the Lord knows our *Innocency* herein, and will plead our Cause
 ' with all Men and People upon Earth, at the day of their Judg-
 ' ment, when all Men shall have a Reward according to their
 ' Works.

1660. ' Therefore in love we warn you for your Souls good, *not to wrong*
 ~~~~~ *the Innocent*, nor the Babes of Christ, which he hath in his Hand,  
 London. ' which he tenders as the Apple of his Eye ; neither seek to destroy the  
 ' Heritage of God, neither turn your Swords *backward*, upon such as  
 ' the Law was not made for, *i. e.* the *Righteous* ; but for the Sinners  
 ' and Transgressors, to keep them down. For those are not the Peace-  
 ' makers, neither the Lovers of Enemies ; neither can they overcome  
 ' Evil with Good, who wrong them that be *Friends* to *You* and *All*  
 ' *Men*, and wish Your Good, and the good of all People on the Earth.  
 ' If you oppress us, as they did the Children of *Israel* in *Egypt* ; and  
 ' if you oppress us, as they did, when *Christ* was Born, and as they  
 ' did the Christians in the Primitive Times ; we can say, *The Lord*  
 ' *forgive you* : and leave the Lord to deal with you, and not revenge  
 ' our selves. And if you say, as the *Council* said to *Peter* and *John*, *You*  
 ' *must speak no more in that Name* ; and if you serve us, as they served  
 ' the *Three Children* (spoken of in *Daniel* ; God is the same, as ever he  
 ' was, that lives for Ever and Ever, who hath the *Innocent* in his *Arms*.  
 ' Oh *Friends* ! Offend not the *Lord* and his *Little Ones*, neither af-  
 ' flict his *People* ; but consider, and be moderate. And do not run  
 ' hastily into things ; but mind, and consider *Mercy*, *Justice* and  
 ' *Judgment* : that is the way for you to prosper, and get the Favour  
 ' of the Lord. Our *Meetings* were stopped and broken up in the days  
 ' of *Oliver*, in pretence of *Plotting* against him ; and in the days of  
 ' the *Committee of Safety* we were looked upon, as *Plotters*, to bring  
 ' in *KING CHARLES* : and now our *Peaceable Meetings* are  
 ' termed *Seditious*. Oh that Men should lose their Reason, and go  
 ' contrary to their own Conscience ; knowing, that we have *suffered*  
 ' all things, and have been accounted *Plotters* all along, though we  
 ' have declared against them both by *Word* of Mouth, and *Printing*,  
 ' and are clear from any such thing ! Though we have suffered all a-  
 ' long, because we would not take up Carnal *Weapons* to *fight* withal  
 ' against any ; and are thus made a Prey upon, because we are the In-  
 ' nocent Lambs of Christ, and cannot avenge our selves ! These things  
 ' are left upon your Hearts to consider : But we are out of all those  
 ' things, in the Patience of the Saints : and we know, that as Christ  
 ' said, *He that takes the Sword, shall perish with the Sword*, Mat, 26. 52.  
 ' Rev. 13. 10.

*This is given forth from the People called Quakers, to satisfy the  
 King and his Council, and all those, that have any Jealousie con-  
 cerning Us ; that all occasion of Suspicion may be taken away, and  
 our Innocency cleared.*

Given forth on the behalf of the whole Body of the Elect People  
 of God, who were called *Quakers*, in the Year 1660.

1660.  
London.

## P O S T S C R I P T.

*‘ Though we are numbr’d amongst Transgressors, and so have been  
 ‘ given up to all Rude, Merciless Men, by which our Meetings  
 ‘ are broken up, in which we Edified one another in our Holy Faith, and  
 ‘ pray’d together to the Lord, that lives for ever; yet he is our Pleader  
 ‘ for us in this Day. The Lord saith, They that feared his Name,  
 ‘ spake often together, (as in Malachy) which were as his Jewels:  
 ‘ And for this Cause, and no Evil-doing, are we cast into Holes, Dun-  
 ‘ geons, Houses of Correction, Prisons, (they sparing neither Old nor  
 ‘ Young, Men nor Women) and made a Prey on in the sight of all Nati-  
 ‘ ons, under pretence of being Seditious, &c. so that all rude People run  
 ‘ upon us to take Possession: For which we say, The Lord forgive them,  
 ‘ that have thus done to us; who doth, and will enable us to suffer;  
 ‘ and never shall we lift up hand against any Man, that doth thus use us:  
 ‘ But that the Lord may have mercy upon them, that they may consider,  
 ‘ what they have done. For how is it possible for them, to requite us for  
 ‘ the Wrong they have done to us? Who to all Nations have sound’d us  
 ‘ abroad as Seditious, or Plotters, who were never found Plotters against  
 ‘ any Power or Man upon the Earth, since we knew the Life and Power  
 ‘ of Jesus Christ manifested in us, who hath redeemed us from the World,  
 ‘ and all Works of Darkness, and Plotters that be in it; by which we  
 ‘ know our Election, before the World began. So we say, The Lord have  
 ‘ Mercy upon our Enemies, and forgive them, for that they have done  
 ‘ unto us.*

*‘ Oh! do as you would be done by; and do unto all Men, as you would  
 ‘ have them do unto you; for this is but the Law and the Prophets.*

*‘ And all Plots, Insurrections and Riotous Meetings we do deny,  
 ‘ knowing them to be of the Devil, the Murthrerer; which we in Christ  
 ‘ (who was before they were) Triumph over them. And all Wars and  
 ‘ Fightings with Carnal Weapons we do deny, who have the Sword of the  
 ‘ Spirit: and all that wrong us, we leave them to the Lord. And this  
 ‘ is to clear our Innocency from that Aspersiō cast upon us, That we are  
 ‘ Seditious or Plotters.*

*Added in the Reprinting:*

*Courteous Reader,*

*‘ This was our Testimony above Twenty Years ago; and since  
 ‘ then we have not been found Acting contrary to it, nor ever  
 ‘ shall: For the Truth, that is our Guide, is unchangeable. And this  
 ‘ is now Reprinted to the Men of this Age, many of whom were  
 ‘ then Children; and doth stand, as our certain Testimony against all  
 ‘ Plotting and Fighting with Carnal Weapons: And if any by depart-  
 ‘ ing from the Truth, should do so, this is our Testimony in the Truth  
 ‘ against them, and will stand over them, and the Truth will be clear  
 ‘ of them.*

1660.


  
 London.

This *Declaration* did somewhat clear the *Dark Air*, that was over the *City and Country*. And soon after the *King* gave forth a *Proclamation*, That no *Soldiers* should go to search any *House*, but with a *Constable*. But the *Jails* were still full, many *Thousands* of *Friends* being in *Prison* in the *Nation*: Which *Mischief* was occasioned by that wicked *Rising* of those *Fifth-Monarchy-Men*. But when those of them, that were taken, came to be executed, they did us that *Right*, to clear us openly, from having any hand in, or knowledge of their *Plot*. And after that the *King*, being continually *Importuned* thereunto, Issued forth a *Declaration*, That *Friends* should be set at liberty, without paying *Fees*. But great *Labour* and *Travel*, *Care* and *Pains* was taken in it, before this was obtained; for *Thomas Moor* and *Margaret Fell* went often to the *King* about it.

Much *Blood* was shed this *Year*; many of them, that had been the *Old King's Judges*, being *hanged*, *drawn* and *quartered*. And amongst them, that so suffered, *Col. Flacker* was one; he who sent me *Prisoner* from *Leicester* to *London* in *Oliver's* time: of which an *Account* is given before. A *sad Day* it was, and a *Repaying* of *Blood* with *Blood*. For in the time of *O. Cromwel*, when several *Men* were put to *Death* by him, being *hanged*, *drawn* and *quartered* for pretended *Treasons*; I felt from the *Lord God*, that their *Blood* would not be put up, but would be *required*: And I said as much then to several. And now, upon the *King's Return*, when several of them that had been against the *King*, were put to *Death*, as the others, that were for the *King*, had been before by *Oliver*: This was *sad Work*, destroying of *People* contrary to the *Nature* of *Christians*, who have the *Nature* of *Lambs* and *Sheep*. But there was a *Secret Hand* in bringing this *Day* upon that *Hypocritical Generation* of *Professors*; who being got into *Power*, grew *Proud*, *Haughty* and *Cruel* beyond others, and *persecuted* the *People* of *God* without pity. Therefore when *Friends* were under *cruel Persecutions* and *Sufferings* in the *Common-wealth's* time, I was moved of the *Lord* to write unto *Friends*, to draw up their *Sufferings*, and lay them before the *Justices* at their *Sessions*. And if they would not do them *Justice*, then to lay it before the *Judges* at the *Affize*: And if they would not do them *Justice*, then to lay it before the *Parliament*, and before the *Protector* and his *Council*; that they might all see, what was done under their *Government*: And if they would not do *Justice*, then to lay it before the *Lord*; who would hear the *Cries* of the *Oppressed*, and of the *Widows* and *Fatherless*, that they had made so. For that which we *suffered* for, and which our *Goods* were *spoiled* for, it was for our *Obedience* to the *Lord* in his *Power* and in his *Spirit*, who was able to help and to succour; and we had no *Helper* in the *Earth*, but him. And he did hear the *Cries* of his *People*, and did bring an overflowing *Scourge* over the *Heads* of all our *Persecutors*; which brought a *Quaking*, and a *Dread*, and a *Fear* amongst and on them all: So that they, who had nick-named us (who are the *Children of Light*) and in scorn called us *Quakers*, the *Lord* made them *Quake*; and many of them would have been glad to have hid themselves amongst us: and some of them, through the *Distress* that came upon them, did at length come to *Confess* to the *Truth*. Oh! the daily  
*Reproaches*

*Reproaches, Revilings and Beatings* we underwent amongst them, even 1660. in the *High-ways*, because we could not put off our *Hats* to them; and for saying *Thou* and *Thee* to them! Oh! the *Havock* and *Spoil* the *Priests* made of our *Goods*, because we could not put into their *Mouths*, and give them *Tithes*! Besides casting into *Prisons*; and besides the great *Fines* laid upon us, because we could not *Swear*! But for all these things did the *Lord God* plead with them. Yet some of them were so hardened in their *Wickedness*, that, when they were turned out of their *Places* and *Offices*, they said; *If they had Power, they would do the same again.* And when this *Day of overturning* was come upon them, they said; *It was all long of us.* Wherefore I was moved to write to them, and to ask them, 'Did we ever resist them, 'when they took away our *Ploughs* and *Plough-Gears*, our *Carts* and ' *Horses*, our *Corn* and *Cattel*, our *Kettles* and *Platters* from us, and ' *whipt* us, and set us in the *Stocks*, and cast us into *Prison*; and all 'this only for serving and worshipping *God* in *Spirit* and *Truth*, and 'because we could not Conform to their *Religions*, *Manners*, *Customs* 'and *Fashions*? Did we ever resist them? Did we not give them our ' *Backs* to beat, and our *Cheeks* to pull off the *Hair*, and our *Faces* 'to spit on? Had not their *Priests*, that prompted them on to 'such Work, plucked *them* with *themselves* into the *Ditch*? Why then 'would they say, *It was all long of us*? when it was long of them- 'selves, and their *Priests*, their *blind Prophets*, that followed their own ' *Spirits*, and could fore-see nothing of these times and things, that were 'come upon them, which we had long forewarned them of; as *Jeremias* and *Christ* had forewarned *Jerusalem*. And they thought to 'have wearied us out, and *undone* us; but they *undid* themselves: 'Whereas we could praise *God*, notwithstanding all their *plundering* of 'us, that we had a *Kettle*, and a *Platter*, and an *Horse*, and *Plow* still.

Many ways were these *Professors* warned, both by *Word*, by *Writing* and by *Signs*; but they would believe none, till it was too late. *William Symphon* was moved of the *Lord* to go at several times for *Three Tears*, *Naked* and *Bare-foot* before them, as a *Sign* unto them, in *Markets*, *Courts*, *Towns*, *Cities*, to *Priests*'s *Houses*, and to *Great Men's Houses*, telling them; *So should they be all stripped Naked*, as he was *stripped Naked*! And sometimes he was moved to put on *Hair-Sack-cloth*, and to *besmear* his *Face*, and to tell them; *So would the Lord God besmear all their Religion*, as he was *besmeared*! Great *Sufferings* did that *poor Man* undergo, sore *Whippings* with *Horse-whips* and *Coach-whips* on his bare *Body*, grievous *Stonings* and *Imprisonments* in three years time, before the *King* came in, that they might have taken *Warning*, but they would not; but rewarded his *Love* with *cruel Usage*. Only the *Major* of *Cambridge* did nobly to him; for he put his *Gown* about him, and took him into his *House*.

Another *Friend*, one *Robert Huntington*, was moved of the *Lord* to go into *Carlisle-Steeple-house* with a *White Sheet* about him, amongst the great *Presbyterians* and *Independents* there, to shew them, that the *Surplice* was coming up again: and he put an *Halter* about his *Neck*, to shew them, That an *Halter* was coming upon them: which was fulfilled upon some of our *Persecutors* not long after.



1660. Another, whose Name was *Richard Sale*, living near *West-Chester*, and being *Constable* of the place, where he lived, had a *Friend* sent to him with a *Pass*, (whom those wicked *Professors* had taken up for a *Vagabond*, because he travelled up and down in the *Work* of the *Ministry*) and this *Constable* being convinced by the *Friend*, that was thus brought to him, gave him his *Pass* and *Liberty*; and was afterwards himself cast into *Prison*. After this, on a *Lecture-day*, this *Richard Sale* was moved to go to the *Steeple-house* in the time of their *Worship*, and to carry those persecuting *Priests* and *People* a *Lanthorn* and *Candle*, as a *Figure* of their *Darkness*: But they cruelly abused him, and like dark *Professors*, as they were, they put him into their *Prison*, called *Little-Ease*; and so squeezed his *Body* therein, that not long after he *Died*. Many *Warnings* of many sorts were *Friends* moved in the *Power* of the *Lord* to give unto that *Generation*; which they not only rejected, but abused *Friends*, calling us *Giddy-headed Quakers*: But *God* brought his *Judgments* upon those *Persecuting Priests* and *Magistrates*. For when the *King* came in, most of them were turned out of their *Places* and *Benefices*; and the *Spoilers* were *Spoiled*: And then we could ask them, Who were the *Giddy-heads* now? Then many did confess, we had been *True Prophets* to the *Nation*; and said, *Had* we cried against *some Priests* only, they should have liked us then; but we crying against *All*, that made them dislike us: But now they did see, that those *Priests*, which then were looked upon to be the *best*, were as *bad* as the *Rest*. For indeed, some of those, that were counted the *most-Eminent Priests*, were the bitterest and greatest *Stirrers* up of the *Magistrates* to *Persecution*: And it was a *Judgment* upon them, to be denied the *Free Liberty* of their *Consciences*, when the *King* came in; because when they were uppermost, they would not have had *Liberty* of *Conscience* been granted unto *others*. For there was one *Hewes* of *Plymouth*, a *Priest* of great *Note* in *Oliver's* Days, who, when some *Liberty* was granted, pray'd, *That God would put it into the Hearts of the Chief Magistrates of the Nation, to remove this cursed Toleration*: And others of them prayed against it, by the name of *Intolerable Toleration*. But a while after, when the *King* was come in, and *Priest Hewes* turned out of his great *Benefice*, for not *Conforming* to the *Common-Prayer*; a *Friend* of *Plymouth* meeting with him, asked him, *Whether he would account Toleration Accursed now?* And *Whether he would not now be glad of a Toleration?* To which the *Priest* returned no *Answer*, save by the shaking of his *Head*. But as stiff as this sort of Men were then against *Toleration*, it is well known, that many of them petitioned the *King* for *Toleration*, and for *Meeting-Places*; and paid for *Licences* too. But to return to the present Time, the latter end of the Year 1660. and beginning of 1661.

Although those *Friends*, that had been *Imprisoned* upon the *Rising* of those *Monarchy-Men*, were set at *Liberty*; yet *Meetings* were much disturbed, and great *Sufferings* *Friends* went under: For besides what was done by *Officers* and *Souldiers*, many wild *Fellows* and rude *People* often came in. There came one time, when I was at *Pell-Mell*, an *Embassador* with a *Company* of *Irish-Men* with rude *Fellows*: The *Meeting* was done before they came, and I was gone  
up

up into a Chamber, where I heard one of them say, he would kill <sup>1660.</sup> *all the Quakers*. So I went down to him, and was moved in the <sup>London.</sup> *Power of the Lord* to speak to him: and I told him, *The Law said, An Eye for an Eye, and a Tooth for a Tooth: but thou threatens to kill all the Quakers, though they have done thee no hurt.* But said I, here is Gospel for thee: *Here's my Hair, and here's my Cheek, and here's my Shoulder,* turning it to him. This came so over him, that he and his *Companions* stood as Men amazed, and said; If that was our *Principle*, and it we were as we said, they never saw the like in their *Lives*. I told them, What I was in *Words*, I was the same in *Life*. Then the *Embassador* came in (for he had stood without; for he said, that *Irish Colonel* was such a *desperate Man*, that he durst not come in with him, for fear, he should have done us some *Mischief*;) but *Truth* came over him, and he carried himself lovingly towards us; and so did the *Embassador* also: for the *Lord's Power* was over them all.

At *Mile-End Friends* were kept out of their *Meeting-Place* by *Souldiers*; but *Friends* stood Nobly in the *Truth*, and were Valiant for the *Lord's Name*: and at last the *Truth* gave them Dominion.

About this time we had Account, that *John Love*, a *Friend*, that was moved to go and bear *Testimony* against the *Idolatri* of the *Papists*, was dead in *Prison* at *Rome*; and it was suspected, he was privately put to Death in *Prison*. *John Perrot* was also *Prisoner* there; and being released, came over again: But after his Arrival here, he with *Charles Baily*, and some others, turned aside from the *Unity of Friends* and *Truth*. Whereupon I was moved to give forth a *Paper*, declaring, how the *Lord* would *blast them all*, both him and his *Followers* (if they did not *Repent* and *Return*) and that they should *wither*, like the *Grass* on the *House-top*: and so many of them did; but others of them *returned* and *repented*.

Also before this time we received Account from *New-England*, 'That the *Government* there had made a *Law* to *Banish the Quakers* 'out of their Colonies, upon pain of *Death*, in case they returned; and 'that several of our *Friends*, having been so *banished*, and returning, 'were thereupon taken, and actually *Hanged*: and that divers more 'were in *Prison*, in danger of the like *Sentence* to be executed upon 'them. When those were put to *Death*, I was in *Prison* at *Lancaster*, and had a perfect Sense of their *Sufferings*, as though it had been my self; and as though the *Halter* had been put about my own *Neck*; though we had not at that time heard of it. But as soon as we heard of it, *Edward Burrough* went to the *King*, and told him; *There was a Vein of Innocent Blood opened in his Dominions, which, if it were not stopt, would over-run all.* To which the *King* replied, *But I will stop that Vein.* *Edward Burrough* said; Then do it speedily; for we know not, how many may soon be put to *Death*. The *King* answered, *As speedily, as ye will.* Call (said he to some present) the *Secretary*, and I will do it presently. So the *Secretary* being called, a *Mandamus* was forthwith granted. A Day or two after, *Ed. Burrough* going again to the *King*, to desire, the matter might be expedited; the *King* said, He had no Occasion at present to send a *Ship* thither: but if we would send one, we might do it, as soon as we would. *Ed. Burrough* then asked the *King*, If it would please him,

1660. to grant his *Deputation* to one called a *Quaker*, to carry the *Mandamus* to *New-England*, (which is hereafter inserted.) He said, *Tes, to whom ye will.* Whereupon *E. B.* named one *Samuel Shattock* (as I remember' who being an Inhabitant of *New-England*, was banished by their *Law*, to be *hanged*, if he came again : and to him the *Deputation* was granted. Then we sent for one *Ralph Goldsmith*, an honest *Friend*, who was *Master* of a good *Ship*; and with him we agreed for *Three Hundred Pounds*, (Goods, or no Goods) to *Sail* in *Ten Days*. He forthwith prepared to set *Sail*; and with a prosperous *Gale*, in about *Six Weeks* time, arrived before the *Town* of *Boston* in *New-England*, upon a *First-Day* Morning, called *Sunday*. With him went many *Passengers*, both of *New and Old England*, that were *Friends*, whom the *Lord* did move to go to bear their *Testimony* against those *Bloody Persecutors*, who had exceeded all the *World* in that *Age*, in their *Bloody Persecutions*. The *Townsmen* at *Boston*, seeing a *Ship* come into the *Bay* with *English Colours*, soon came on *Board*, and asked for the *Captain* : *Ralph Goldsmith* told them, He was the *Commander*. They asked him, if he had any *Letters* ? He said, *Tes*. They asked, If he would deliver them ? He said, *No, not to day*. So they went a-shore, and reported, There was a *Ship* full of *Quakers*, and that *Samuel Shattock* was among them ; who they knew, was by their *Law* to be put to *Death*, for coming again after *Banishment* : but they knew not his *Errand*, nor his *Authority*. So all being kept close that day, and none of the *Ships-Company* suffered to go on *Shore* ; next morning *Samuel Shattock*, the *King's Deputy*, and *Ralph Goldsmith*, the *Commander* of the *Vessel*, went on *Shore* ; and sending back to the *Ship* the Men that landed them, they two went through the *Town* to the *Governour's*, *John Endicott's*, Door, and knock't. He sent out a *Man*, to know their *Business* : They sent him Word, their *Business* was from the *King of England*, and they would deliver their *Message* to none, but the *Governour* himself. Thereupon they were admitted to go in, and the *Governour* came to them ; and having received the *Deputation* and the *Mandamus*, he laid off his *Hat*, and look'd upon them : then going out, he bid the *Friends* follow him. So he went to the *Deputy-Governour* ; and after a short *Consultation*, came out to the *Friends*, and said, *We shall obey his Majesty's Commands*. After this the *Master* gave liberty to the *Passengers* to come on *Shore* ; and presently the *Noise* of the business flew about the *Town* : and the *Friends* of the *Town*, and the *Passengers* of the *Ship* met together, to offer up their *Praises* and *Thanksgivings* to *God*, who had so wonderfully delivered them from the *Teeth* of the *Devourer*. While they were thus met, in came a *poor Friend*, who being *Sentenc'd* by their *bloody Law* to *Die*, had lain some time in *Irons*, expecting *Execution*. This added to their *Joy*, and caused them to lift up their *Hearts* in *High Praises* to *God*, who is worthy for ever to have the *Praise*, the *Glory* and the *Honour* ; for he only is able to deliver, and to save, and to support all, that sincerely put their *Trust* in him. Here follows a *Copy* of the said *Mandamus*.

1661.  
  
London.

## CHARLES R.

**T**Ruffy and Well Beloved, We Greet you Well. *Having been Informed, that several of Our Subjects amongst you, called Quakers, have been and are Imprisoned by you, whereof some have been Executed, and others (as hath been represented unto Us) are in Danger to undergo the like ; We have thought fit to signifie our Pleasure in that behalf for the future : And do hereby require, That if there be any of those People called Quakers amongst you, now already Condemned to suffer Death, or other Corporal Punishment ; or that are Imprisoned, and obnoxious to the like Condemnation, you are to forbear to proceed any further therein ; but that you forthwith send the said Persons (whether Condemned or Imprisoned ) over into this our Kingdom of England, together with the respective Crimes or Offences laid to their Charge : to the end such Course may be taken with them here, as shall be agreeable to our Laws, and their Demerits. And for so doing, these our Letters shall be your sufficient Warrant and Discharge. Given at Our Court at Whitehall, the 9th day of September, 1661. in the Thirteenth Tear of Our Reign.*

*Subscribed: To Our Trusty and Well Beloved John Endicot, Esq. and to all and every other the Governour or Governours of our Plantations of New-England, and of all the Colonies thereunto belonging, that now are, or hereafter shall be ; and to all and every the Ministers and Officers of our Plantations and Colonies whatsoever, within the Continent of New-England.*

*By His Majesty's Command.*

WILLIAM MORRIS.

Some time after this, several of *New-England's Magistrates* came over hither, and one of their *Priests* ; and we had several *Discourses* with them, at several times, concerning their *Murdering our Friends*, the *Servants* of the *Lord* : but they were ashamed to stand to their *Bloody Actions*. At one of those *Meetings* I asked *Simon Broadstreet*, (who was one of the *New England-Magistrates*) *Whether* he had not an hand in *putting to Death* those *Four Servants of God*, whom they *hanged* for being *Quakers* only, as they had nick-named them ? And he confessed, *he had*. I then asked him, and the rest of his *Associates*, that were present ; *Whether* they would acknowledge themselves to be *Subjects* to the *Laws of England* ? And if they did, By what *Law* they had put our *Friends* to *Death* ? They said ; They were *Subjects* to the *Laws of England* ; and they had *put our Friends to Death by the same Law, as the Jesuits were put to Death here in England*. I asked them then ; *Whether* they did believe, that those *Friends* of ours, whom they had *put to Death*, were *Jesuits*, or *Jesuitically* affected ? And the said, *Nay*. Then, said I, Ye have *murdered* them, if ye have put

1661. put them to Death by the Law. that *Jesuits* are put to Death here in  
 ~~~~~ London. England; and yet confess, they were no *Jesuits*. By this it plainly  
 appears, ye have put them to Death in your own Wills, without
 any Law. Then *Simon Broadstreet*, finding himself and his Company
 ensnared by their own Words, said; Did we come to Catch them?
 I told them, they had *Catched themselves*, and they might justly be
questioned for their Lives; and if the Father of *William Robinson* (who
 was one of them, that was put to Death) were in Town, it was pro-
 bable, he would question them, and bring their *Lives* into Jeopardy.
 Hereupon they began to excuse themselves, saying; *There was no Per-*
secution now amongst them. But next morning, we had Letters from
New-England, giving us Account, that our Friends were persecuted
 there afresh. Thereupon we went to them again, and showed them
 our Letters; which put them both to *Silence* and to *Shame*: and in
 great Fear they seemed to be, lest some should call them to Account,
 and prosecute them for their *Lives*; especially *Simon Broadstreet*:
 for he had at first, before so many Witnesses, confess'd, *He had a*
hand in putting our Friends to death; that he could not get off
 from it; though he afterwards through Fear *shuffled*, and would
 have unsaid it again. But after this, he and the rest of them soon
 left the City, and got back to *New-England* again. I went also to
Governour Winthrop, and discoursed with him about these matters:
 but he assured me, he had no hand in putting our Friends to Death, or
 in any way persecuting of them, but was one of them that protested
 against it. Now these *stingy Persecutors* of *New-England* were a
 People, that fled out of *Old England* thither, from the Persecution of
 the Bishops here: But when they had got Power into their hands, they
 so far exceeded the Bishops in Severity and Cruelty, that whereas
 the Bishops had made them pay Twelve Pence a Sunday (so called) for
 not coming to their Worship here, they imposed a Fine of Five Shillings
 a Day upon such, as should not conform to their Will-Worship there;
 and spoiled the Goods of Friends, that could not pay it. Besides, ma-
 ny they Imprisoned, divers they Whipt, and that most Cruelly; of
 some they Cut off Ears, and some they Hanged: as the Books of
Friends Sufferings in *New-England* largely shew; particularly, A Book
 written by Geo. Bishop of Bristol, Entituled, *New-England judged*.
 (In Two Parts.) Some of the old Royalists were earnest with Friends
 to have prosecuted them; but we told them, we left them to the
 Lord, to whom Vengeance belonged, and he would Repay it. And
 the Judgments of God have since fallen heavy on them: For the *Indi-*
ans have been raised up against them, and have Cut off many of
 them.

About this time I lost a very good Book, being taken in the Printer's
 Hands: It was a useful, teaching Book, containing the Signification
 and Explanation of Names, Parables, Types and Figures in the Scrip-
 tures. They who took it, were so affected with it, that they were
 loth to have destroyed it; but thinking to have made a great Ad-
 vantage of it, they would have let us have had it again, if we would
 have given them a great Sum of Money for it: which we were not free
 to do.

And some time before this, while I was Prisoner in Lancaster-1661.
Castle, the *Book* called the *Battledoor* came forth, which was written
 to shew, that in all Languages *Thou* and *Thee* is the proper and usual London:
Form of Speech to a *Single Person*; and *You* to more than one. This
 was set forth in *Examples* or *Instances* taken out of the *Scriptures*,
 and out of *Books of Teaching*, in about *Thirty Languages*. *John Stubbs*
 and *Benjamin Furly* took great Pains in the Compiling of it, which I
 put them upon; and some things I added to it. When it was finished,
 some of them were presented to the *King* and his *Council*, to the *Bi-*
shops of *Canterbury* and *London*, and to the *Two Universities* one
 a piece; and many bought of them. The *King* said, It was the *pro-*
per Language of all Nations: And the *Bishop of Canterbury* being ask-
 ed what he thought of it, was so at a *stand*, that he could not tell
what to say to it. For it did to *Inform* and *Convince* People, that few
 afterward were so *Rugged* towards us, for saying *Thou* and *Thee* to a
 single Person, which before they were exceeding *fierce* against us for.
 For this *Thou* and *Thee* was a sore Cut to *proud Flesh*, and them that
 sought *Self-honour*; who though they would say it to *God* and *Christ*,
 would not endure to have it said to themselves. So that we were of-
 ten *Beaten* and *Abused*, and sometimes in *danger* of our *Lives*, for
 using those Words to some *proud Men*; who would say *What, you ill-*
bred Clown, do you Thou me! as though there lay *Breeding* in saying
You to one; which was contrary to all their *Grammars* and *Teaching-*
Books, by which they had taught and instructed their *Youth*.

Now the *Bishops* and *Priests* being busie and eager, to settle and set
 up their *Form of Worship*, and *Compel* all to come to it; I was moved
 to give forth the following *Paper*, to open unto People the *Nature*
 of the *True Worship*, which *Christ* set up, and which *God* accepts;
 Thus:

‘ *Christ’s Worship* is free in the *Spirit* to all Men; and such as
 ‘ *Worship* in the *Spirit* and in the *Truth*, are they, that *God*
 ‘ seeks to *Worship* him: for he is the *God of Truth*, and is a *Spirit*, and
 ‘ the *God of the Spirits of all Flesh*. And he hath given to all the Na-
 ‘ tions of Men and Women *Breath* and *Life*, to live, and move, and
 ‘ have their Being in him; and hath put into them an *Immortal Soul*.
 ‘ So all the Nations of Men and Women are to be *Temples* for him to
 ‘ dwell in; and they that defile his *Temple*, them will he *destroy*.
 ‘ Now as the outward *Jews*, while they had their outward *Temple* at
 ‘ outward *Jerusalem*, were to go up thither to *Worship* (which *Tem-*
 ‘ *ple* *God* hath long since thrown down, and destroyed that *Jerusalem*,
 ‘ the *Vision of Peace*; and cast off the *Jews* and their *Worship*: and
 ‘ in the room thereof hath set up his *Gospel Worship* in the *Spirit* and
 ‘ in the *Truth*;) so now all are to *Worship* in the *Spirit* and in the
 ‘ *Truth*. And this is a *free Worship*: for where the *Spirit of the Lord*
 ‘ is, and ruleth, there is *Liberty*; and the *Fruits of the Spirit* are
 ‘ *seen*, and will manifest themselves: and the *Spirit* is not to be li-
 ‘ mited, but to be lived and walked in; that the *Fruits of it* may
 ‘ appear. The *Tares* are such, as hang upon the *Wheat* to weigh it
 ‘ down; and thereby to draw it down to the *Earth*: yet the *Tares* and
 ‘ the *Wheat* must grow together, till the *Harvest*; lest they, that
 H h h ‘ take

1661. *take upon them to pluck up the Tares, should pluck up the Wheat with the Tares. The Tares are such, as Worship not God in the Spirit and in the Truth; but do grieve the Spirit, and vex it, and quench it in themselves, and walk not in the Truth: yet will scrawl and hang about the Wheat, the true Worshipers in the Spirit and in the Truth. Christ's Church was never established by Blood, nor held up by Priests; neither was the Foundation of it laid by Carnal, Weaponed Men, nor is it preserved by such. But when Men went from the Spirit and Truth, then they took up Carnal Weapons to maintain their outward Forms; and yet cannot preserve them with their Carnal Weapons: For one plucketh down another's Form with his outward Weapons. And this Work and Doing hath been among the Christians in Name, since they lost the Spirit, and Spiritual Weapons, and the true Worship, which Christ set up, that is in the Spirit and in the Truth; which Spirit and Truth they that Worship in, are over all the Tares. All that would be plucking up the Tares, are forbidden by Christ, who hath all Power in Heaven and Earth given to him: for the Tares and the Wheat must grow together till the Harvest; as Christ hath commanded. The Stone, that smote the Image, became a great Mountain, and filled the whole Earth: Now, if the Stone do fill the whole Earth, all Nations must be Temples for the Stone. And all that say, they do travel for the Seed, and yet bring forth nothing but a Birth of Strife, and Contention, and Confusion; their Fruit shews their Travel to be wrong: for by the Fruit the End of every one's Work is seen of what sort it is.*

G. F.

About this time many *Papists* and *Jesuits* began to fawn upon *Friends*, and talk'd up and down, where they came, that of all the Sects the *Quakers* were the *best* and *most self-denying People*: And said, *It was great pity, that they did not return to the Holy Mother Church*. Thus they made a *Buzz* among the *People*, and said; *They would willingly discourse with Friends*. But *Friends* were loth to meddle with them, because they were *Jesuits*; looking upon it to be both *dangerous* and *scandalous*. But when I understood it, I said to *Friends*; *Let us discourse with them, be they what they will*. So a time being appointed at Gerrard Roberts his House, there came two of them, like *Courtiers*. When we were come together, they asked our *Names*; which we told them: But we did not ask their *Names*: for we understood, they were called *Papists*: and they knew, we were called *Quakers*. I asked them the same *Question*, that I had formerly asked a *Jesuit*, namely; *Whether the Church of Rome was not degenerated from the Church in the Primitive Times, from the Spirit, and Power, and Practice, that they were in in the Apostles times?* He to whom I put this *Question*, being subtle, said, *He would not Answer it*. I ask'd him, *Why?* But he would shew no Reason. His *Companion* said, he would answer me: and he said, *They were not degenerated from the Church in the Primitive times*. I asked the other, *Whether he was of the same Mind?* And he said, *Yes*. Then I told them, that for the better understanding one another, and that there might be no Mistake, I would repeat

repeat my *Question* over again after this manner; *Whether the Church of Rome now was in the same Purity, Practice, Power and Spirit, that the Church in the Apostle's time was in?* When they saw, we would be exact with them; they flew off, and denied that, saying: *It was Presumption in any to say, they had the same Power and Spirit, which the Apostles had.* But I told them: It was *Presumption* in them, to meddle with the *Words of Christ* and his *Apostles*, and make People believe, they succeeded the *Apostles*, and yet be forced to Confess, *They were not in the same Power and Spirit, that the Apostles were in:* This, said I, is a *Spirit of Presumption*, and rebuked by the *Apostles Spirit*. Then I shewed them, how different their *Fruits* and *Practices* were from the *Fruits* and *Practices* of the *Apostles*. Then got up one of them, and said; *Ye are a Company of Dreamers.* Nay, said I, ye are the *filthy Dreamers*, who *dream*, ye are the *Apostles Successors*; and yet Confess, *Ye have not the same Power and Spirit, which the Apostles were in.* And are not they *Defilers of the Flesh*, who say, *It is Presumption for any to say, they have the same Power and Spirit, which the Apostles had?* Now, said I, if ye have not the same *Power and Spirit, which the Apostles had*; then it is manifest, that ye are led by another *Power and Spirit*, than the *Apostles* and *Church* in the *Primitive* times were led by. Then I began to tell them, how that *Evil Spirit*, which they were led by, had led them to *Pray by Beads*, and to *Images*; and to set up *Nunneries*, and *Frieries*, and *Monasteries*, and to put People to *Death for Religion*: and this Practice of theirs I shewed them, was below the *Law*, and far short of the *Gospel*, in which is *Liberty*. They were soon weary of this *Discourse*, and went their way; and gave a Charge (as we heard) to the *Papists*, That *they should not dispute with us, nor read any of our Books*: So we were rid of them. But we had Reasonings with all the other Sects, as *Presbyterians*, *Independents*, *Seekers*, *Baptists*, *Episcopal-men*, *Socinians*, *Brownists*, *Lutherans*, *Calvinists*, *Arminians*, *Fifth-Monarchy-Men*, *Familists*, *Muggletonians* and *Ranters*; none of which would Affirm, they had the same *Power and Spirit*, that the *Apostles* had, and were in: So in that *Power and Spirit* the Lord gave us *Dominion* over them all.

As for the *Fifth-Monarchy-Men*, I was moved to give forth a *Paper* to them, to manifest their *Error* to them: For they looked for *Christ's Personal Coming* in an outward *Form and Manner*; and they fixed the time of it to the Year 1666; at which time some of them did prepare themselves, when it *Thundered and Rained*, thinking *Christ* was then come to set up his Kingdom: and then they imagined, they were to *kill the Whore without them*. But I told them, the *Whore* was alive in them, and was not burnt with God's Fire, nor judged in them with the same *Power and Spirit*, the *Apostles* were in. And their looking for *Christ's Coming* outwardly, to set up his Kingdom, was like the *Pharisees* *Lo here*, and *Lo there*. But *Christ* was come, and had set up his Kingdom above Sixteen Hundred Years ago (according to *Nebuchadnezzar's Dream*, and *Daniel's Prophecy*) and he had dash'd to pieces the *Four Monarchies*, the great *Image*, with its Head of *Gold*, *Breast* and *Arms* of *Silver*, *Belly* and *Thighs* of *Brass*, *Legs* of *Iron*, and *Feet* part of *Iron*, part of *Clay*: and they were all blown away

1661. with God's Wind, as the *Chaff* in the *Summer-threshing-Floor*. And when *Christ* was on Earth, he said, his *Kingdom* was not of this World: If it had been, his Servants would have fought; but it was not, therefore his Servants did not fight. And therefore all the *Fifth-Monarchy-Men*, that be *Fighters* with Carnal Weapons, are none of *Christ's Servants*, but the *Beast's* and the *Whore's*. *Christ* said, *All Power in Heaven and in Earth is given to me*: So then, his *Kingdom* was set up above *Sixteen Hundred Years* ago, and he *Reigns*. And we see *Jesus Reign*, said the *Apostle*, and he shall *Reign*, till all things be put under his Feet; though all things are not yet put under his Feet, nor subdued.

This year several *Friends* were moved to go beyond the *Seas*, to publish *Truth* in *Forreign Countries*. *John Stubbs*, and *Henry Fell*, and *Richard Costrop* were moved to go towards *China*, and *Prestor John's Country*; but no *Masters of Ships* would carry them. With much ado they got a *Warrant* from the *King*; but the *East-India-Company* found ways to avoid it, and the *Masters* of their *Ships* would not carry them. Then they went into *Holland*, hoping to have got *Passage* there; but no *Passage* could they get there neither. Then *John Stubbs* and *Henry Fell* took *Shipping* to go to *Alexandria* in *Egypt*, intending to go by the *Carravans* from thence. Mean while *Daniel Baker* being to go to *Smirna*, he drew *Richard Costrop*, contrary to his own *Freedom*, to go along with him. And in the *passage* *Richard* falling sick, *D. Baker* left him sick in the *Ship*; where he died: But that *hard-hearted Man* afterwards lost his own *Condition*.

John Stubbs and *Henry Fell* got to *Alexandria* in *Egypt*; but they had not been long there, before the *English Consul* banished them from thence: Yet before they came away, they dispersed many *Books* and *Papers* there, for the opening the *Principles* and *Way* of *Truth* to the *Turks* and *Grecians*. They gave the *Book* called, *The Popes Strength broken*, to an *Old Frier*, for him to give or send to the *Pope*: which *Book*, when the *Frier* had perused, he clapped his *Hand* upon his *Breast*, and confess'd, *What was written therein, was Truth*: but, said he, if I should confess to it openly, they would burn me. So *John Stubbs* and *Henry Fell* not being suffered to go farther, returned to *England*; and came to *London* again. And *John* had a *Vision*, that the *English* and *Dutch*, who had joined together not to carry them, would fall out one with the other: And so it came to pass.

Having now stay'd in *London* some time, I felt drawings to visit *Friends* in *Effex*. So I went down to *Colchester*, where I had very large *Meetings*: and from thence to *Cogshall*; not far from which there was a *Priest Convinced*, and I had a *Meeting* at his *House*. And so travelling a little up and down in those *Parts*, and visiting *Friends* in their *Meetings* there aways, I returned pretty quickly to *London*, where I found great *Service* for the *Lord*: For a large *Door* was opened, and many flocked in to our *Meetings*, and the *Lord's Truth* spread mightily this Year. Yet *Friends* had great *Travels*, and sore *Labours*; the rude People having been so heightened by the *Monarchy-Men's Rising* a little before. But the *Lord's Power* was over all, and in it *Friends* had *Dominion*: though we had not only those *Sufferings without*, but *Sufferings within* also by *John Perrot* and his *Company*; who giving heed

heed to a *Spirit of Delusion*, sought to introduce and set up among 1661. *Friends* that evil and uncomely Practice of *keeping on the Hat in time* of publick Prayers. Now *Friends* had spoken to him, and divers of his *Followers* about it; and I had written to them concerning it; but He and some others rather strengthened themselves against *Friends* therein. Wherefore feeling the *Judgment of Truth* rise against it, I gave forth the following *Lines*, as a *Warning to all*, that were concerned therein. London.

‘ **W**hoever is tainted with this *Spirit of John Perrot*, it will perith. Mark theirs and his *End*, that are turned into those outward things and *Janglings* about them, and that which is not savoury; all which is for perpetual *Judgment*, and is to be swept and cleaned out of the *Camp of God's Elect*. This is to that *Spirit*, that is gone into *Jangling* about that, which is below, (the *Rotten Principle of the old Ranters*) and gone from the *Invisible Power of God*, in which is the *Everlasting Fellowship*: and so many are become like the *Corn on the House-top*, and like the *untimely Figs*; and now clamour and speak against them, that be in the *Power of God*. O consider, the *Light and Power of God* goes over you all, and leaves you in the *fretting Nature*, out of the *Unity*, which is in the *Everlasting Light, Life and Power of God*. Consider this, before the *Day* be gone from you; and take heed, that your *Memorial* be not rooted out from among the *Righteous*.

G. F.

Among the *Exercises and Troubles*, that *Friends* had from without, one was concerning *Friends Marriages*, which sometimes were called in question. And in this Year there happened to be a *Cause Tried* at the *Affize at Nottingham* concerning a *Friend's Marriage*: The *Case* was thus. Some Years before, *Two Friends* were joined together in *Marriage* amongst *Friends*, and lived together as *Man and Wife* about *two Years*. Then the *Man* died, leaving his *Wife* with *Child*; and leaving an *Estate* in *Lands of Copy-hold*. When the *Woman* was delivered, the *Jury* presented the *Child Heir* to its *Father's Lands*; and accordingly the *Child* was admitted: Afterwards another *Friend* married the *Widow*. And after that a *Man*, that was *Near of Kin* to her former *Husband*, brought his *Action* against the *Friend*, that had last married her; endeavouring to dispossess them, and deprive the *Child* of the *Inheritance*, and to possess himself thereof, as next *Heir* to the *Woman's* first *Husband*. And to effect this, he endeavoured to prove the *Child* *Illegitimate*, alledging; *The Marriage was not according to Law*. In opening the *Cause*, the *Plaintiff's Counsel* did use unseemly Words concerning *Friends*, saying; *That they went together like Brute Beasts*: with other ill Expressions. After the *Counsels* on both sides had pleaded, the *Judge* (*viz Judge Archer*) took the matter in hand, and opened it to the *Jury*, telling them; *That there was a Marriage in Paradise, when Adam took Eve, and Eve took Adam; and that it was the Consent of the Parties that made a Marriage. And for the Quakers*, (he said) *he did not know their Opinions; but he did not believe, they*

1661. *they went together, as Brute Beasts, as had been said of them; but as Christians: and therefore he did believe, the Marriage was lawful, and the Child lawful Heir.* And the better to satisfy the Jury, he brought them a Case to this purpose. *A Man, that was weak of Body, and kept his Bed, had a desire in that Condition to Marry; and did declare before Witnesses, that he did take such a Woman to be his Wife; and the Woman declared, that she took that Man to be her Husband. This Marriage was afterwards called in Question; and (as the Judge said), all the Bishops did at that time conclude it to be a Lawful Marriage.* Hereupon the Jury gave in their Verdict for the Friend's Child, and against the Man, that would have deprived it of its Inheritance.

About this time the Oaths of *Allegiance* and *Supremacy* were tendered unto *Friends*, as a Snare, because it was known, we could not Swear; and thereupon many were *Imprisoned*, and divers *Premunured*. Upon that occasion *Friends* published in Print the *Grounds and Reasons, why they refused to swear*: Besides which I was moved to give forth these few *Lines* following, to be given to the *Magistrates*:


‘THE World saith, *Kiss the Book*: But the Book saith, *Kiss the Son, lest he be angry*. And the Son saith, *Swear not at all*; but keep to *Yea and Nay* in all your Communications: for whatsoever is more than this, cometh of *Evil*. Again, the World saith, *Lay your hand on the Book*; but the Book saith, *Handle the Word*: And the Word saith, *Handle not the Traditions, nor the Inventions, nor the Rudiments of the World*. And God saith, *This is my beloved Son, hear him*; who is the *Life*, and the *Truth*, and the *Light*, and the *Way to God*.

G. F.

1662. Now there being very many *Friends* in *Prison* in the Nation, *Richard Hubbertorn* and I drew up a *Paper* concerning them; and got it delivered to the *King*, that he might understand, how we were dealt with by his *Officers*. It was directed thus:

For the KING.

‘Friend, who art the *Chief Ruler* of these *Dominions*, here is a *List* of some of the *Sufferings* of the People of God, in scorn called *Quakers*, that have suffered under the *Changeable Powers* before thee, by whom there have been *Imprisoned*, and under whom there have suffered for good Conscience-sake, and for bearing *Testimony* to the *Truth* as it is in *Jesus, Three Thousand, One Hundred, Seventy Three Persons*: And there lie yet in *Prison* in the Name of the *Commonwealth, Seventy Three Persons*, that we know of. And there have died in *Prison* in the time of the *Commonwealth*, and of *Oliver and Richard the Protectors*, through cruel and hard *Imprisonments*, upon *Nasty Straw*, and in *Dungeons, Thirty Two Persons*. There have been also *Imprisoned* in thy Name, since thy Arrival, by such as thought to ingratiate themselves thereby to thee, *Three Thousand, Sixty and Eight*

* *Eight Persons.* Besides this, our *Meetings* are daily *broken up* by 1661.
 * *Men with Clubs and Arms,* (though we *Meet peaceably*, according 
 * to the *Practice* of God's People in the *Primitive times*) and our London.
 * *Friends* are thrown into *Waters*; and *trod upon*, till the very *Blood*
 * gusheth out of them: the number of which *Abuses* can hardly be
 * uttered. Now this we would have of Thee, to set them at *Liberty*,
 * that lie in *Prison* in the Names of the *Common-wealth*, and of the *two*
 * *Protectors*, and them that lie in *Thy own Name*, for speaking the
 * *Truth*, and for good Conscience sake; who have not lifted up an
 * Hand against thee, nor any Man: and that the *Meetings* of our
 * *Friends*, who meet peaceably together in the Fear of God, to Wor-
 * ship him, may not be *broken up* by rude People with their *Clubs*,
 * and *Swords*, and *Staves*. One of the greatest things, that we have
 * *suffered* for formerly, was, because we could not *Swear* to the *Pro-*
 * *tectors*, and all the changeable Governments; and now we are *Im-*
 * *prisoned*, because we cannot take the *Oath of Allegiance*. Now, if
 * *Tea* be not *Tea*, and *Nay*, *Nay* to thee, and to all Men upon the
 * Earth, let us *suffer* as much for *breaking* of that, as others do for
 * *breaking* an *Oath*. We have *suffered* these many years, both in *Lives*
 * and *Estates* under these Changeable Governments, because we cannot
 * *Swear*; but obey Christ's Doctrine, who commands, *We should not*
 * *swear at all*: (*Matth. 5. Jam. 5.*) and this we Seal with our *Lives*
 * and *Estates*, with our *Tea* and *Nay*, according to the Doctrine of
 * Christ. Harken to these things, and so consider them in the *Wisdom*
 * of God, that by it such *Actions* may be *stopped*, *Thou* that hast the
 * *Government*, and may'st do it. We desire, that all that are in *Pri-*
 * *son*, may be set at *Liberty*; and that for the time to come they
 * may not be *Imprisoned* for Conscience, and for the *Truth's* sake: And
 * if thou question the *Innocency* of their *Sufferings*, let them and
 * their *Accusers* be brought up before thee; and we shall produce a
 * more particular and full *Account* of their *Sufferings*, if required.

G. F. & R. H.

I mentioned before, how that in the Year 1650. I was kept *Pri-*
soner Six Months in the *House of Correction* at *Darby*, and that the
Keeper of the *Prison*, being a *Cruel Man*, and one that had dealt very
 wickedly by me, was smitten in himself, the *Plagues* and *Terrors* of
 the *Lord* falling upon him because thereof; this *Man* being afterwards
Convinced of Truth, wrote me the following *Letter*.

Dear Friend:

HAVING such a Convenient Messenger, I could do no less, than give
 thee an Account of my present Condition; remembering, that to the
 first Awakening of me to a Sense of Life, and of the Inward Principle,
 God was pleased to make use of thee as an Instrument: So that some-
 times I am taken with Admiration, that it should come by such a means,
 as it did, that is to say; That Providence should order thee to be my
 Prisoner, to give me my first, real sight of the Truth: It makes me ma-
 ny times to think of the Jailer's Conversion by the Apostles. O happy
 George

1662. George Fox ! *that first breathed that Breath of Life within the Walls of my Habitation ! Notwithstanding my outward Losses are since that time* *such, that I am become nothing in the World ; yet I hope, I shall find, that all these light Afflictions, which are but for a moment will work for me a far more exceeding and eternal Weight of Glory. They have taken all from me : and now instead of keeping a Prison, I am rather waiting, when I shall become a Prisoner my self. Pray for me, that my Faith fail not ; but that I may hold out to the Death, that I may receive a Crown of Life. I earnestly desire to hear from thee, and of thy Condition, which would very much rejoice me. Not having else at present, but my kind Love unto thee, and all Christian Friends with thee ; in haste, I rest,*

Thine in Christ Jesus,

Derby, the 22th of the
4th Month, 1662.

Thomas Sharman.

There were Two of our Friends in Prison in the Inquisition at Malta ; they were both Women : The name of the one was Katharine Evans, and of the other Sarah Chevers. I was told, that One, called the Lord D'Aubeny, could procure their Liberty ; wherefore I went to him : And having informed him concerning their Imprisonment, desired him to write to the Magistrates there for their Release. He readily promised me, he would ; and said, *If I would come again within a Month, he would tell me of their Discharge.* I went again about that time ; and he said, he thought, his Letters had miscarried, because he had received no Answer. But he promised, he would write again ; and he did so : and thereupon they were both set at Liberty.

With this Great Man I had a great deal of Reasoning about Religion ; and he did confess, that *Christ hath enlightened every Man, that cometh into the World,* with his Spiritual Light ; and that he had tasted Death for every Man ; and that the Grace of God, which brings Salvation, hath appeared to all Men ; and that it would teach them, and bring their Salvation, if they did obey it. Then I asked him, What would They (the Papists) do with all their Relicks and Images, if they did own and believe in this Light, and receive the Grace to teach them, and bring their Salvation ? And he said, *Those things were but Policies, to keep People in Subjection.* Very free he was in Discourse ; and I never heard a Papist Confess so much as he did. Now though several about the Court began to grow Loving to Friends, yet the Persecution was very hot ; and several Friends died in Prison. Whereupon I gave forth a little Paper, concerning the Grounds and Rise of Persecution ; which was thus :

‘ ALL the Sufferings of the People of God in all Ages were, because
‘ they could not Join to the National Religions and Worships, which
‘ Men had made and set up ; and because they would not forsake God’s
‘ Religion, and his Worship, which he had set up. And ye may see through
‘ all Chronicles and Histories, how that the Priests joined with the Powers
‘ of the Nations : The Magistrates, and Soothsayers, and Fortune tellers,
‘ all

' all these joined against the *People of God*, and did imagin vain things 1662.
 ' against them in their *Counsels*. And when the *Jews* did *badly*, they
 ' turned against *Moses*; and when the *Jewish Kings* transgressed the London.
 ' *Law of God*, then they *persecuted* the *Prophets*: as may be seen in
 ' the *Prophets Writings*. And when *Christ* the *Substance* came, then
 ' the *Jews* *persecuted Christ* and his *Apostles*, and *Disciples*: And
 ' when the *Jews* had not Power enough of themselves to *persecute*
 ' answerable to their Wills; then they got the *Heathen-Gentiles* to help
 ' them against *Christ*, and against his *Apostles* and *Disciples*, who were
 ' in the Spirit and Power of *Christ*.

G. F.

Nowafter I had made some stay in *London*, and had cleared my
 self of those *Services*, that at that time lay upon me there, I went
 into the *Country*; having with me *Alexander Parker* and *John Stubbs*
 (who was lately come back from *Alexandria* in *Egypt*, as was men-
 tioned before.) We travelled down through the *Countries*, visiting
Friends Meetings, till we came to *Bristol*. When we were come thi- Bristol.
 ther, we understood, that the *Officers* were likely to come, and *break up*
the Meeting. Yet on the *First-Day* we went to the *Meeting* at *Broad- Broad- mead- Meeting.*
mead: And *Alexander Parker* standing up first to Declare, while he
 was speaking, the *Officers* came up, and took him away. After he
 was gone, I stood up in the *Eternal Power of God*, and declared the
Everlasting Truth of the *Lord God*; and the *Heavenly Power* came
 over all, and the *Meeting* was quiet the rest of the time, and brake
 up peaceably. I tarried, till the *First-Day* following; visiting *Friends*,
 and being visited by *Friends*. On the *First-Day* in the Morning se-
 veral *Friends* came to me to *Edward Pyot's House*, (where I lay the
 Night before) and used great Endeavours to perswade me, not to go to
 the *Meeting* that day; for the *Magistrates* (they said) had *threatned*
to take me, and had raised the Trained Bands. I wilst them to go
 their way to the *Meeting*; not telling them, what I intended to do:
 but I told *Ed. Pyot*, I intended to go to the *Meeting*; and he sent his
 Son with me, to shew me the Way from his House by the *Fields*.
 As I went, I met divers *Friends*, who were coming to me to prevent
 my going; and did what they could, to stop me: *What*, said one,
Wilt thou go into the Mouth of the Beast! Wilt thou go into the Mouth
of the Dragon, said another! But I put them by, and went on. When
 I came into the *Meeting*, *Margaret Thomas* was speaking; and when
 she had done, I stood up. Now I saw a *Concern* and *Fear* upon
Friends for me; but the *Power of the Lord*, in which I declared, soon
 struck the *Fear* out of them: and *Life* sprang, and an *Heavenly, Glori-*
ous Meeting we had. After I had Cleared my self, of what was upon me
 from the *Lord* to the *Meeting*, I was moved to *Pray*: and after I
 had *prayed*, and was slept down; I was moved to stand up again,
 and tell *Friends*, *Now they might see, there was a God in Israel, that*
could deliver. A very large, full *Meeting* this was, and very hot:
 but *Truth* was over all, and the *Life* was up, which carried through
 all; and the *Meeting* broke up in *Peace*. For the *Officers* and *Souldiers*
 had been breaking up another *Meeting*, which had taken up their time;

1662. so that our *Meeting* was ended, before they came. But I understood afterwards, they were in a great Rage, that they had *missed* me; for they were heard to say one to another before, *I'll warrant, we shall have him*: but the *Lord* prevented them. I went from the *Meeting* to *Joan Hily's*, where many *Friends* came to see me; rejoicing and blessing God for our Deliverance. In the *Evening* I had a fine fresh *Meeting* among *Friends*, at a *Friend's* House over the *Water*, where *Friends* were much refreshed in the *Lord*. After this I stay'd most part of that Week in *Bristol*, and at *Edward Pyott's*. *Edward* was brought so low and weak with an *Ague*, that when I came first thither, he was lookt upon as a *Dying Man*: but it pleased the *Lord* to raise him up again; so that, before I went away, his *Ague* left him, and he was finely well.

Broad-
mead-
Meeting.

Bristol.

Now having been *two First-Days* together at the *Meeting* at *Broad-mead*, and feeling my Spirit clear of *Bristol*; I went next *First-Day* to a *Meeting* in the *Country* not far from *Bristol*. And after the *Meeting* was over, some *Friends*, that came from *Bristol*, told me, that the *Souldiers* that day had beset the *Meeting-House* round at *Bristol*; and then went up, saying, *They would be sure to have me now*: But when they came up, and found me not there, they were in a great *Rage*; and kept the *Friends* in the *Meeting-house* most part of the day, before they would let them go home; and queried of them, *Which way I was gone, and how they might send after me*: For the *Major*, they said, *would fain have spoken with me*. But I had a *Vision* of a great *Mastiff Dog*, that would have bitten me: but I put one hand above his *Jaws*, and the other hand below, and tore his *Jaws* to pieces. So the *Lord* by his *Power* tore their *Power* to pieces, and made way for me to escape them. Then passed I through the *Countries*, visiting *Friends* in *Wiltshire* and *Barkshire*, till I came to *London*; and had great *Meetings* amongst *Friends*, as I went: and the *Lord's* *Power* was over all; and a blessed time it was for the spreading of his glorious *Truth*. It was indeed the *Immediate Hand* and *Power* of the *Lord*, that did preserve me out of their hands at *Bristol*, and over the Heads of all our *Persecutors*; and the *Lord* alone is worthy of all the *Glory*, who did uphold and preserve for his *Name* and *Truth's* sake.

Wiltshire.
Barkshire.
London.

At *London* I staid not long this time; but was drawn in my Spirit to visit *Friends* *Northward*, as far as *Leicestershire*; *John Stubbs* being with me. So we travelled down through the *Countries*, having *Meetings* amongst *Friends*, as we went; and at *Skegby* we had a great *Meeting*. Thence passing on, we came to a place called *Barnet-Hills*, where lived then one *Captain Brown*, a *Baptist*, whose *Wife* was *Convinced* of *Truth*. This *Captain Brown*, after the *Act* for *breaking up* *Meetings* came forth, being afraid, lest his *Wife* should go to *Meetings*, and be cast into *Prison*, lest his *House* at *Barrow*, and took a place on these *Hills*, saying; *His Wife should not go to Prison*. And this being a *free Place*, many, both *Priests* and others, got thither, as well as he. But he, who would neither stand to *Truth* himself, nor suffer his *Wife*; was in this place, where he thought to be *safe*, found out by the *Lord*: whose hand fell heavy upon him for his *Unfaithfulness*; so that he was sorely *plagued*, and grievously *judged* in himself for *flying*, and drawing his *Wife* into that *private place*. We went to see his *Wife*;

Leicester-
shire
Notting-
hamshire.
Skegby.
Barnet-
hills.

Wife; and being come into the House, I asked him, How he did? 1662. How do I? said he, *The Plagues and Vengeance of God are upon me, a Runagate, a Cain as I am: God may look for a Witness for me, and such as me; for if all were no faithfuller, than I, God would have no Witness left in the Earth.* In this Condition he lived there on Bread and Water; and thought, it was too good for him. At length he got home again with his Wife, to his own House at Barrow; where afterwards he came to be Convinced of God's Eternal Truth, and died in it. A little before his Death he said; *Though he had not born a Testimony for Truth in his Life, he would bear a Testimony in his Death, and would be buried in his Orchard:* and was so. He was an Example to all the Flying Baptists in the time of Persecution; who could not bear Persecution themselves, and yet persecuted us, when they had Power.

From Barnet-Hills we came to Swanington in Leicestershire, where Wil. Smith, and some other Friends came to me; but they passed away towards Nighr, leaving me at a Friend's House in Swanington. At Night, as I was sitting in the Hall, speaking to a Widow-Woman and her Daughter, there came one called Lord Beaumont, with a Company of Soldiers, who *slapping their Swords on the Door, rusht into the House with their Swords and Pistols in their hands, crying, Put out the Candles; and make fast the Doors.* Then they seized upon the Friends in the House, and asked; *If there were no more about the House?* The Friends told them, there was one Man more in the Hall. Now there being some Friends, that came out of Darbyshire, one of them was named Thomas Fauks; and this Lord Beaumont (so called) after he had asked all their Names, bid his Man, set down that Man's Name Thomas Fox: but the Friend said, Nay; his Name was not Fox, but Fauks. In the mean time some of the Souldiers came, and fetcht me out of the Hall, and brought me to him; and he asked me my Name: I told him, my Name was George Fox, and that I was well known by that Name. Ay, said he, *you are known all the World over:* I said, I was known for no Hurt, but for Good. Then he put his Hands into my Pockets to search them, and pluck'd out my Comb-Case: and afterwards commanded one of his Officers to search further, for Letters, as he pretended. I told him, I was no Letter-Carrier: and askt him, Why would he come amongst a Peaceable People with Swords and Pistols, without a Constable; which was contrary to the King's Proclamation, and to the late Act? For he could not say, there was a Meeting; I being only talking with a poor Widow-Woman and her Daughter. By reasoning thus with him, he came somewhat down: yet sending for the Constables, he gave them Charge of us that Night; and to bring us before him next Morning. Accordingly the Constables set a Watch of the Town's People upon us that Night; and had us up next Morning to his House, about a Mile from Swanington. When we came before him, he told us, *We Met contrary to the Act:* Whereupon I desired him to shew us the Act. Why, says he, *you have it in your Pocket.* I told him, he did not find us in a Meeting. Then he asked us, *Whether we would take the Oaths of Allegiance and Supremacy?* I told him, I never took any Oath in all my Life, nor Engagement, nor the Covenant: Yet still he would force the Oath upon us. Then I desired

1662. desired him to shew us the *Oath*, that we might see, whether we were the *Persons* the *Oath* was to be tendred to ; and whether it was not for the *Discovery* of *Popish Recusants*. At length he brought forth a little *Book* ; but we called for the *Statute-Book*. He would not shew us that ; but caused a *Mittimus* to be made, which mentioned, *That we were to have had a Meeting* : And with this *Mittimus* he delivered us to the *Constables* to Convey us to *Leicester-Jail*. But when the *Constables* had brought us back to *Swanington*, it being *Harvest-time*, it was hard to get any body to go with us ; for the People were loth to go with their *Neighbours* to *Prison*, especially in such a busie time. They would have given us our *Mittimus*, to have carried it our selves to the *Jail* ; for it had been usual for *Constables*, to give *Friends* their own *Mittimus*, (for they durst trust *Friends*;) and they have gone themselves with their *Mittimus* to the *Jailer*. But we told them, though our *Friends* had sometimes done so, yet we would not take this *Mittimus* ; but some of them should go with us to the *Jail*. At last they hired a *poor, labouring Man* to go with us ; who yet was loth to have gone, though *hired*. So we rid through the Country to *Leicester*, being *Five* of us in number ; some carried their *Bibles* open in their hands, declaring the *Truth* to the People, as we rode, in the *Fields* and through the *Towns*, and telling them ; We were the *Prisoners of the Lord Jesus Christ, going to suffer Bonds for his Name and Truth-sake* : and one *Woman's Friend* carried her *Wheel* on her *Lap*, to *spin* on in *Prison* : and the People were mightily affected. At *Leicester* we went to an *Inn* ; and the *Master of the House* seemed to be troubled, that we should go to *Prison* : and being himself in *Commission*, he sent for *Lawyers* in the *Town* to advise with ; and would have taken up the *Mittimus*, and kept us in his own House, and not have let us gone into the *Jail*. But I told *Friends*, it would be great *Charge* to lie at an *Inn*, and many *Friends* and People would be coming to *Visit* us ; and it might be hard for him to bear our having *Meetings* in his House : and besides, we had many *Friends* in the *Prison* already ; and we had rather be with them. So we let the *Man* know, that we were sensible of his *Kindness* : and to *Prison* we went ; the *Poor Man*, that brought us thither, delivering both the *Mittimus* and us to the *Jailer*. This *Jailer* had been a very wicked, cruel *Man* : and there being *Six* or *Seven Friends* in *Prison*, before we came, he had taken some occasion to quarrel with them, and had thrust them into the *Dungeon* amongst the *Follons* ; where was hardly room for them to lie down, they were so thronged. We stay'd all that day in the *Prison-Tard*, and desired the *Jailer* to let us have some *Straw* : He surlily answered, *You do not look like Men that would lie on Straw*. After a while *William Smith*, a *Friend*, came to me ; and he being acquainted in the House, I asked him, What *Rooms* there were in the House, and what *Rooms Friends* usually had been put into, before they were put into the *Dungeon* ? I asked him also, Whether the *Jailer* or his *Wife* was *Master* ? He said, The *Wife* was *Master* ; and that, though she was *Lame*, and sat mostly in her *Chair*, not being able to go but on *Crutches* ; yet she would beat her *Husband*, when he came within her reach, if he did not do as she would have him do. Now I considered, that probably many *Friends* might

might come to Visit us; and that, if we had a *Room* to our selves, it 1662.
 would be better for them to speak to me, and for me to speak to
 them, as there should be occasion. Wherefore I desired *William* <sup>Leicester-
Prison.</sup>
Smith to go speak with the *Woman*, and let her know, if she would
 let us have a *Room*, and let our *Friends* come up out of the *Dungeon*;
 and leave it to us and them, to give her what we would, it might
 be better for her. He went: and after some reasoning with her, she
 consented; and we were had into a *Room*. Then we were told, that
 the *Jailer* would not suffer us to fetch any *Drink* out of the *Town* into
 the *Prison*; but that what *Beer* we drank, we must take of him. I
 told them, I would remedy that, if they would: for we would get
 a *Pale* of *Water*, and a little *Wormwood* once a day; and that might
 serve us: So we should have none of his *Beer*; and the *Water* he
 could not deny us.

Before we came there, when those few *Friends*, that were *Prison-*
ers there, did *Meet* together on the *First-Days*, if any of them was
 moved to pray to the *Lord*, the *Jailer* would come up with his
 great *Quarter-staff* in his Hand, and his *Mastiff-Dog* at his Heels, and
 would pluck them down by the *Hair* of the *Head*, and strike them
 with his *Staff*: but when he struck *Friends*, the *Mastiff-Dog*, instead
 of falling upon *Friends*, would take the *Staff* out of his Hand. Now
 when the *First-Day* came, after we came in, I spake to one of my
Fellow-Prisoners, to carry down a *Stool*, and sit it in the *Yard*; and
 give notice to the *Debtors* and *Fellons*, that there would be a *Meeting*
 in the *Yard*; and they that would hear the *Word* of the *Lord* declar-
 ed, might come thither. So the *Debtors* and *Prisoners* went into the
Yard, and we went down, and had a very precious *Meeting*; the
Jailer not meddling. Thus every *First-Day* we had a *Meeting* there,
 as long as we stay'd in *Prison*: and several came in out of the *City*
 and *Country*, and many were *Convinced*; and some received the *Lord's*
Truth there, who stood faithful *Witnesses* for it ever since.

When the *Sessions* came, we were had up before the *Justices*; with <sup>Leicester-
Sessions.</sup>
 many more *Friends*, that were sent to *Prison*, whilst we were there,
 to the number of about *Twenty*. Being brought into the Court, the
Jailer put us into the Place, where the *Thieves* were put; and then
 some of the *Justices* began to tender the *Oaths* of *Allegiance* and *Sup-*
remacy to us. I told them: I never took any *Oath* in my *Life*;
 and they knew, we could not *Swear*, because *Christ* and his *Apostle*
 forbid it: and therefore they put it but as a *Snare* to us. But we told
 them, if they could prove, that after *Christ* and the *Apostle* had for-
 bid *Swearing*, they did ever command *Christians* to *Swear*, then we
 would take these *Oaths*; otherwise we were resolved, to obey *Christ's*
Command, and the *Apostle's* *Exhortation*. They said, *We must take*
the Oath, that we might manifest our Allegiance to the King. I told
 them, I had been formerly sent up a *Prisoner* by *Coh. Harker*, from that
 Town to *London*, under pretence, that I held *Meetings* to plot to bring
 in *King Charles*. I also desired them to read our *Mirrimons*, which
 set forth the Cause of our *Commitment* to be, that we were *To have*
a Meeting; and I said, he that was called *Lord Beaumont*, could not by
 that *Act* send us to *Jail*, unless we had been taken at a *Meeting*, and
 found to be such *Persons*, as the *Act* speaks of: therefore we desired,
 they

1662. they would read the *Mittimus*, and see, how wrongfully we were *Imprisoned*. They would not take notice of the *Mittimus*; but called a *Jury*, and indicted us for *Refusing to take the Oaths of Allegiance and Supremacy*. When the *Jury* was *Sworn and Instructed*, as they were going out, one, that had been an *Alderman* of the City, spake to them, and bid them *Have a good Conscience*: and one of the *Jury*, being a peevish Man, told the *Justices*, There was One affronted the *Jury*: Whereupon they called him up, and tendered him the *Oath* also; and he took it.

Leicester-
Sessions.

While we were standing in the *Place*, where the *Thieves* used to stand, there was a *Cut-Purse* had his Hand in several *Friends Pockets*; and *Friends* declared it to the *Justices*, and shewed them the *Man*: They called him up before them; and upon Examination he could not deny it: yet they set him at *Liberty*.

It was not long, before the *Jury Returned*, and brought us in *Guilty*: and then, after some Words, the *Justices Whispered* together, and bid the *Jailer* take us down to *Prison* again: But the *Lord's Power* was over them, and his Everlasting *Truth*, which we declared boldly amongst them. And there being a great *Concourse of People*, most of them followed us; so that the *Cryer*, and *Bayliffs* were fain to call the *People* back again to the *Court*: We declared the *Truth*, as we went down the *Streets* all along, till we came to the *Jail*, the *Streets* being full of *People*. When we were in our *Chamber* again, after some time the *Jailer* came to us, and desired all to go forth, that were not *Prisoners*. And when they were gone, he said, *Gentlemen, it is the Court's Pleasure, that ye should all be set at liberty, except those that are in for Tithes: and you know, there are Fees due to me; but I shall leave it to you, to give me what you will.*

Leicester-
Jail.

Thus were we all set at *Liberty* on a sudden. And being thus set at *Liberty*, the rest passed every one into their *Services*; only Leonard Fell (being come thither) stay'd with me, and we two went again to *Swanington*. I had a *Letter* from him they called the *Lord Hastings*; who hearing of my *Imprisonment*, had written from *London* to the *Justices* at the *Sessions*, to set me at *Liberty*. Now I had not delivered this *Letter* to the *Justices*; but whether they had any knowledge of his Mind from any other hand, which made them discharge us so suddenly, I know not. But this *Letter* I carried to him called the *Lord Beaumont*, who had sent us to *Prison*; and when he had broken it open, and read it, he seemed much troubled: but at last came a little lower; yet threatned us, if we had any more *Meetings* at *Swanington*, he would break them up, and send us to *Prison* again. But notwithstanding his *Threats*, we went to *Swanington*, and had a *Meeting* with *Friends* there: and he came not, nor sent not to break it up.

Swaning-
ton.

From *Swanington* we passed through the Country, and came to a Place called *Twy-Crofs*; where that *Great Man* formerly mentioned, whom the Lord God had raised up from his *Sickness* in the Year 1649, (and whose *Serving-man* came at me with a *Drawn Sword*, to have done me a *Mischief*) He and his *Wife* came to see me. From thence we travelled through *Warwickshire*, where we had brave *Meetings*; and

Twy-Crofs

Warwick-
shire.

and so into *Northamptonshire* and *Bedfordshire*, visiting *Friends*, till 1662. we came to *London*.

I stay'd not long at this time in *London*, but went into *Essex*, and so into the *East*, and to *Norfolk*; having great Meetings. At *Norwich*, when I came to *Capt. Lawneae's*, there was great Threatning of Disturbance; but the Meeting was quiet. Passing from thence to *Sutton*, and so into *Cambridgeshire*, there I heard of *Edward Burrough's* Decease. And being sensible, how great a Grief and Exercise it would be to *Friends* to part with him, I writ the following Lines to *Friends*, for the staying and settling of their Minds.

Friends,

'**B**E still and quiet in your own Conditions, and settled in the Seed of God, that doth not Change; that in that ye may feel Dear *E. B.* among you in the Seed, in which and by which he begat you 'to God, with whom he is: and that in the Seed ye may all see and feel him, in which is the Unity with him in the Life. And so Enjoy him in the Life, that doth not Change, which is Invisible.

G. F.

From thence I pass'd to *Little-Port*, and the *Isle of Ely*; where he, that had been the Major, with his Wife, and the Wife of the then present Major of *Cambridge* came to the Meeting. So travelling on into *Lincolnshire* and *Huntingtonshire*, I came to *Thomas Parnel's*, where the Major of *Huntington* came to see me, and was very loving. From thence passing on, I came into the *Fen-Country*, where we had large and quiet Meetings. While I was in that Country, there came so great a Flood, that it was dangerous to get out; yet we did get out, and went to *Lyn*, where we had a blessed Meeting. Next Morning I went to visit some Prisoners there; and then went back to the Inn, and took Horse: And as I was riding out of the Yard, the Officers (it seems) came to search the Inn for me. I knew nothing of it then; only I felt a great Burden come upon me, as I rid out of the Town, till I was got without their Gates: and when some Friends, that came after, overtook me, they told me, that the Officers had been searching for me in the Inn, as soon as I was gone out of the Yard. So, by the good Hand of the Lord, I escaped their Cruel Hands. After this we pass'd through the Countries, visiting Friends in their Meetings. And the Lord's Power carried us over the Persecuting Spirits, and through many Dangers; and his Truth spread and grew, and Friends were established therein: Praises and Glory to his Name for ever!

And so having pass'd through *Norfolk*, *Suffolk*, *Essex* and *Hertfordshire*, we came to *London* again; where I staid a while, visiting Friends in their Meetings, which were very large, and the Lord's Power was over all. After some time I left the City again, and travelled into *Kent*, having *Thomas Briggs* with me; and we went to *Ashford*, where we had a quiet and a very blessed Meeting: and on the First-Day we had a very good and peaceable Meeting at *Cranbrook*. Then we went to *Tenterden*, and had

1663. had a *Meeting* there, to which many *Friends* came from several parts; and many of the *World's People* came in, and were reached by *Truth*.
 Tenterden When the *Meeting* was done, I walked with *Thomas Briggs* into a *Close*, while our *Horses* were got ready; and turning my Head, I spied a *Captain* coming, and a great *Company* of *Souldiers* with *lighted Matches* and *Muskets*. Some of the *Souldiers* came to *Thomas* and me, and said; *We must go to their Captain*: and when they had brought us before him, he asked, *Where was George Fox*? *Which was he*? I said, *I am the Man*. Then he came to me, and was somewhat struck, and said; *I will secure you among the Souldiers*. So he called for the *Souldiers* to take me; and then he took *Thomas Briggs*, and the *Man* of the *House*, and many more: but the *Power* of the *Lord* was mightily over him and them all. Then he came to me again, and said; *I must go along with him to the Town*; and he carried himself pretty civilly, bidding the *Souldiers*, bring the rest after. As we walked, I asked him; *Why they did thus*? for I had not seen so much ado a great while: and I bid him be *Civil* to his *Neighbours*, who were peaceable. When we were come to the *Town*, they had us to an *Inn*, that was the *Jailer's House*; and after a while the *Major* of the *Town*, and this *Captain*, and the *Lieutenant*, who were *Justices*, came together, and Examined me; *Why I came thither to make a Disturbance*? I told them, I did not come to make a *Disturbance*; neither had I made any *Disturbance*, since I came. They said, *There was a Law, which was against the Quakers Meetings, made only against them*. I told them, I knew no such *Law*. Then they brought forth the *Act*, that was made against *Quakers* and others: I told them; That was against such, as were a *Terror to the King's Subjects*, and were *Enemies*, and held dangerous *Principles to the Government*; and therefore that was not against us: for we held *Truth*, and our *Principles* were not dangerous to the *Government*, and our *Meetings* were peaceable, as they knew, who knew their *Neighbours* were a peaceable *People*. They told me, *I was an Enemy to the King*: I told them, We loved all *People*, and were *Enemies* to none: and that I, for my own part, had been cast into *Darby-Dungeon* many years ago, about the time of *Worcester-Fight*, because I would not take up *Arms* against him; and that I was afterward brought up by *Col. Hacker* to *London*, as a *Plotter* to bring in *King Charles*; and was kept *Prisoner* at *London*, till I was set at liberty by *Oliver*. They asked me, *Whether I was Imprisoned in the time of the Insurrection*? I said, *Yes*, I had been *Imprisoned* then, and since that also; and had been set at Liberty by the *King's own Command*. So I opened the *Act* to them, and shewed them the *King's late Declaration*, and gave them the *Examples* of other *Justices*; and told them also, what the *House of Lords* had said of it. I spake also to them concerning their own *Conditions*; Exhorting them to live in the *Fear of God*, and to be tender towards their *Neighbours*, that feared God; and to mind *God's Wisdom*, by which all things were made and created, that they might come to receive it, and be ordered by it; and by it order all things to *God's Glory*. They demanded *Bond* of us for our *Appearance* at the *Sessions*; but we pleading our *Innocency*, refused to give *Bonds*. Then they would have had us *promise to come no more there*: But we kept clear of that also. When they saw, they could not bring

us to their *Terms*; they told us, *We should see, they were civil to us*: 1663. *for it was the Mayor's Pleasure, we should all be set at liberty.* I told them, Their *Civility* was *Noble*: and so we parted. Tenterden

Then leaving *Tenterden*, we went into *Suffex*, and came to *New-
Suffex.
wick*, where were some *Friends*, whom we visited; and from thence
passed on through the Country, visiting *Friends*, and having great
Meetings; and all quiet and free from Disturbance (except by some
Jangling Baptists) till we came into *Hampshire*: Where after we had *Hampshire.*
had a good *Meeting* at *Southampton*, we went to a place called *Pul-
Southam-
ner* in the *Parish* of *Ringwood*, where there was to be a *Monthly Meet-
Ringwood-
ing* next day, to which many *Friends* came from *Southampton*, *Pool*, *Parish.*
and other places; and the *Weather* being very *hot*, some of them *Pulner Mo.
Meeting.*
came pretty early in the Morning. I took a *Friend*, and walked out
with him into the *Orchard*, inquiring of him, how the *Affairs* of
Truth stood amongst them? (For many of them had been *Convinced*
by me, before I was *Prisoner* in *Cornwal*.) While we were discoursing,
another *Young-Man* came to us, and told us, the *Trained Bands* were
raising; and he heard, they would come, and break up the *Meeting*.
It was not yet *Meeting-time* by about *three hours*; and there being
other *Friends* walking in the *Orchard* also, the *Friend* that I was dis-
coursing with before, desired me to walk into a *Corn-Field* adjoining
to the *Orchard*; and so we did. After a while the *Young-Man*, that
spake of the *Trained Bands*, left us, and went away: and when he
was gone a pretty way, he stood, and waved his *Hat*. Whereupon I
spake to the other *Young-Man*, that was with me, to go see, what he ailed?
and he went, but came not to me again: for the *Souldiers*, it seems,
were come, and were in the *Orchard*. And as I kept walking, I could
see the *Souldiers*; and some of them (as I heard afterwards) did see
me, but had no mind to meddle. So the *Souldiers* coming so long
before the *Meeting-time*, they did not Tarry; but took, what *Friends*
they found at the *House*, and some that they met in the *Lane* coming,
and had them away. After they were gone, and it grew towards the
Eleventh Hour, *Friends* began to come in apace; and a large and
glorious *Meeting* we had: for the Everlasting *Seed* of *God* was set
over all, and the People were settled in the *New-Covenant* of *Life*, up-
on the Foundation *Christ Jesus*. Toward the latter part of the *Meet-
ing* there came a *Man* in gay *Apparel*, and looked into the *Meeting*,
while I was declaring; and went away again presently. This *Man*
came with an evil *Intent*: for he went forthwith to *Ringwood*, and
told the *Magistrates*; *They had taken two or three Men at Pulner, and
bad left George Fox there preaching to two or three hundred People.*
Upon this the *Magistrates* sent the *Officers* and *Souldiers* again: but
the *Meeting* being near ended, when that *Man* lookt in; and he ha-
ving about a *Mile* and *an half* to go with his *Information* to *Ringwood*,
to fetch the *Souldiers*, and they as much to come back, after they had
received their *Orders*; before they could come, our *Meeting* was
over: ending about the *third hour* peaceably and orderly. After the
Meeting I spake to the *Friends* of the *House*, where this *Meeting* was;
(the *Woman* of the *House* lying then *dead* in the *House*) and then some
Friends had me to another *Friend's* *House* at a little distance from the
Meeting-place: where, after we had refresh'd our selves, I took

1663. Horse, having about *Twenty Miles* to ride that *Afternoon*, to one
 ----- Frye's House in *Wiltshire*, where a *Meeting* was appointed to be
 Wiltshire at next day.
 Frye's.

After we were gone, the *Officers* and *Souldiers* came in a great *Heat*; and when they found, they were come too late, and had missed their *Prey*, they were much *Enraged*: and the *Officers* were offended with the *Souldiers*, that they had not seized my *Horse* in the *Stable*, the first time they came. But the *Lord* by his good *Providence* did deliver me, and prevented them of their *Mischievous Design*. For the *Officers* were envious Men, and had an evil Mind against *Friends*: but the *Lord* brought his *Judgments* upon them; so that it was taken notice of by their *Neighbours*. For 'whereas before they were *Wealthy Men*; after this their *Estates* wasted away: and *John Line*, who was 'the *Constable*, (and who was not only very forward in putting on the ' *Souldiers* to take *Friends*; but also carried those that were taken, to ' *Prison*, and took a *False Oath* against them at the *Affize*, upon which ' they were *Fined*, and continued *Prisoners*) he was a *sad Spectacle* to ' behold. For his *Flesh rotting* away, while he lived, he died in a very miserable Condition, withing, he had never medled with the ' *Quakers*; and confessing, that he never prospered, since he had an ' hand in *persecuting* them: and that he thought, the *Hand* of the ' *Lord* was against him for it.

Example.

At ----- Frye's in *Wiltshire* we had a very blessed *Meeting*, and quiet; though the *Officers* had a purpose to have broken it up, and were coming on their way in order thereunto. But before they were got to the *Meeting*, Word was brought after them, that there was an *House newly broken up by Thieves*; and they were required to go back again with speed, to search after and pursue the *Thieves*: by which means our *Meeting* scaped Disturbance, and we were delivered out of their Hands.

We passed through *Wiltshire* into *Dorsetshire*, having large and good *Meetings*, and the *Lord's* Everlasting Power was with us, and carried us over all; in which we sounded forth his saving *Truth*, and *Word of Life*, which many gladly received. Thus travelling through the *Countries*, we visited *Friends*, till we came to *Topsham* in *Devonshire*, travelling some Weeks *Eight or Ninescore Miles a Week*, and had *Meetings* every day. At *Topsham* we met with *Margaret Fell*, and two of her *Daughters*, *Sarah* and *Mary*, and with *Leonard Fell* and *Thomas Salthouse*. From thence we passed to *Totness*, where we visited some *Friends*; and then on to *Kingsbridge*, and so to old *Henry Pollexfen's*, who had been an *Ancient Justice of Peace*. There we had a large *Meeting*. And from thence this old *Justice* passed with us to *Plymouth* and so into *Cornwall*, to one *Justice Porters*; and from thence to *Thomas Mount's*, where we had another large *Meeting*. After which we went to *Humphrey Lower's*, where also we had a large *Meeting*; and from thence to *Loveday Hambye's*, where we had a *General Meeting* for the whole *Country*: and all was quiet.

Dorsetshire.
 Devonshire.
 Topsham.
 Totness.
 Kings-
 bridge. To
 H. Pollex-
 fen's.
 Plymouth.
 Cornwall.

A little before this, there had been in those parts *Joseph Hellen* and *G. Bewly*, and they had been at *Loo*, to visit one *Blanch Pope*, a *Ranting Woman*, under pretence to *Convince* and *Convert* her; but before they came from her, she had so darkned them with her *Principles*, that they

they seemed to be like her *Disciples*, especially *Joseph Hellen*. For 1663. she had asked them, *Who made the Devil? Did not God?* This Idle *Question* so puzzled them, that they could not Answer her. They afterwards asked me that *Question*; and I told them, *No*: for all that God made, was good, and was blest; so was not the Devil. And he was called a *Serpent*, before he was called a Devil and an *Adversary*; and then he had the Title of Devil given to him: And afterward he was called a *Dragon*, because he was a *Destroyer*. The Devil abode not in the *Truth*; and by departing from the *Truth*, he became a Devil: and so the *Jews*, when they went out of the *Truth*, were said to be of the Devil; and were called *Serpents*. Now, there is no Promise of God to the Devil, that ever he shall return into *Truth* again: But to Man and Woman, who have been deceived by him, the Promise of God is, that *The Seed of the Woman shall bruise the Serpent's Head*; shall break his Power and Strength to pieces. Now, when these things were opened more at large to the satisfaction of *Friends*; thole Two, who had let up the Spirit of that *Ranting Woman*, were judged by the *Truth*: and one of them, viz. *Joseph Hellen*, run quite out from *Truth*, and was denied by *Friends*: But *George Bewly* was recovered; and came afterwards to be serviceable to *Truth*. Cornwal.

We passed from *Loveday Hambley's* to *Francis Hodges*, near *Fal* Falmouth.
mouth and *Penryn*, where we had a large Meeting; and from thence Penryn.
we went to *Helfstone* that Night, where some *Friends* came to visit us: Helfstone.
and the next day we passed to *Thomas Teage's*, where we had another large Meeting, at which many were *Convinced*: for I was led to open 'the state of the Church in the *Primitive Times*, and the state of 'the Church in the *Wilderness*, and the state of the *False Church*, 'that was got up since; and to shew, that now the *Everlasting Gospel* 'was preached again over the Head of the *Whore*, *Beast* and false 'Prophets, and *Antichrists*, which had got up since the *Apostles days*: 'and now the *Everlasting Gospel* was received and receiving, which 'brought *Life* and *Immortality* to *Light*; that they might see over the 'Devil, that had darkned them. And the People received the *Gospel* and the *Word* of *Life* gladly, and a glorious, blessed Meeting we had for the exalting the *Lord's* everlasting *Truth*, and his *Name*. After the Meeting was done, I walked out; and as I was coming in again, I heard a Noise in the *Court*: and coming nearer, I found the *Man* of the *House* speaking to the *Tinners*, and others of the *World's People*, and telling them; It was the *Everlasting Truth*, that had been declared there that day: and the People generally confessed to it.

From thence we passed to the *Land's End*, to *John Ellis's* house, where Land's End
we had a precious Meeting: and there was a *Fisherman*, one *Nicholas Jose*, that was *Convinced*; and he spake in Meetings, and declared the *Truth* amongst the People: and the *Lord's Power* was over all. I was glad, that the Lord had raised up his *Standard* in those dark parts of the Nation, where since there is a fine Meeting of honest-hearted *Friends*; and many there are come to sit under *Christ's Teaching*: and a great People the Lord will have in that Country.

From thence we returned to *Redruth*; and the next day to *Truro*, Redruth.
where we had a Meeting. Next Morning some of the *Chief* of the *Town* Truro.
desired to speak with me, and I went to them; amongst whom was

1663. Col. Rouse. A great deal of Discourse I had with them concerning the things of God; and in their Reasoning they said, *The Gospel was the Four Books of Matthew, Mark, Luke and John*; and they called it *Natural*. But I told them, the *Gospel* was the *Power of God*; which was preached, before *Matthew, Mark, Luke and John* or any of them were printed or written: And it was preached to *Every Creature*, (of which a great part might never see nor hear of those *Four Books*;) so that *Every Creature* was to obey the *Power of God*: for *Christ*, the *Spiritual Man*, would Judge the World according to the *Gospel*, that is, according to his *Invisible Power*. When they heard this, they could not gain-say; for the *Truth* came over them. So I directed them to their *Teacher*, the *Grace of God*, and shewed them the Sufficiency of it; which would teach them how to *live*, and what to *deny*; and being obeyed, would bring them their Salvation. And so to that *Grace* I recommended them, and left them.

Stoke. Then returned we through the Country, visiting *Friends*, and had *Meetings* at *Humphrey Lower's* again, and at *Thomas Mount's*. And afterwards at *George Hawkins* at *Stoke* we had a large *Meeting*, to which *Friends* came from *Lancoston*, and several other places; and a living, precious *Meeting* it was, in which the Lord's Presence and Power was richly manifested amongst us: and I left *Friends* there under the Lord *Jesus Christ's Teaching*.

Example. In *Cornwall* I was informed, that there was one *Col. Robinson*, a very wicked Man, who after the *King* came in, was made a *Justice of the Peace*, and became a *Cruel Persecutor* of our *Friends*; of whom he sent many to *Prison*. And hearing, that they had some little *Liberty*, through the Favour of the *Jailer*, to come home sometimes, to visit their *Wives* and *Children*, he made a great *Complaint* thereof to the *Judge* at the *Affize* against the *Jailer*: Whereupon the *Jailer* was fined an *Hundred Marks*, and *Friends* were kept very *strictly* up for a while. After he was come home from the *Affize*, he sent to a *Neighbouring Justice*, to desire them to go a *Fanatick-hunting* with him. So on the Day, that he intended and was prepared to go a *Fanatick-hunting*, he sent his Man about with his *Horses*, and walked himself on *Foot* from his *Dwelling-House* to a *Tenement*, that he had, where his *Cows* and *Dairy* were kept, and where his *Servants* were then *milking*. When he came there, he asked for his *Bull*; and the *Maid-Servants* said, They had shut him into the *Field*, because he was *Unruly* amongst the *Kine*, and hindered their *Milking*. Then went he into the *Field* to his *Bull*; and having formerly accustomed himself to play with the *Bull*, he began to fence at him with his *Staff*, as he used to do. But the *Bull* snufft at him, and passed a little back; and then turning upon him again, ran fiercely at him, and struck his *Horn* into his *Thigh*, and heaving him upon his *Horn*, threw him over his *Back*, and so tore up his *Thigh* to his *Belly*. And when he came to the *Ground* again, he gored him with his *Horns*, and would run them into the *Ground* in his *Rage* and *Violence*; and roared, and licked up his *Master's Blood*. The *Maid-Servant* hearing her *Master* Cry out, came running into the *Field*, and came to the *Bull*, and took him by the *Horns*, to pull him off from her *Master*. The *Bull*, without hurting her, put her gently

gently by with his Horns; but still fell to goring of him, and sticking
 up his Blood. Then she ran, and got some Work-men, that were at
 Work not far off, to come in and rescue her Master: but they could
 not at all bear off the Bull, till they brought Mastiff-Dogs to set on
 him; and then the Bull fled in a great Rage and Fury. Upon no-
 tice of it his Sister came, and said to him; Alack Brother, what a
 heavy Judgment is this, that is befallen you! And he Answered, Ah,
 Sister, It is an heavy Judgment indeed: Pray let the Bull be killed,
 and the Flesh given to the Poor, said he. So they carried him home;
 but he died soon after. And the Bull was grown so fierce, that they
 were forced to shoot him with Guns: for no Man durst come near
 him, to kill him. Thus does the Lord sometimes make some Exam-
 ples of his just Judgment upon the Persecutors of his People, that
 others may fear, and learn to beware.

Now after I had cleared my self of Cornwall, and Thomas Lower
 (who had rid with us from Meeting to Meeting through that County)
 had brought us over Horse-bridge into Devonshire again, we took our
 leave of him. And Thomas Briggs, Robert Widders and I came through
 the Country to Tiverton: and it being their Fair, and many Friends
 there, we had a Meeting amongst them; and the Magistrates gather-
 ed in the Street, but the Lord's Power stopp'd them: I saw them in the
 Street over against the Door; but they had not Power to come in to
 meddle with us, though they had Will enough to have done it.

After the Meeting was done, we passed to Collumpton and to Wellington: For we had appointed a Meeting Five Miles off; where we had a
 large Meeting at a Butcher's House, and a blessed Meeting it was: for
 the People were directed to their Teacher, the Grace of God, which
 would bring them Salvation; and many were settled under it's Teach-
 ing: and the Lord's Presence was amongst us, and we were refreshed
 in him, in whom we laboured and travelled; and the Meeting was
 quiet. There had been very great Persecution in that Country, and in
 that Town a little before, inasmuch that some Friends questioned the
 Peaceableness of our Meeting; but the Lord's Power chained all, and
 his Glory shined over all. The Friends told us, how they had broken
 up their Meetings by Warrants from the Justices, and how by their
 Warrants they were required to carry Friends before the Justices; and
 Friends bid them, Carry them then. The Officers told Friends, they
 must Go: but Friends said Nay, that was not according to their War-
 rants, which required them to Carry them. Then they were fain to
 hire Carts and Wagons, and Horses, and to lift Friends up into their
 Wagons and Carts, to carry them before a Justice. And when they
 came to a Justice's House, sometimes he happened to be from home:
 and if he were a Moderate Man, he would get out of the way; and
 then they were forced to Carry them before another: So that they
 were Many Days Carrying and Carrying Friends up and down from place
 to place. And when afterward the Officers came to lay their Charges
 for this upon the Town, the Town's People would not pay it; but made
 them bear it themselves: and that brake the Neck of their Persecution
 there for that time. The like was done in several other places, till the
 Officers had shamed and tired themselves; and then were fain to give
 over.

1663. At one place they warned *Friends* to come to the *Steeple-house*; and the *Friends* met together to consider of it; and had freedom to go to the *Steeple-house*, and *Meet together* there. Accordingly when they came thither, they sat down together, to *Wait upon the Lord in his Power and Spirit*, and minded the Lord Jesus Christ, *their Teacher and Saviour*; but did not mind the *Priest*. When the *Officers* saw that, they came to them to put them out of the *Steeple-house* again; but the *Friends* told them, it was not time for them to *break up* their *Meeting* yet. A while after, when the *Priest* had done his *Stuff*, they came to the *Friends* again, and would have had them go home to *Dinner*; but the *Friends* told them: They did not use to go to *Dinner*; but were feeding upon the *Bread of Life*. So there they sat, *Waiting upon the Lord*, and enjoying his *Power and Presence*, till they found *Freedom* in themselves to depart. Thus the *Priest's People* were *offended*, because they could not get them to the *Steeple-house*: and when they were there, they were *offended*, because they could not get them out again.

Taunton.

Somersetshire.

From the *Meeting* near *Collumpton* we went to *Taunton*, where we had a large *Meeting*; and the next day we came to a *General Meeting* in *Somersetshire*, which was very large; and the *Lord's* everlasting Word of *Life and Truth* was largely declared, and the *People* were refreshed thereby, and settled upon *Christ* their *Rock and Foundation*, and brought to sit under his *Teaching*: and the *Meeting* was *peaceable*. But about the *Second Hour* in the *Night* there came a *Company* of *Men* about the *House*, and knocked at the *Door*, and bid, *Open the Door, or they would break it open*; for they wanted a *Man*, that they came to *search the House* for. I heard the *Noise*, and got up; and at the *Window* saw a *Man* at the *Door* with his *Sword* by his *Side*. When they had let him in, he came into the *Chamber*, where I was, and looked on me, and said; *You are not the Man I look for*: and so went his way.

Street. Puddimore.

We came from thence to *Street*, and so to *Puddimore* to *William Beaton's*, where we had a very large *General Meeting*; wherein the *Lord's* everlasting *Truth* was declared, and the *People* refreshed thereby, and all quiet. From thence we went to *John Dandy's*, where we had another large and very precious *Meeting*; and then passed on to *Bristol*, where we had good *Service* for the *Lord*, and all quiet. Here we met with *Margaret Fell* and her *Daughters* again. And after some time we went to *Slattenford* in *Wiltshire*, where was a very large *Meeting* in a great *Barn*; and good *Service* we had there: for the *Truth*, as it is in *Jesus*, was published amongst them, and many were gathered by it into the *Name* of the *Lord*.

Bristol.

Wiltshire. Slattenford.

Gloucestershire. Herefordshire. Hereford.

After this I passed into *Gloucestershire* and *Herefordshire*, having large *Meetings* in each. In *Hereford* I had a *Meeting* in the *Inn*; and after the *Meeting* was over, and I was gone, the *Magistrates* hearing, there had been a *Meeting*, came to search the *Inn* for me; and were vexed, that they had missed of me. But the *Lord* so ordered it, that I escaped their *Snare*; and *Friends* were established upon *Christ* their *Foundation*, and the *Rock of Ages*.

Then

Then went I into *Wales*, into *Radnorshire*, and had several precious Meetings there: and the Lord's Name and Standard was set up, and many were gathered to it; and are settled under the Teaching of Christ Jesus, their Saviour, who hath bought them.

1663.
Wales.
Radnor-
shire.
At a Mar-
ket-Town
towards
E N G-
L A N D.

After I was clear of *Wales*, I turned towards *England* again, and came to a *Market-Town* betwixt *England* and *Wales*, where was a great *Fair* that day: and several *Friends* being at the *Fair*, we went to an *Inn*, and *Friends* came to us. And after we had had a fine Opportunity with *Friends*, we parted from them, and went on our way. The *Officers* of the *Town* took notice (it seems) of our being there, and *Friends* gathering together to us; and they began also to get together to Consult among themselves, how to ensnare us, though it was the *Fair-time*: but before they could do any thing, we were gone on our Journey, and so escaped them.

From thence we came into *Shropshire*, where we had a large and precious Meeting: And after we had had many Meetings in those parts, we came into *Warwickshire*, and visited *Friends* there; and so came into *Darbyshire* and *Staffordshire*, visiting *Friends Meetings* as we went. At a place called *White-Haugh* we had a large blessed Meeting, and quiet: And after the Meeting was done, we took Horse, and rode about Twenty Miles that Night to one *Captain Lingard's*. We heard afterwards, that when we were gone, the *Officers* came to have seized on us; and were much disturbed, that they mist us: but the Lord disappointed them, and delivered us out of their wicked Hands; and *Friends* were joyful in the Lord, that we escaped them.

Shropshire
Warwick-
shire.
Darbyshire.
Stafford-
shire.
White-
Haugh.
At Captain
Lingard's.

At *Captain Lingard's* we had a blessed Meeting, the Lord's Presence being wonderfully amongst us. After this Meeting we passed through the *Peak-Country* in *Darbyshire*; and after we had been at a *Friend's House* there, we went on to *Sunderhill-Green*, where we had a large Meeting. Here *John Whitehead* came to me, and several other *Friends*; and then I passed through the *Country*, visiting *Friends*, till I came into *Holdernefs*. We went to the farther End of *Holdernefs*, and so passed down by *Scarborough* and *Whitby*, and near *Malton*, and then to *York*, having many Meetings in the way, and the Lord's everlasting Power was over all.

Darbyshire.
Peak-
Country.
Sunderhill-
Green.
Holdernefs
Scarbo-
rough.
Whitby.
Malton.

At *York* I heard of a *Plot*: whereupon I was moved to declare against all *Plots* and *Plotters*, both in publick and private; and also to give forth a *Paper* against *Plotting*; of which a *Copy* here followeth:

‘ ALL *Friends* every where: Keep out of *Plots* and *Bustlings*, and
‘ the Arm of *Flesh*; for all that is among *Adam's Sons* in the
‘ *Fall*, where they are destroying Mens *Lives* like *Dogs* and *Beasts*,
‘ and *Swine*; *Goring*, *rending*, *biting* and *destroying* one another, and
‘ wrestling with *Flesh* and *Blood*. From whence riseth *Wars* and
‘ *Killings*, but from the *Lusts*? And all this is in *Adam* in the *Fall*,
‘ out of *Adam*, that never fell; in whom there is *Peace* and *Life*. And
‘ ye are called to *Peace*, therefore follow it; and *Christ* is that *Peace*:
‘ for all that pretend to *Fight* for *Christ*, they are deceived; and are in
‘ *Adam*, in the *Fall*; for *Christ's Kingdom* is not of this World, there-
‘ fore his *Servants* do not *Fight*. Therefore *Fighters* are not of *Christ's*
‘ *Kingdom*, and are without *Christ's Kingdom*; for his *Kingdom* stands
‘ in

1663. in Peace and Righteousness. And so *Fighters* are in the *Lust*: and
 ~~~~~  
 York. all that would destroy Mens *Lives*, are not of *Christ's* Mind, who  
 comes to *save Men's Lives*. *Christ's Kingdom* is not of this World, it  
 is peaceable; and all that be in *Strifes*, are not of his *Kingdom*; nor  
 any such, as pretend to *Fight* for the *Gospel*. The *Gospel* is the *Pow-*  
*er of God*, which was, before the *Devil* or *Fall of Man* was, or  
*Fighters* either; which is the *Gospel of Peace*: and they that pretend  
 to *Fighting*, and talk so for *Fighting*, are Ignorant of the *Gospel*  
 of *Peace*. And all that talk of *Fighting* for *Sion*, are in *Darkness*; for  
*Sion* needs no such *Helpers*: And all such as profess themselves to be  
*Ministers of Christ* and *Christians*, and to beat down the *Whore* with  
 outward *Carnal Weapons*; the *Flesh* and the *Whore* are got up in them-  
 selves, in a *blind Zeal*. That which *beats down* the *Whore*, which  
 got up by the Inward *Ravening* from the *Spirit of God*, the *Beating*  
 down of the *Whore*, must be by the Inward *Rising* of the *Sword* of the  
*Spirit* within. All such, as pretend *Christ Jesus*, and Confess him,  
 and run into *Carnal Weapons*, wrestling with *Flesh* and *Blood*, throw  
 away the *Spiritual*: That are *Wrestlers* with *Flesh* and *Blood*, they  
 throw away *Christ's Doctrine*, and *Flesh* is got up in them; and they  
 are weary of their *Sufferings*. And such as would *Revenge* them-  
 selves, be out of *Christ's Doctrine*: and such as would be *stricken* on  
 the one *Cheek*, and would not turn the *other*, be out of *Christ's Do-*  
*ctrine*: and such as do not *love one another*, and *Love Enemies*, be  
 out of *Christ's Doctrine*. And therefore you, that be *Heirs* of the  
*Blessings of God*; (which was before the *Curse* and the *Fall* was) come  
 to Inherit your *Portions*. And you that be *Heirs* of the *Gospel* of  
*Peace*, before the *Devil* was, live in the *Gospel of Peace*, seeking the  
*Peace* of all Men, and the *Good* of all Men. And Live in *Christ*,  
 which comes to *save Men's Lives*, out of *Adam* in the *Fall*,  
 where they *destroy Men's Lives*, and live not in him. For the *Jews*  
*Sword* outwardly, by which they *cut down the Heathen*, was a *Type* of  
 the *Spirit of God* within, which *Cuts down the Heathenish Nature*  
*within*: So live in the *Peaceable Kingdom* of *Christ Jesus*, and in the  
*Peace of God*; and not in the *Lusts*, from whence *Wars* arise. And  
 Live in *Christ* the *Way of God*, who is the *Second Adam*, who never  
 fell; and live not in *Adam* in the *Fall*, in the *Destruction*, where they  
 destroy one another: Therefore come out of *Adam* in the *Fall*, in-  
 to that *Adam* that never fell; and so live in *Love* and *Peace* with all  
 Men. And keep out of all the *Bustlings* in the *World*, and meddle  
 not with the *Powers* of the *Earth*; but mind the *Kingdom*, and the  
 way of *Peace*. You that be *Heirs of Grace*, and *Heirs of the King-*  
*dom*, and *Heirs of the Gospel*, and *Heirs of Salvation*, and *Saints of*  
 the *Most-High*, and *Children of God*, whose *Conversations* are in  
 Heaven, that is above the *Combustions* of the *Earth*, let your  
 Conversations preach to all Men, and your *Innocent Lives*; that they  
 beholding your *Godly Conversation*, may glorify your Father, which is  
 in Heaven. And all *Friends* every where, this I charge you, which  
 is the *Word* of the *Lord God* unto you all, Live in *Peace* in *Christ*,  
 the way of *Peace*, in which seek the *Peace* of all Men, and no Man's  
*Hurt*; as I said before. In *Adam* in the *Fall* is no *Peace*; but in  
 Adam out of the *Fall*, in him is the *Peace*: So you being in *Adam*,  
 that

that never fell; it's Love, that overcomes the Evil, and not Hatred 1663.  
 with Hatred, nor Strife with Strife. And therefore Live in the  
 Peaceable Life, doing Good to all Men, and seeking the Good and York.  
 Welfare of all Mankind.

Let this go among Friends  
 every where.

G. F.

We went from *Tork* to *Burrowbridge*, where I had a glorious Meeting. Thence we passed into the *Bishoprick*, to one *Richmonds*, where there was a General Meeting: and the Lord's Power was over all; tho' People were grown exceeding Rude about this time. After the Meeting we went to *Henry Draper's*, where we stay'd all Night: and the next Morning a Friend came to me, as I was passing away, and told me; If the Priests and Justices (for many Priests were made Justices in that Country at that time) could light on me, they would Destroy me.

Burrow-  
bridge.  
Bishoprick  
of Durham

But I being clear of the *Bishoprick*, went over *Stainmoore* into part of *Torkshire*, and to *Sedberg*; where having visited Friends, I went into *Westmoreland*, visiting Friends there also. From thence I passed into *Lancashire*, and came to *Swarthmore*, where I staid but a little while, before I went over the Sands to *Arnsfide*; where I had a General Meeting. After that Meeting was ended, there came some Men to have broken it up; but understanding, before they got thither, that the Meeting was over, they turned back. I went to *Robert Widders*, and from thence to *Underbarrow*, where I had a glorious Meeting; and the Lord's Power was set over all. From thence I passed to *Grayrigge*: and having visited Friends there, I went to *Ann Audland's*, where they would have had me to have staid their Meeting the next day: but I felt a stop in my Spirit, and it was upon me to go to *John Blaykling's* in *Sedberg*, and to be next day at the Meeting there; which is large, and a precious People there is. So we had a very good Meeting next day at *Sedberg*; but the Constables went to *Ann Audland's* to their Meeting, to look for me. Thus by the good Hand and Disposing Providence of the Lord I escaped their Snare.

Stainmoor  
Torkshire.  
Sedberg.  
Westmore-  
land.  
Lancashire  
Swarth-  
more.  
Arnsfide.

Underbar-  
row.

Grayrigge

Sedberg.

Strick-  
land-head.

Northum-  
berland.

Darwin-  
water.

I went from *John Blaykling's* with *Leonard Fell* to *Strickland-head*, where on the First Day we had a very precious Meeting on the Common. That Night we staid amongst Friends there; and the next day passed into *Northumberland*. After the Justices had heard of this Meeting at *Strickland-head*, they made Search for me: but by the good hand of the Lord I escaped them again; though there were some very wicked Justices. We went to *Hugh Hutchinson's* House in *Northumberland* (a Friend in the Ministry) from whence we visited Friends thereabouts; and then went to *Darwin-Water*, where we had a very glorious Meeting. There came an Ancient Woman to me, and told me, her Husband remembered his Love to me; and she said, I might call him to mind by this Token, that I used to call him, the Tall White Old Man. She said, he was Six score and two Tears old; and that he would have come to the Meeting, but that his Horses were all imployed upon some urgent Occasion. I heard, he lived some Tears after.

1663. Now when I had visited *Friends* in those parts, and they were settled upon *Christ*, their Foundation, their Rock and their *Teacher*; I passed through *Northumberland*, and came into *Cumberland* to old *Thomas Bewley's*. And *Friends* came about me, and said, *Would I come there, to go into Prison!* For there was great Persecution in that Country at that time: Yet I had a *General Meeting* at *Thomas Bewley's*, which was large and precious: and the *Lord's Power* was over all.

Darwin-  
water.  
Cumber-  
land.

One *Musgrave* was at that time *Deputy Governour* of *Carlisle*, and I passing along the *Country*, came to a Man's House, that had been *Convinced*, whose Name was *Fletcher*; and he told me, *If Musgrave knew, that I was there, he would be sure to send me to Prison; he was such a severe Man.* But I staid not there; only called on the way to see this *Man*: and then went on to one *William Pearson's* near *Wigton*, where the *Meeting* was; which was very large and precious. Some *Friends* were then *Prisoners* at *Carlisle*; whom I visited by a *Letter*, which *Leonard Fell* carried. From *William Pearson's* I passed through the *Countries*, visiting *Friends*, till I came to *Pardsey-Crag*, where we had a *General Meeting*, which was large; and all was quiet and peaceable, and the glorious, powerful Presence of the Everlasting God was with us.

Wigton.

Pardsey-  
Crag.

So eager were the *Magistrates* about this time to stir up *Persecution* in those parts, that they offered some *Five Shillings*, some a *Noble* a day, to any that could apprehend the *Speakers* amongst the *Quakers*: but it being now the time of the *Quarter-Sessions* in that *County*, the Men, who were so hired, were gone to the *Sessions*, to see to get their *Wages*; and so all our *Meetings* were at that time quiet.

Westmore-  
land.  
Kewick.

At Fr. Ben-  
son's.

From *Pardsey-Crag* we went into *Westmorland*; calling in the way upon *Hugh Tickell* near *Keswick*, and upon *Thomas Laythes*, where *Friends* came to visit us: and we had a fine opportunity to be refreshed together. We went that Night to one *Francis Benson's* in *Westmorland*, near Justice *Fleming's* House. This Justice *Fleming* was at that time in a great *Rage* against *Friends*, and me in particular; inasmuch that in the *open Sessions* at *Kendal* just before, he had bid *Five Pounds* to any Man, that should take me; that Friend *Francis Benson* told me. And it seems, as I went to this *Friend's* House, I met one Man coming from the *Sessions*, that had this *Five Pounds* offered him to take me, and he knew me; for as I passed by him, he said to his Companion, *That is George Fox*: Yet he had not Power to touch me; for the *Lord's Power* preserved me over them all. And the *Justices* being so eager to have me; and I being so often nigh them; and yet they missing me, it tormented them the more.

Lancashire.  
Cartmel.

I went from thence to *James Taylor's* at *Cartmel* in *Lancashire*, where I staid the *First-Day*, and had a precious *Meeting*; and after the *Meeting* was done, I came over the *Sands* to *Swarthmore*.

Swarth-  
more.

Kirby-Hall

When I came there, they told me, *Col. Kirby* had sent his *Lieutenant* thither to search for me; and that he had searched *Trunks* and *Chests* for me. That Night, as I was in *Bed*, I was moved of the *Lord* to go next day to *Kirby-Hall*, which was *Col. Kirby's* House, about *Five Miles* off, to speak with him; and I did so. When I came thither, I found there the *Flemmings*, and several others of the *Gentry* (so called) of the *Country*, who were come to take their Leave of *Col.*

*Col. Kirby*, he being then to go up to *London* to the *Parliament*. I 1663. was had into the *Parlour* amongst them ; but *Col. Kirby* was not then within, being gone forth a little way : So they said little to me, nor much to them. But after a little while *Col. Kirby* came in, and then I spake to him, and told him ; ' I came to Visit him, understanding, ' that he would have seen me ; and to know, what he had to say to ' me, and whether he had any thing against me ? He said before all the Company ; *As he was a Gentleman, he had nothing against me. But,* said he, *Mistress Fell must not keep great Meetings at her House ; for they meet contrary to the Act.* I told him ; ' That *Act* did not take ' hold on us, but on such as did *Meet to Plot and Contrive, and to ' raise Insurrections against the King ;* whereas we were no such People : for he knew, that they, that met at *Margaret Fell's House*, were ' his Neighbours, and a Peaceable People. After many Words had passed, he shook me by the hand, and said again, *He had nothing against me ;* and others of them said, *I was a deserving Man.* So we parted, and I returned to *Swarthmore*.

Shortly after, when *Col. Kirby* was gone to *London*, there was a private Meeting of the Justices and Deputy Lieutenants at *Houlker-Hall*, where Justice *Preston* lived ; and there they granted forth a Warrant to Apprehend me. I heard over Night both of their Meeting, and of the Warrant ; and so could have gone away, and got out of their reach, if I would : for I had not appointed any Meeting at that time ; and I had cleared my self of the North ; and the Lord's Power was over all. But I considered, there being a Noise of a Plot in the North, if I should go away, they might fall upon poor Friends ; but if I gave up my self to be Taken, it might stop them, and Friends should escape the better. So I gave up my self to be Taken, and prepared my self against they came. Next Day an Officer came with his Sword and Pistols, to Take me : I told him, ' I knew his Errand ' before, and had given up my self to be Taken ; for if I would have ' escaped their Imprisonment, I could have been gone Forty Miles off, ' before he came : but I was an Innocent Man, and so mattered not, ' what they could do to me. He asked me, *How I heard of it, seeing the Order was made privately in a Parlour ?* I said, it was no matter for that ; it was sufficient, that I heard of it. Then I asked him to let me see his Order ; whereupon He laid his Hand on his Sword, and said, *I must go with him before the Lieutenants, to answer such Questions, as they should propound to me.* I told him, It was but civil and reasonable for him to let me see his Order ; but he would not. Then said I, I am ready. So I went along with him ; and *Margaret Fell* went with us to *Houlker-Hall*. And when we came thither, there was one *Rawlinson*, called a Justice, and one called *Sir George Middleton*, and many more, that I did not know ; besides *Old Justice Preston*, who lived there. They brought one *Thomas Atkinson*, a Friend of *Cartmel*, as a Witness against me, for some Words which he had told to one *Knipe*, who had Informed them ; which Words were ; *That I had written against the Plotters, and bad knockt them down :* Which Words they could not make much of ; for I told them, I had heard of a Plot, and had written against it. Then *Old Preston* asked me, *Whether I had an hand in that Script ?* I asked him what he meant ?



1863. meant? He said, in the *Battledoor*? I answered, *Yes*. Then he asked me, *Whether I did understand Languages*? I said, '*Sufficient for my self*; and that I knew no *Law*, that was transgressed by it. I told them also, That to understand those outward *Languages*, was no matter of *Salvation*: for the many *Tongues* began but at the *Confusion* of *Babel*: And if I did understand any thing of them, I *Judged* and *knockt* them down again, for any matter of *Salvation*, that was in them. Thereupon he turned away, and said, *George Fox knocks down all the Languages*: Come, said he, *we will examin you of higher matters*.

Houlker-Hall.

Then said *George Middleton*, You deny *God*, and the *Church*, and the *Faith*. I replied, 'Nay: I own *God*, and the true *Church*, and the true *Faith*. But what *Church* dost thou own, said I? (for I understood, he was a *Papist*.) Then he turned again, and said, *You are a Rebel, and a Traytor*. I asked him, Whom he spake to? or whom did he call *Rebel*? He was so full of *Envy*, that for a while he could not speak; but at last he said, *He spake it to me*. With that I struck my *Hand* on the *Table*, and told him; I had suffered more than *Twenty* such as he, or than any that was there: for I had been cast into *Darby-Dungeon* for *Six Months* together; and had suffered much, because I would not take up *Arms* against this *King* before *Worcester-Fight*: And I had been sent up *Prisoner* out of my own Country by *Col. Hacker* to *O. Cromwell*, as a *Plotter* to bring in *King Charles*, in the Year 1654; and I had nothing but *Love* and *Good Will* to the *King*, and desired the *Eternal Good* and *Welfare* of him and all his *Subjects*. Did you ever hear the like, said *Middleton*? 'Nay, said I, ye may hear it again, if ye will. For ye talk of the *King*, a *Company* of you; but where were ye in *Oliver's days*? and what did ye do then for him? But I have more *Love* to the *King* for his *Eternal Good* and *Welfare*, than any of you have.

Then they asked me, *Whether I had heard of the Plot*? And I said, *Yes*, I had heard of it. They asked me, *How I had heard of it? and whom I knew in it?* I told them, 'I had heard of it through the *High-Sheriff* of *Yorkshire*, who had told *Dr. Hodgson*, That there was a *Plot* in the *North*; and that was the way I heard of it: But I never heard of any such thing in the *South*; nor till I came into the *North*. And as for knowing any in the *Plot*, I was as a *Child* in that; for I knew none of them. Then said they; *Why would you Write against it, if you did not know some, that were in it?* I said, 'My Reason was, Because you are so forward to mash the *Innocent* and *Guilty* together; therefore I writ against it to clear the *Truth* from such things, and to stop all forward, foolish *Spirits*, from running into such things. And I sent *Copies* of it into *Westmorland*, *Cumberland*, *Bishoprick* and *Yorkshire*, and to you here: And I sent another *Copy* of it to the *King*, and his *Council*; and it is like, it may be in *Print* by this time. One of them said, *O! this Man hath great Power!* I said, *Yes*, I had Power to write against *Plotters*. Then said one of them: You are against the *Laws* of the *Land*. I answered, 'Nay; for I and my *Friends* direct all the *People* to the *Spirit* of *God* in them, to mortifie the *Deeds* of the *Flesh*: This brings them into the *Well-doing*, and from that which the *Magistrate's Sword* is against; which eases the *Magistrates*, who are for the *Punishment* of the *Evil-Doers*. So  
'People

' People being turned to the Spirit of God, which brings them to 1663.  
' mortifie the Deeds of the Flesh, this brings them from under the  
' occasion of the Magistrate's Sword; and this must needs be one with Houlker-Hall.  
' Magistracy, and one with the Law, which was added, because of  
' Transgression, and is for the Praise of them that do well. So in this  
' we establish the Law, and are an Ease to the Magistrates; and are  
' not against, but stand for all Good Government.

Then Geo Middleton cried, Bring the Book, and put the Oaths of Allegiance and Supremacy to him. Now he himself being a Papist, I asked him, 'Whether he had taken the Oath of Supremacy, who was a Swearer? But as for us, we could not Swear at all, because Christ and the Apostle had forbidden it. Some of them would not have had the Oath put to me; but have let me have my Liberty: but the rest would not agree to that: For this was their last Snare, and they had no other way to get me into Prison; for all other things had been cleared to them. But this was like the Papists Sacrament of the Altar, by which they ensnared the Martyrs. So they tendered me the Oath, and I could not take it: Whereupon they were about to make my Mittimus, to send me to Lancaster-Jail: But considering together of it, they only engaged me to Appear at the Sessions; and so for that time dismissed me. Then I went back with Margaret Fell to Swarthmore: and soon after there came Col. West to see me; who was Swarthmore. at that time a Justice of the Peace. He told us, He told some of the rest of the Justices, that he would come over to see me and Margaret Fell; but it may be, said he to them, some of you will take Offence at it. I asked him, What he thought, they would do with me at the Sessions? And he said, They would tender the Oath to me again.

Now whilst I was at Swarthmore, there came William Kirby into Swarthmore-Meeting, and brought the Constables with him. I was sitting with Friends in the Meeting, and he said to me; How now, Mr. Fox! you have a fine Company here. Yes, said I, we do meet to Wait upon the Lord. So he began to take the Names of Friends; and them that did not readily tell him their Names, he committed to the Constables hands, and sent some to Prison. The Constables were unwilling to take them without a Warrant; whereupon he threatened to set them by the Heels: But the Constable told him; He could keep them in his Presence; but after he was gone, he could not keep them without a Warrant.

The Sessions now coming on, I went to Lancaster, and Appeared according to my Engagement. There was upon the Bench that Justice Fleming, that had bidden Five Pounds in Westmorland to any Man, that would apprehend me: for he was a Justice both in Westmorland and Lancashire. There was also Justice Spencer and Col. West, and Old Justice Rawlinson the Lawyer; who gave the Charge, and was very Sharp against Truth and Friends: but the Lord's Power stopp them. The Session was large, and the Concourse of People great: and way being made for me, I came up to the Bar, and stood there with my Hat on; they looking earnestly upon me, and I upon them: for a pretty space. Then Proclamation being made for all to keep Silence upon pain of Imprisonment: And all being quiet, I said twice, Peace be among you. Then spake the Chair-man, and asked; If I knew, where I was Lancaster-Sessions.

1663. *I was ?* I said, 'Yes, I do; but it may be, said I, my *Hat* offends you: that's a low thing, that's not the *Honour*, that I give to *Magistrates*; for the true *Honour* is from *Above*, which, said I, I have received; and I hope, it is not the *Hat*, which ye look upon to be the *Honour*. The *Chair-man* said, *They looked for the Hat too*; and asked, *Wherein I shewed my Respect to Magistrates, if I did not put off my Hat*? I replied; 'In coming, when they called me. Then they bid one, *Take off my Hat*. After which it was some time, before they spake to me; and I felt the Power of the Lord to arise. After some pause, old *Justice Rawlinson* (the *Chair-man*) asked me, *If I did know of the Plot*? I told him, 'I had heard of it in *Yorkshire* by a *Friend*, that had it from the *High-Sheriff*. Then they asked me, *Whether I had declared it to the Magistrates*? I said, 'I had sent *Papers* abroad against *Plots* and *Plotters*; and also to you, as soon as I came into the *Country*, to take all *Jealousies* out of your *Minds* concerning me and my *Friends*: For it was and is our Principle, to declare against such things. They asked me then, *If I knew not of an Act against Meetings*? I said, 'I knew, there was an *Act*, that took hold of such as met to the terrifying of the *King's Subjects*, and were *Enemies to the King*, and held dangerous Principles; but I hoped, they did not look upon us to be such Men: for our *Meetings* were not to terrify the *King's Subjects*, neither are we *Enemies to him*, or any Man. Then they tendered me the *Oaths* of *Allegiance* and *Supremacy*. I told them, 'I could not take any *Oath* at all, because *Christ* and his *Apostle* had forbid it: And they had had sufficient Experience of *Swearers*, (I told them) first one way, then another; but I had never taken any *Oath* in my Life. Then *Rawlinson* the *Lawyer* asked me, *Whether I held, it was unlawful to Swear*? This Question he put on purpose to ensnare me; for by an *Act* that was made, such were liable to *Banishment*, or a great *Fine*, that should say, it was *Unlawful to Swear*. But I seeing the *Snare*, avoided it; and told him, 'That in the time of the *Law*, amongst the *Jews*, before *Christ* came, the *Law* commanded them to *Swear*: but *Christ*, who doth fulfil the *Law*, in his  *Gospel-time* commands, *not to swear at all*; and the *Apostle James* forbids *Swearing*, even to them that were *Jews*, and that had the *Law of God*. So after much other Discourse had passed, they called for the *Failer*, and committed me to *Prison*. I had about me that *Paper*, which I had written as a *Testimony* against *Plots*, which I desired they would read, or suffer to be read in open *Court*; but they would not. So I being Committed for refusing to Swear, 'I bid them and all the People take notice, that I suffered for the *Doctrine of Christ*, and for my Obedience to his Command. Afterwards I understood, the *Justices* did say, that they had private Instructions from *Col. Kirby* to prosecute me, notwithstanding his fair Carriage and seeming Kindness to me before, when he declared before many of them, *That he had nothing against me*. There were several *Friends* besides Committed to *Prison*; some for Meeting to Worship God, and some for not Swearing; so that the *Prison* was very full. And many of them being poor Men, that had nothing to maintain their *Families* by, but their *Labour*, which now they were taken off from; several of their *Wives* went to the *Justices*, that had committed their *Husbands* to Jail,

G. F. committed to Prison.

*Jail, and told them, If they kept their Husband's in Jail, for nothing but the Truth of Christ, and for good Conscience-sake, they would bring their Children to them, to be maintained.* A mighty Power of the Lord, rose in Friends, and gave them great Boldness; so that they spake much to the Justices: Friends also, that were Prisoners, writ unto the Justices, laying 'the Weight of their Sufferings upon them; and shewing them both their 'Injustice, and want of Pity and Compassion towards their poor Neighbours, whom they knew to be honest, conscientious and peaceable 'People, that in tenderness of Conscience could not take any Oath; 'yet they sent them to Prison, for refusing to take the Oath of Allegiance. Though several of them, who were Imprisoned on that Account, were known to be Men, that had served the King in his Wars, 'and had hazarded their Lives in the Field in his Cause, and had suffered great Hardships, with the loss of much Blood for him; and 'had always stood faithful to him from First to Last, and had never 'received any Pay for their Service: and to be thus requited for all 'their Faithful Services and Sufferings, and that by them, that pretended to be the King's Friends, was hard, unkind and ungrateful 'Dealing. At length the Justices, being continually attended with Complaints of Grievances, released some of the Friends, that were Prisoners, but kept divers of them still in Prison.

Amongst those that were then in Prison, there were Four Friends Prisoners for Tithes, who were sent to Prison at the Suit of the Countess of Derby (so called) and had lain there then near Two Years and an half. One of these, whose Name was Oliver Atherton, being a Man of a Weakly Constitution, was through his long and hard Imprisonment in a cold, raw, unwholsom place, brought so low and weak in his Body, that there appeared no hopes of his Recovery, or Life, unless he might be removed from thence. Wherefore a Letter was written on behalf of the said Oliver Atherton to the said Countess, and sent by his Son Godfrey Atherton, wherein was laid before her 'the Reasons, why he, and the rest, could not pay Tithes; because if they 'did, they should deny Christ come in the Flesh, who by his coming 'had put an end to Tithes, and to the Priesthood, to which they had 'been given, and to the Commandment, by which they had been paid 'under the Law. And his Weak Condition of Body was also laid before her, and the apparent likelihood of his Death, if she did continue to hold him there: that she might be moved to Pity and 'Compassion; and also warned, not to draw the Guilt of his Innocent 'Blood upon her self. But when his Son went to her with his Father's Letter, a Servant of hers abused him; and pluck'd off his Cap, and threw it away, and put him out of the Gate. Nevertheless the Letter was delivered into her own hand; but she shut out all Pity and Tenderness, and continued him in Prison, till Death. So when his Son came back to his Father in Prison, and told him, as he lay on his Dying-Bed, that the Countess denied his Liberty, he only said: *She hath been the Cause of shedding much Blood; but this will be the heaviest Blood, that ever she spilt:* and soon after he died. Then Friends having his Body delivered to them to bury, as they carried it from the Prison to Ormskirk, the Parish, wherein he had lived, they stuck up  
*Papers*

1663. Papers upon the Crosses at Garstang, Preston, and other Towns, through which they passed, with this Inscription:

Lancaster-  
Prison.

This is Oliver Atherton of Ormskirk-Parish, persecuted to Death by the Countess of Derby for good Conscience sake towards God and Christ, because he could not give her Tithes, &c.

Setting forth at large the Reasons of his refusing to pay Tithes, the Length of his Imprisonment, the Hardships he underwent, her hard-heartedness towards him, and the manner of his Death. After his Death, Richard Cubban, another of the said Countess her Prisoners for Tithe, writ a large Letter to her, on behalf of himself, and his other Fellow-Prisoners at her Suit; laying their Innocency before her: And that it was not out of Wilfulness, Stubbornness or Covetousness, that they refused to pay her Tithes; but purely in good Conscience towards God and Christ: and letting her know, that if she should be suffered to keep them there, till they every one died there, as she had done their Fellow-Sufferer, Oliver Atherton; yet they could not yield to pay her. And therefore desired her to consider their Case in a Christian Spirit, and not bring their Blood upon her self also. But she would not shew any Pity or Compassion towards them, who had now suffered hard Imprisonment about two Years and an half under her; but instead thereof she sent to the Town of Garstang, and threatened to complain to the King and Council, and bring them into trouble, for suffering the Paper concerning Oliver Atherton's Death to be stuck upon their Cross. The Rage, that she express'd, made the People take the more notice of it; and some of them said, The Quakers had given her a Bone to pick. But she, that regarded not the Life of an Innocent Sufferer for Christ, lived not long after her self: For That day three Weeks, that Oliver Atherton's Body was carried through Ormskirk to be buried, she died; and her Body was carried dead that day Seven Weeks through the same Town to her Burying Place. And thus the Lord pursued the hard-hearted Persecutor.

Lancaster-  
Assize.

As for me, I was kept to the Assize: and then Judge Turner and Judge Twisden coming that Circuit, I was brought before Judge Twisden, on the 14th day of the Month called March, in the latter end of the Year 1663. When I was set up to the Bar, I said, Peace be amongst you all. The Judge lookt upon me, and said; What! do you come into the Court with your Hat on! Upon which Words the Jailor taking it off, I said, The Hat is not the Honour, that comes from God. Then said the Judge to me, Will you take the Oath of Allegiance, George Fox? I said, I never took any Oath in my Life, nor any Covenant or Engagement. Well, said he, will you Swear, or no? I answered, I am a Christian: and Christ commands me not to swear; and so does the Apostle James likewise: and whether I should obey God or Man, do thou Judge. I ask you again, said he, Whether you will Swear, or no? I answered again, I am neither Turk, Jew nor Heathen, but a Christian, and should shew forth Christianity. And I asked him, If he did not know, that Christians in the Primitive times

times, under the *Ten Persecutions*, and some also of the *Martyrs* in 1663.  
 'Queen Mary's days refused Swearing, because *Christ* and the *Apostle* had forbidden it? I told him also; They had had Experience enough, how many Men had first sworn for the King, and then against the King. But as for me, I had never taken an Oath in all my Life: and my Allegiance did not lie in Swearing, but in Truth and Faithfulness; for I honour all Men, much more the King. But *Christ*, who is the Great Prophet, who is the King of Kings, who is the Saviour of the World, and the great Judge of the whole World, he saith, I must not Swear: Now, whether must I obey *Christ*, or Thee? For it is in tenderness of Conscience, and in Obedience to the Commands of *Christ*, that I do not Swear: And we have the Word of a King for tender Consciences. Then I asked the Judge, If he did own the King? Yes, said he, I do own the King. Why then, said I, dost thou not observe his Declaration from Breda, and his Promises made, since he came into England, That no man should be called in question for matters of Religion, so long as they lived peaceably? Now, if thou ownest the King, said I, why dost thou call me into question, and put me upon taking an Oath, which is a matter of Religion; seeing thou nor none else can charge me with unpeaceable living? Then he was moved; and looking angrily at me, said: Sirrah, Will you Swear. I told him, I was none of his Sirrahs; I was a Christian: and for him, that was an Old Man and a Judge, to sit there, and give Nick-names to Prisoners; it did not become either his Gray Hairs, or his Office. Well, said he, I am a Christian too. Then do Christians Works, said I. Sirrah! said he, Thou thinkest to frighten me with thy Words. Then catching himself, and looking aside, he said; Heark! I am using the word [Sirrah] again; and so check'd himself. I said, I spake to thee in love; for that Language did not become thee, a Judge: Thou oughtest to Instruct a Prisoner in the Law, if he were Ignorant, and out of the way. And I speak in Love to thee too, said he. But, said I, Love gives no Nick-names. Then he roused himself up, and said; I will not be afraid of thee, George Fox: Thou speakest so loud, thy Voice drowns mine and the Court's; I must call for three or four Criers, to drown thy Voice: Thou hast good Lungs. I am a Prisoner here, said I, for the Lord Jesus Christ's sake; for his sake do I suffer, and for him do I stand this day: and if my Voice were five times louder, yet I should lift it up, and sound it out for Christ's sake, for whose Cause, I stand this day before your Judgment-Seat, in Obedience to *Christ*, who commands not to Swear; before whose Judgment-Seat you must all be brought, and must give an Account. Well, said the Judge, George Fox say, Whether thou wilt take the Oath, Tea or Nay? I replied, I say, as I said before, Whether ought I to obey God or Man, Judge thou? If I could take any Oath at all, I should take this: for I do not deny some Oaths only, or on some Occasion; but all Oaths, according to *Christ's* Doctrine, who hath commanded his, Not to swear at all. Now if thou, or any of you, or any of your Ministers or Priests here will prove, that ever *Christ* or his *Apostle*, after they had forbidden all Swearing, commanded Christians to Swear, then I will Swear. I saw several Priests there; but never an one of them offered to speak. Then said the Judge, I am

1663. *a Servant to the King, and the King sent me not to dispute with you, but to put the Laws in Execution: Therefore tender him the Oath of Allegiance.* 'If thou love the King, said I, why dost thou break his Word, and not keep his Declarations and Speeches, wherein he promised Liberty to Tender Consciences? I am a Man of a tender Conscience; and in obedience to Christ's Command I cannot Swear. Then you will not Swear, said the Judge: Take him away, Jailor. I said, 'It is for Christ's sake, that I cannot Swear, and for Obedience to his Command I Suffer; and so the Lord forgive you all. So the Jailor took me away: but I felt, the mighty Power of the Lord was over them all.

Upon the Sixteenth Day of the same Month I was brought before Judge Twisden again, and he was somewhat offended at my Hat; but it being the last Morning of the Affize, before he was to go out of Town, and not many People there, he made the less of it. He asked me, *Whether I would Traverse, or stand Mute, or Submit?* But he spake so fast, and in such haste, that it was hard to know, what he said. However, I told him, 'I desired, I might have Liberty to Traverse the Indictment, and Try it. Then said he, *Take him away, I will have nothing to do with him, take him away.* I said, 'Well, live in the Fear of God, and do Justice. Why, said he, *have not I done you Justice?* I replied, 'That which thou hast done, hath been against the Command of Christ. So I was taken away, and had to the Jail again; and there kept Prisoner, till the next Affizes.

Lancaster-  
Prison.

Sometime before this Affize, Margaret Fell was sent Prisoner to Lancaster-Jail by Flemming, Kirby and Preston Justices; and at the Affize the Oath was tendered to her also, and she was committed again to Prison, to lie till the next Affize.

Now Justice Flemming being one of the fiercest and most-violent Justices in Persecuting Friends, and sending his honest Neighbours to Prison for Religion's sake; and there being many Friends at this time in Lancaster-Jail committed thither by him, and some having died in Prison; we that were then Prisoners, had it upon us to write to him, as followeth.

O Justice Fleming!

'Mercy, and Compassion, and Love, and Kindness adorns and graces Men and Magistrates. Oh! dost thou not hear the Cry of the Widows, and the Cry of the Fatherless, who were made so through Persecution! Were they not driven, like Sheep, from Constable to Constable, as though they had been the greatest Transgressors, or Malefactors in the Land? Which grieved and tendered the Hearts of many sober People, to see, how their Innocent Neighbours and Countrymen (who were of a peaceable Carriage, and honest in their Lives and Conversations amongst Men) were used and served! One more is dead, whom thou sentest to Prison, having left Five Children, both Fatherless and Motherless. Now, how canst thou do otherwise, than take Care of these Fatherless Infants, and also of the other's Wife and Family? Is it not thy place? Consider Job, (c. 29th.) how he was a Father to the Poor; he delivered the Poor that cried, and

' and the *Fatherless*, that had none to help : how he brake the *Jaws* 1663.  
 ' of the *Wicked*, and plucked the *Spoil* out of his *Teeth*. But Oh!  
 ' measure thy *Life* and *his*, and take heed of the day of God's *Ever-*  
 ' *nal Judgment*, which will come ; and the *Sentence* and *Decree* from *Prison*.  
 ' Christ, when every Man must give an Account, and receive a *Re-*  
 ' *ward* according to his *Deeds* : and then it will be said, *Oh, where are*  
 ' *the Months, that are past!* Again, *Justice Fleming*, consider ; when  
 ' *John Stubbs* was brought before thee, having a *Wife* and *four small*  
 ' *Children*, and little to live on, but what they honestly got by their  
 ' own Diligence ; as soon as he appeared, thou cried'st out, *Put she*  
 ' *Oath to that Man*. And when he confessed, he was but a *poor Man* ;  
 ' yet then thou hadst no regard : but cast away *Pity*, not hearing,  
 ' what he would say. And now he is kept up in *Prison*, because he  
 ' could not *Swear*, and break the Command of Christ and the Apo-  
 ' *stle* : It is to be hoped, thou wilt take *Care* for his *Family*, that his  
 ' *Children* do not *starve* ; and see, that they do not *want Bread*. Can  
 ' this be *Allegiance* to the *King*, to do that, which *Christ* and his Apo-  
 ' *stle* say, is *Evil*, and brings into *Condemnation*? And would not you  
 ' have cast *Christ* and the *Apostle* into *Prison*, who command *not* to  
 ' *Swear*, if they had been in *your days*? Consider also thy poor Neigh-  
 ' bour *William Wilson*, who was known to all the *Parish* and *Neighbours*  
 ' to be an Industrious Man, and careful to maintain his *Wife* and *Chil-*  
 ' *dren* ; but had little, but what he got with his *Hands* in Diligence  
 ' and Travels, to supply himself : How should his *Wife* maintain her  
 ' *Children*, when thou hast cast her *Husband* into *Prison*, and thereby  
 ' made him incapable of *working* for them? Therefore it may be ex-  
 ' pected, thou wilt have a care of his *Wife* and *Children*, and see, they  
 ' do not *want* : for how should they live, having no other way to  
 ' be sustained, but by the little that he got? Surely, the noise of this  
 ' is in the very *Markets* ; and the *Death* of thy two *Neighbours*, and  
 ' the *Cry* of the *Widows*, and the *Cry* of the *Fatherless* is heard : And  
 ' all those *Fatherless*, and those *Widows* are made so for *Righteousness*  
 ' *sake*. For might not *John Stubbs* and *William Wilson* have had their  
 ' *Liberty* still, if they would have *Sworn* ; though they had been such  
 ' as go after *Mountebanks* and *Stage-Plays*, or run a *hunting*? O con-  
 ' sider! for the *Lord's Mind* is otherwise ; for he is tender : And the  
 ' *King* hath declared his *Mind* to be, that there should be no *Cruelty*  
 ' inflicted upon his *peaceable Subjects*. Besides, several *poor, honest Peo-*  
 ' *ple* were *Fined*, who had need to have *something given* them : And  
 ' it had been more *honourable*, to have *given* them something ; than to  
 ' *Fine* them, and send them to *Prison* : some of whom live upon the  
 ' *Charity* of other People. Now, what *Honour* or *Grace* can it be to  
 ' thee, to cast thy *poor Neighbours* into *Prison*, who be *peaceable* ; see-  
 ' ing thou knowest, these People cannot do that, which thou requi-  
 ' rest of them, if it were to save their *Lives*, or all that they have?  
 ' because in tenderness they cannot take any *Oath*, Thou makest that  
 ' a *Snare* to them. What, thinkest thou, do the People say concern-  
 ' ing this? *We know* (say they) *the Quakers Principle*, that keep to  
 ' *Tea and Nay* ; but we see others *Swear* and *Forswear* : For many of  
 ' you have *Sworn* first one way, and then another. So we leave it to  
 ' the *Spirit of God* in thy *Conscience*, *Justice Fleming*, who was't so eager



1663. ' for the taking of *George Fox*, and so *offended* with them, that had not  
 taken him; and now hast fallen upon thy *poor Neighbours*. But Oh!  
 where's thy *Pity* for their *poor, Fatherless Children, and Motherless*  
*Infants*? O take heed of *Herod's Hard-heartedness*, and casting away  
 all *Pity*! *Esau* did so, not *Jacob*. Here is also *Thomas Walters* of  
*Boulton* cast into *Prison*, and the *Oath* Imposed on him through  
 Thee; and for denying to Swear at all, in Obedience to *Christ's*  
*Command*, he is continued in *Prison*: who hath *Five small Children*,  
 and his *Wife* near *down-lying*. Surely, thou should take Care for  
 them also; and see, that his *Wife* and *small Children* do not  
 want: who are as *Fatherless*, and she as a *Widow* through Thee.  
 Dost thou not hear in thy *Ears* the *Cry* of the *Fatherless*, and the  
*Cry* of the *Widows*, and the *Blood* of the *Innocent* speak, who through  
 thee have been *persecuted* to *Prison*, and now *dead*? Oh! heavy  
 Sentence at the *Day of Judgment*! How wilt thou *Answer*, when  
 Thou and thy *Works* come to be *Judged*, when thou shalt be brought  
 before the *Judgment-Seat* and *Bar* of the *Almighty*, who in thy  
 Prosperity hast made *Widows* and *Fatherless* for Righteousness sake,  
 and for *Tenderness* of *Conscience* towards *God*? The *Lord* knows  
 and sees it! O Man! Consider in thy *Life-time*, how thou hast  
 stained thy self with the *Blood* of the *Innocent*! When thou had'st  
 Power, and might'st have done *Good* amongst thy peaceable *Neigh-*  
*bours*, thou wouldest not; but used'st thy *Power* not to a good Intent,  
 but contrary to the *Lord's Mind*, and to the *King's* The *King's Fa-*  
*vor*, and his *Mercy* and *Clemency* to *sober People*, and to *tender Con-*  
*sciences* hath been manifested by *Declarations* and *Proclamations*;  
 which thou hast abused and slighted, by persecuting his peaceable  
 Subjects. For at *London*, and in other parts the *Quakers Meetings*  
 are peaceable: and if thou look but as far as *Yorkshire*, where the  
 Plot hath been, *Friends Innocency* hath cleared it self in the *Hearts*  
 of *sober Justices*; and for you here to fall upon your peaceable  
 Neighbours and People, and to be rigorous and violent against them,  
 that are tender, godly and righteous, it is no Honour to you. How  
 many *Drunkards*, and *Swearers*, and *Fighters*, and such as are sub-  
 ject to *Vice*, have you caused to be brought before you to your  
 Courts? It were more honourable for you to look after such: for  
 the *Law* was not made for the *Righteous*, but for *Sinners* and *Trans-*  
*gressors*. Therefore Consider, and be humbled for these things; for  
 the *Lord* may do to thee, as thou hast done to others: and thou dost  
 not know, how soon there may be a *Cry* in thy own *Family*, as the  
 Cry is amongst thy Neighbours, of the *Fatherless* and *Widows*, that  
 are made so through thee. But the *Quakers* can and do say; The  
 Lord forgive thee, and lay not these things to thy Charge, if it be his  
 Will.

Besides this, which went in the Name of Many, I sent him also a  
 Line or two, subscribed by my self only, and directed—

## To Daniel Fleming.

Friend,

‘**T**Hou hast Imprisoned the Servants of the Lord, without the Breach of any Law: Therefore take heed, what thou dost, (for in the Light of the Lord God thou art seen) lest the Hand of the Lord be turned against thee!

G. F.

It was not long after this, e’re Fleming’s Wife died, and left him Thirteen or Fourteen Motherless Children.

When I was Prisoner at Lancaster, there was Prisoner also one Major Wiggan, a Baptist-Preacher. He boasted much before-hand, what he would say at the Assize, if the Oath should be put to him; and that he would refuse to Swear. But when the Assize came, and the Oath was tendered him, he desired Time to consider of it: and that being granted him, till the next Assize; he got leave to go to London, before the Assize came again; and came no more back, but staid at London, till the Plague brake forth: and there both he and his Wife were Cut off. He was a very Wicked Man, and the Judgments of God came upon him: For he had published a very wicked Book against Friends, full of Lies and Blasphemies; the Occasion of which was this. Whilst he was in Lancaster-Castle, he challenged Friends to have a Dispute with them: Whereupon I got leave of the Jailor to go up to them. And entering into Discourse with him, he affirmed: That some Men never had the Spirit of God; and that the true Light, which enlightneth every one, that cometh into the world, is natural. For Proof of his first Assertion, he instanced Balaam, affirming; That Balaam had not the Spirit of God. I affirmed and proved, ‘That Balaam had the Spirit of God; and that Wicked Men have the Spirit of God, else how could they quench it, and vex it, and grieve it, and resist the Holy Ghost, like the stiff-necked Jews? To his Second Assertion I answered; ‘That the true Light, which enlightneth every Man, that cometh into the World, was the Life in the Word; and that was Divine and Eternal, and not Natural. And he might as well say, that the Word was Natural, as that the Life in the Word was Natural. And Wicked Men were enlightned by this Light, else how could they hate it? Now it is expressly said, that they did hate it: And the Reason given, why they did hate it, was, because their Deeds were evil; and they would not come to it, because it reproved them: and that must needs be in them, that reproved them. Besides, that Light could not be the Scriptures of the New-Testament; for it was testified of, before any part of the New-Testament was written: So it must be the Divine Light, which is the Life in Christ the Word, before Scriptures were. And the Grace of God, which brought Salvation, had appeared unto all Men; and taught the Saints: but they that turned it into Wantonness, and walked despitefully against the Spirit of Grace, were the Wicked. Again, the Spirit of Truth, the Holy Ghost, the Comforter, which leads the Disciples of Christ into all Truth;

‘the

1664.  
Lancaster-  
Prison.

1664. *the same should Reprove the World of Sin, of Righteousness, and of Judgment, and of their Unbelief. So the Wicked World had it to*  
 Lancaster- *reprove them; and the true Disciples and Learners of Christ, that*  
 Prison. *believed in the Light, as Christ commands, they had it to lead*  
*them. But the World, that did not believe in the Light, though*  
*they were lighted; but hated the Light, which they should have be-*  
*lieved in, and loved the Darkness rather than it, this World had a*  
*Righteousness and a Judgment, which the Holy Ghost reproveth them*  
*for, as well as for their Unbelief. So having proved, that the Good*  
*and the Bad were enlightned, and that the Grace of God had ap-*  
*peared unto them all, and that all had the Spirit of God, else they*  
*could not vex and grieve it; I told Major Wiggan, The least Babe*  
*there might see him: and presently stood up one Richard Cubham,*  
*and proved him an Anti-christ, and a Deceiver, by Scripture. Then*  
*the Jailor had me away to my Prison again. And afterwards Wig-*  
*gan wrote a Book of this Dispute, and put in abundance of abomina-*  
*ble Lies: But his Book was soon Answered in Print; and he himself*  
*not long after was cut off, as afore is said.*

This Wiggan was poor; and while he was a Prisoner at Lancaster, he sent into the Country, and got Money gathered for Relief of the Poor People of God in Prison: and many People gave freely, thinking it had been for Us; when-as indeed it was for himself. But when we heard of it, we laid it upon him: and writ also into the Country, that Friends might let the People know the Truth of the Matter; that it was not our manner to have Collections made for us: and that those Collections were only for Wiggan and another, a drunken Preacher of his Society; who would be to drunk, that once he lost his Bristles.

After this it came upon me to write a Paper to the Judges, and other Magistrates, concerning their Giving Evil Words and Nick-names to such, as were brought before them. And that which I writ, was after this manner, and thus directed:

*To all you, that be Judges, or other Officers whatsoever,  
 in the whole World, who profess your selves to be  
 Christians.*

*Friends,*

Herein and by reading the Scriptures, ye may see both your  
 Own Words and Carriage, and the Words, Carriage, and  
 Practice of both Jews and Heathens; and of the great King of Kings,  
 the great Law-giver, and Judge of the whole World. First, For the  
 Words and Carriage of the Jews, when such as were worthy of Death,  
 were brought before such as were Rulers amongst them. When  
 Achan had taken the Babylonish Garment, and the two hundred She-  
 kels of Silver, and the Wedge of Gold of Fifty Shekels weight, and  
 Joshua, who was then Judge of Israel, had by the Lot found him  
 out; he did not say unto him, Sirrah, nor, Thou Rascal, Knaves, Rogue,  
 as some, that are called Christian Magistrates, are too apt to do. But  
 Joshua said unto Achan, My Son; Mark his clean Language and Sa-  
 'voury

voury Expression, and gracious Words, *My Son*, said he, *give I* 1664.  
*pray thee, Glory to the Lord God of Israel, and make Confession unto*  
*him; and tell me now, what thou hast done; hide it not from me.* <sup>Lancaster-Prison.</sup>  
 Then *Achan* confessed, that he had *sinned against the Lord God of*  
*Israel; and thus and thus* he had done. And then *Joshua*, the Judge,  
 said; *Why hast thou troubled Israel? The Lord shall trouble thee this*  
*day: and they stoned him and his with Stones, and burnt his Goods*  
*with Fire.* But there was no unfavoury Word given to him, that  
 we read of; though he was worthy of Death. *Josh. 7.*

So when the *Man*, that gathered Sticks upon the Sabbath-day, was  
 taken, and brought before *Moses*, the Judge in *Israel*, and put in  
 Ward, until the Mind of the Lord was known concerning him; We  
 read not of any reviling Language given him: but the Lord said to  
*Moses*, and *Moses* to the People; *The Man shall surely be put to Death,*  
*Numb. 15. 35.*

So likewise in the Rebellion of *Corah*, *Dathan* and *Abiram*, where  
*Moses* called them to Trial, he did not Sirrah them, or mis-call them;  
 but said to *Corah* and the rest, *Hear, I pray you, ye Sons of Levi,*  
*Numb. 16. 8.* And when he gave the Sentence against them, he  
 said; *If these Men die the common Death of all Men, &c.* He did  
 not say, *If these Rascals, or Knaves, ----- as many, that profess them-*  
*selves Christians, will now do.*

When *Elihu* spake to *Job*, who was a Judge, and to his Friends,  
 and said, *Let me not, I pray you, accept any man's Person, neither let*  
*me give flattering Titles unto Man; for I know not to give flattering*  
*Titles: in so doing my Maker would soon take me away,* *Job 32.* *Job*  
 did not say, *Sirrah, hold thy Tongue*; nor gave him any unfavoury  
 Expression. Then for the Words of *David* and *Solomon*, and other  
 Kings and Officers, see in the Books of the Kings and Chronicles the  
 Savoury Language, that they gave to them, that were brought before  
 them. Nay, though *Shimei* cursed *David the King*, yet neither did  
*David* then, or afterward, nor *Solomon*, when he caused him to be  
 put to Death, give him any reproachful Language, or so much as  
 call him *Sirrah*, *2 Sam. 16.* and *1 Kings 2.*

Read the Prophecies of *Isaiah* and *Micah*, *Jeremiah*, *Ezekiel*, and  
 the rest of the Prophets, who Prophesied to several Peoples, and  
 against Rulers, Kings and Magistrates; yet where can it be found,  
 that they had any bad Language given them, as *Sirrah*, or the like,  
 by any Ruler either of the Jews or Heathens? Nay, though *Jeremiah*  
 was cast into the Prison, and into the Dungeon; yet there was no such  
 Word, as *Sirrah*, or *Knave*, given to him, *Jer. 37.*

Then for the Words and Carriage of the Heathens: When *Abra-*  
*ham* was brought before *Abimelech*, who was a King, he gave *Abraham*  
 no unfavoury Expressions, *Gen. 10.* And when *Isaac* came before  
*Abimelech*, he gave him no taunting Language neither, *Gen. 26.* When  
*Joseph* was cast into Prison, and that in Egypt, we do not read, that he  
 had any railing Language given him, *Gen. 39.* Neither did *Pharaoh*,  
 when *Moses* and *Aaron* went before him, give them bad Language, as  
*Sirrah*, *Knave*, or the like.

1564.

Lancaster.  
Prison.

'When *Nebuchadnezzar* Sentenced the *Three Children* to the *Fiery Furnace*, there was no such *Language* given them, as *Sirrah*, *Knave*, *Rascal*; but called them by the Names, they were known by, *Dan. 3.*  
'And when *Daniel* was brought before *King Darius*, and sentenced to be cast into the *Lions Den*, he had no such *Ill Names* given him, as many give now; who call those, *Heathen Rulers*, but themselves *Christians*.

'It ye look into the *New Testament*, there in the *Parable* of the *Wedding-Supper*, the *King*, that came to view his *Guests*, did not say unto him, that was found without a *Wedding-Garment*, *Sirrah*, how camest thou in hither? but, *Friend*, how camest thou in hither? &c. though he was one, that was to be bound hand and foot, and cast into utter *Darkness*, *Matth. 22.* Nay, when *Judas* had betrayed his *Master*, *Christ Jesus* the *Lord of Life*, and had sold him to the *Priests*, *Christ* did not call him *Sirrah*, when he came to apprehend him; but *Friend*: *Matth. 26. 50.* *Stephen* in his *Examination*, *Sentence* and *Death* had no such reproachful Word given him, as *Sirrah*, or *Knave*, *Acts 6. & 7. Chapt.* When the *Apostles Peter* and *John* were brought before the *High-Priest*, and *Rulers* of the *Jews*, and commanded not to preach in the *Name of Jesus*, *Acts 4.* they were not called *Sirrah*, or *Knaves*, nor had any such *Ill Names* given them. And when *Paul* and *Silas* were cast into *Prison* by the *Magistrates*, there was no such Word given them in their *Examination*, nor in their *Sentence*, *Acts 16.* They called them *Men*, not *Rogues*, *Sirrahs*, nor *Knaves*. And when the *Magistrates* had done contrary to *Law*, they feared: So ye may see, how short of this Example many are, that call themselves *Christian Rulers*; who are not afraid to cast *Innocent People* into *Prison*, and give them *Ill Names* besides, below both *Jews* and *Heathens*.

'When the *Uproar* was at *Ephesus* about *Diana's Shrine*, *Demetrius*, who bore great *Sway* among the *Crafts-men*, did not call *Paul* *Sirrah*; but called him by his *Right Name* *Paul*, *Acts 19.* And when *Paul* was brought *Prisoner* before the *High-Priest Ananias*, and the *Council* of the *Jews*, and told them, *He had lived in all good Conscience towards God, until that day*; though they (who professed the *Scriptures*, but lived out of the *Life* of them) could not abide to hear of *Living in a good Conscience* (as *Professors* of the *Scriptures* now, that live not in the *Life*, cannot abide to hear of *living in a good Conscience* now-a-days:) But *Ananias* caused *Paul* to be smitten on the *Mouth*; yet he did not call him *Knave*, nor *Sirrah*, *Acts 23.* The *Apostate-Jews* indeed, (who, though they professed *Scripture*, were out of the *Life* thereof, and had rejected *Christ*) in their accusing *Paul* before the *Roman Magistrates*, did once call him a *Pestilent Fellow*, *Acts 24.* as the *Accusing Professors*, who live out of the *Life*, will sometimes call us now. But *Felix* gave *Paul* no such *Language*; neither did *Festus*, nor *King Agrippa* in all their *Examinations* of him, give *Paul* any such Words, as *Sirrah*, *Rascal*, *Knave*, or the like: but heard him patiently. So now *Christians* may see through all the *Scriptures*, that when any *Persons* were brought before *Rulers*, *Kings*, or *Magistrates*, whether *Jews* or *Heathen*, they did not use to call them *Evil Names*, as *Sirrah*, *Rascal*, *Knave*, and  
' the

' the like: they had no such *fool-mouth'd Language* in their Courts: 1664.  
 ' Nor did they use to say to them, *Sirrah, put off your Hat.* Now  
 ' ye, that profess *Christianity*, and say, the *Scripture is your Rule*, may Lancaster-  
Prison.  
 ' see, that more *Corrupt Words* proceed out of your Mouths, than ei-  
 ' ther out of the *Jews or Heathens*; if ye will Try your *Practice* by  
 ' the *Scriptures*: And doth not the *Apostle* tell you, that no *Corrupt*  
 ' *Communication* should proceed out of your Mouths; and that your  
 ' *Words* should be *gracious*? Now I query, Where and whence ye, that  
 ' call your selves *Christians*, have got all these *bad Words and Names*,  
 ' seeing, neither *God*, nor *Christ*, nor the *Prophets*, nor the *Judges*,  
 ' nor *Kings*, nor *Rulers* ever gave any such Names, so far as appears  
 ' by *Scripture*, either amongst the *Heathens, Jews or Christians*?

G. F.

Before the next *Affizes* came, there was a *Quarter-Sessions* holden at *Lancaster* by the *Justices*: To which though we were not brought; yet I put *Friends* upon drawing up an *Account* of their *Sufferings*, and laying them before the *Justices* in their open *Sessions*. For *Friends* had suffered deeply by *Fines and Distresses*; the *Bayleiffs and Officers* making great *Havock and Spoil* of their Goods: But no *Redress* was made.

And because some *Evil-minded Magistrates* would be telling us sometimes of the late *Plot* in the *North*; we gave forth the following *Paper* to stop their Mouths, and to clear *Truth and Friends* therefrom: Which was as followeth:

' A *Testimony from us, the People of God, whom the World*  
 ' call *Quakers, To all the Magistrates and Officers of*  
 ' what sort soever, from the Highest to the Lowest.

' WE are peaceable, and seek the Peace, and Good, and Welfare  
 ' of all Men and Women upon the Earth; as in our *Lives* and  
 ' peaceable *Carriages* is manifested: and we desire the *Eternal Good*  
 ' and *Welfare* of all, and their *Souls* everlasting *Peace*. We are *Heirs*  
 ' of the *Blessing*, before the *Curse* was; and of the *Power of God*, be-  
 ' fore the *Devil* was, and before the *Fall of Man*. We are *Heirs of the*  
 ' *Gospel of Peace*, which is the *Power of God*; and we are *Heirs of*  
 ' *Christ*, who have inherited him and his *Everlasting Kingdom*, and do  
 ' possess the *Power of an Endless Life*. Knowing thus our *Portion and*  
 ' *Inheritance*, this is to take off all *Jealousies* out of your *Minds*, and  
 ' out of the *Minds of all People* concerning us, That all *Plots and Con-*  
 ' *spiracies, Plotters and Conspirators* against the *King*, and all *Aiders*  
 ' or *Assisters* thereunto we always did, and do utterly deny to be any of  
 ' us, or to be of the *Fellowship of the Gospel*, or to be of *Christ's*  
 ' *Kingdom*, or to be his *Servants*. For *Christ* said; *His Kingdom was*  
 ' *not of this World*; if it were, his *Servants would fight*. And there-  
 ' fore he bid *Peter*, Put up his *Sword*; for, said he, he that taketh the  
 ' *Sword, shall perish by the Sword*. Here is the *Faith and Patience* of  
 ' the *Saints*, to bear and suffer all things; knowing (as we know) that  
 ' *Vengeance is the Lord's*, and he will repay it to them that hurt his *Peo-*  
 ' *ple*, and that do wrong to the *Innocent*: Therefore cannot we avenge,

N n n

but

1664. 'but suffer for his Name's sake. And we do know, that the Lord will  
 ~~~~~ judge the World in Righteousness, according to their *Deeds* : and  
 Lancaster- that, when every one shall give an Account to him of the *Deeds*
 Prison. 'done in the Body, then will the Lord give every Man according to his
 'Works, whether they be *Good*, or whether they be *Evil*. Christ saith;
 'he came not to *destroy Men's Lives* : And when his Disciples would
 'have had *Fire to come down from Heaven*, to have consumed them that
 'did not receive him, he told them ; *They knew not, what Spirit they were*
 'of, that would have Mens *Lives* destroyed : and therefore he rebuked
 'them, and told them ; *That he came not to destroy Men's Lives, but to save*
 'them. Now we are of *Christ's Mind*, who is the great Prophet, whom all
 'ought to hear in all things, who saith to his ; *If they strike thee on one*
 '*Cheek, turn the other; and render to no Man Evil for Evil*. This Doctrine of
 'his have we learned ; and do not only confess him in *Words*, but follow
 'his *Doctrine* : and therefore have and do we suffer all manner of *Re-*
 '*proaches, Scandals* and *Slanders*, and *spoiling of Goods, Bufferings* and
 '*Whippings. Stripes* and *Imprisonments* for these many years ; and can
 'say : *The Lord forgive them, that have thus served us : and lay not*
 '*these things to their Charge* ! And we know, that the *Jews* outward
 '*Sword*, by which they cut down the *Heathen* outwardly, was a *Type*
 'of the inward *Sword* of the *Spirit*, which cuts down the inward *Hea-*
 '*then*, the raging Nature in People. And the *Blood of Bulls, Lambs,*
 '*Rams*, and other *Offerings*, and that *Priesthood* that offered them, to-
 'gether with other things in the *Law*, were *Types* of *Christ*, the one
 '*Offering*, and of his *Blood* : who is the Everlasting *Priest* and Cove-
 'nant, *Christ*, our Life and Way to God, and who is the great *Pro-*
 '*phet*, and *Shepherd* that looks to his *Flock*; and the Head of his Church,
 'and the great *Bishop* of our *Souls*, whom we witness come ; and he
 'doth oversee and keep his *Flock*. For in *Adam* in the *Fall* we know,
 'the *striving, quarrelling, unpeaceable Spirits* are in the *Enmity* one
 'with another, and not in *Peace* : But in *Christ Jesus*, the *Second*
 '*Adam*, that never fell, is *Peace, Rest* and *Life*. And the Doctrine of
 'Christ, who never sinned, is to *love one another* ; and who be in this
 'Doctrine, hurt no man : in which we are, in *Christ*, who is our Life.
 'Therefore it is well for you to distinguish betwixt the *Precious* and the
 '*Vile*, between them that *fear God*, and serve him, and them that
 'do not ; and to put a difference between the *Innocent* and the *Guilty*,
 'and between him that is Holy and Pure, and the Ungodly and Pro-
 'phane : for they that do not so, bring *Troubles, Burdens* and *Sorrows*
 'upon themselves. And this we write in *Love* to your *Souls*, that ye
 'may consider these things : for they that *hate Enemies*, and *bate one*
 '*another*, we cannot say, they are of *God*, nor in *Christ's Doctrine* ;
 'but are *Opposers* of it. And such, as wrestle with *Flesh* and *Blood*,
 'with *Carnal Weapons*, are gone into the *Flesh*, out of the *Spirit* : They
 'are not in our Fellowship in the *Spirit*, in which is the *Bond of Peace* ;
 'neither are they of *Us*, nor have we *Unity* with them in their fleshy
 'state, and with their *Carnal Weapons*. For our *Unity* and Fellowship
 'stands in the *Gospel*, which is the *Power* of *God*, before the *Devil*
 'was the *Liar*, and the *Murderer*, the *Man-slayer* and the *Envious*
 '*Man*. Now *Christ's Mind*, and his *Doctrine* being to *save Men's*
 '*Lives*, we, who are of *Christ's Mind*, are out of, and above these
 things.

' things. And our desire is, that in the *Fear* of the *Lord* ye may all *Live*; that in that ye may all receive *God's Wisdom*, by which all things were created; that by it all may be ordered to *God's Glory*. 1664.
Lancaster-
Castle.

*This is from them that love all your Souls,
and seek your Eternal Good.*

Being now a *Prisoner* in *Lancaster Castle*, a deep sense came upon me of a *Day of sore Trial and Exercise*, that was *come and coming upon all*, that had been high in *Profession of Religion*: And I was moved to give forth the following *Paper*, as a *Warning* unto such:

' **N**OW is the *Day*, that every one's *Faith* and *Love* to *God* and *Christ* will be *Tried*; and who are *Redeemed* out of the *Earth*, and who are in the *Earth*, will be manifested; and who is their *Master* they serve: and whether they will run to the *Mountains*, to *Cover* them. Now will it appear, who are the *Stony Ground*, who are the *Thorny Ground*, and who are the *High-way-Ground*, in whom the *Fowls* of the *Air* take away the *Seed*, and the *Thorns* and *Cares* of the *World* Choke, and the *Heat* of *Persecution* scorches, and burns up your *green Blade*: For the *Day* trieth all things. Therefore let not such, as forsake *Truth*, for *saving the Earth*, say, that your *Brother Priest* only serveth not the *Lord Jesus Christ*, but his own *Belly*, and mindeth *Earthly things*; for such themselves also do the same, and do hug and embrace *Self*, and not the *Lord*. Now it will be made manifest, who is every ones *God*, and *Christ*, and *Saviour*; and their *Love* will be manifest, whether it be of the *World*, or the *Love* of *God*: for if it be the *Love* of the *World*, it is *Enmity*; and the *Enmity* will manifest it self, what it is: and the *Day* will Try every *Spirit* and his *Fruits*. Therefore, all my dear *Friends*, In the Everlasting *Seed* of *God* live, that is over all the *House* of *Adam* and his *Works* in the *Fall*: and so dwelling in the *Seed*, *Christ*, that never fell, in him you all have *Vertue*, and *Life*, and *Peace*; and through him ye will overcome all, that is in the *Fall*.

G. F.

I writ also another *Short Epistle* to *Friends*, to *Warn* them to keep out of that *Spirit*, that wrought in *John Perrot* and his *Company* against the *Truth*.

Dear Friends,

' **D**Well in the *Love* of *God*, and in his *Righteousness*, that will preserve you above all *Changeable Spirits*, that be *foul* and *unclean*, and that dwell not in the *Truth*, but in *Quarrels*. Avoid such, and keep your *Habitations* in the *Truth*, and dwell in the *Truth*, and in the *Word* of *God*, by which ye are reconciled to *God*: And keep your *Meetings* in the Name of *Jesus Christ*, that never fell;

1664. 'and then ye will see over all the Gatherings of *Adam's Sons* and *Daughters*, you being *Met* in the *Life* over them all; in which is your *Unity*, and *Peace*, and *Fellowship* with God, and one with another, in the *Life*, in which ye may enjoy God's Presence among you. So remember me to all *Friends* in the everlasting Seed of God. And all they, that are gotten into *Fellowship* in outward things, their *Fellowship* will corrupt, and rot, and wither away. Therefore live in the *Gospel*, the *Power of God*, which *Power of God*, the *Gospel* was, before the *Devil* was. And this *Fellowship* in the *Gospel*, the *Power of God*, is a *Mystery* to all the *Fellowships* in the *World*. So look over all outward *Sufferings*, and look at the Lord, and the *Lamb*, who is the *First* and *Last*, the *Amen*; in whom fare well.

G. F.

Lancaster-
Assizes.

In the *Sixth Month* the *Affizes* were held again at *Lancaster*, and the same *Judges*, *Twisden* and *Turner*, came that *Circuit* again: but *Judge Turner* then sat on the *Crown-Bench*; and so I was brought before him. But before I was called to the *Bar*, I was put among the *Murderers* and *Fellows* for about the space of two hours; the *People*, the *Justices*, and the *Judge* also gazing upon me. After they had Tried several others, they called me to the *Bar*; and impaneled a *Jury*: And then the *Judge* asked the *Justices*, *Whether they had tendered me the Oath at the Sessions?* And they said, *They had*. Then he bid, *Give them the Book, that they might swear, they had tendered me the Oath according to the Indictment*. Some of the *Justices* refused to be Sworn: but the *Judge* said, he would have it done to take away all Occasion of *Exception*. Now when the *Jury* were sworn, and the *Justices* had sworn, *That they had tendered me the Oath, according to the Indictment*; then the *Judge* asked me, *Whether I had not refused the Oath at the last Affizes?* I said, *I never took Oath in my Life; and Christ, the Saviour and Judge of the World, said, Swear not at all*. The *Judge* seemed not to take notice of my Answer; but asked me: *Whether or no I had not refused to take the Oath at the last Affize?* I said: *The Words, that I then spake to them, were, That if they could prove, either Judge, Justices, Priest or Teacher, that after Christ and the Apostle had forbidden Swearing, they commanded, that Christians should Swear, I would Swear*. The *Judge* said, *He was not at that time to dispute, whether it was lawful to Swear; but to Inquire, whether I had refused to take the Oath, or no*. I told him, *Those things mentioned in the Oath, as Plotting against the King, and owning the Pope's, or any other Forreign Power, I utterly deny*. Well, said he, *You say well in that: but did you deny to take the Oath? What say you?* *What would'st thou have me to say*, said I: for I have told thee before, what I did say. Then he asked me, *If I would have these Men to Swear, that I had taken the Oath?* I asked him, *If he would have those Men to Swear, that I had refused the Oath?* At which the *Court* burst out into *Laughter*. I was grieved, to see so much *Ligheness* in a *Court*, where such *Solemn Matters* are handled; and thereupon asked them: *If this Court was a Play-house? Where*

'is

' is Gravity and Sobriety, said I : for this Behaviour doth not become 1664.
 ' you. Then the Clerk read the Indictment ; and I told the Judge, ' I
 ' had something to speak to it, (for I had informed my self of the ^{Lancaster}
 ' Errors, that were in it.) He told me, He would bear me after ^{Affizes.}
 ward any Reasons, that I could alledge, why he should not give Judg-
 ment. Then I spake to the Jury, and told them, ' That they could
 ' not bring me in Guilty, according to that Indictment ; for the In-
 ' dictment was wrong laid, and had many gross Errors in it. The
 Judge said, I must not speak to the Jury, but he would speak to them :
 and he told them, I had denied to take the Oath at the last Assizes ;
 and, said he, I can tender the Oath to any Man now, and Premunire
 him for not taking it : And he said, They must bring me in Guilty,
 seeing I refused to take the Oath. ' Then, said I, what do ye do with
 ' a Form ? Ye may throw away your Form then. And I told the Ju-
 ' ry, it lay upon their Consciences, as they would answer it to the Lord
 ' God before his Judgment-Seat. Then the Judge spake again to the
 ' Jury ; and I bid him, do me Justice. So the Jury brought me in
 Guilty. Whereupon I told them, ' That both the Justices, and they
 ' too had forsworn themselves ; and therefore they had small cause to
 ' laugh, as they did a little before. Oh the Envy, and Rage, and Ma-
 lice, that was there against me, and the Lightness ! But the Lord con-
 founded them, and they were wonderfully stopt. So they set me
 aside ; and called up Margaret Fell, who had a great deal of good Ser-
 vice amongst them : and then the Court brake up near the Second
 Hour.

In the Afternoon we were brought up again, to have Sentence pas-
 sed upon us : And Margaret Fell desired, that Sentence might
 be deferred, till the next Morning. ' I desired nothing, but Law and
 ' Justice at his hands ; for the Thieves had Mercy : Only I desired the
 ' Judge, to send some to see my Prison ; which was so bad, they would
 ' put no Creature they had, in it : and I told him, that Col. Kirby, who
 ' was then on the Bench, said, I should be lashed up, and no Flesh alive
 ' should come to me. The Judge shook his Head, and said ; When the
 Sentence was given, he would leave me to the favour of the Jailor. Now
 most of the Gentry of the Country were gathered together, expecting
 to hear the Sentence ; and the Noise among the People was, That I
 should be Transported. But they were all crossed at that time : for the
 Sentence being deferred, till next Morning ; I was had back, as I came,
 to Prison again. Upon my complaining of the badness of my Prison,
 some of the Justices, with Col. Kirby went up to see it : But when
 they came to it, they durst hardly go into it ; the Floor was so bad and
 dangerous, and the place so open to Wind and Rain : and some that
 came up, said ; Sure, it was a Jakes-house. When Col. Kirby saw it,
 and heard, what others said of it, he excused the matter as well as he
 could, and said ; I should be removed from that place, ere it was long,
 to some more convenient place.

Next day, towards the Eleventh Hour, we were called forth again
 to hear the Sentence : And Margaret Fell being called first to the Bar,
 she had some Counsels to plead ; who found many Errors in her In-
 dictment : Whereupon, after the Judge had acknowledged them, she
 was set by. Then the Judge asked, What they could say to mine ? Now

I was

1664. I was not willing to let any Man plead for me ; but to speak to it my self : And indeed, though Margaret had some, that *pleaded* for her ; yet she *spake as much ber self, as she would*. But before I came to the Bar, I was moved in my Spirit to pray, 'That God would confound their *Wickedness* and *Envy*, and set his *Truth* over all ; and exalt his *Seed*. And the Lord heard and answered, and did *Confound* them in their Proceedings against me. And though they had most *Envy* against me ; yet the most-gross *Errors* were found in my *Indictment*.

Lancaster-
Assizes.

Now, I having put by others from *pleading* for me, the Judge asked me ; *What I had to say, why he should not pass Sentence upon me*. I told him, 'I was no *Lawyer* ; but I had much to say, if he would but have *Patience* to hear. At that he *laughed*, and others *laughed* also, and said ; *Come, what have you to say ? He can say nothing*. 'Yes, said I, I have much to say : have but the *Patience* to hear me.

'Then I asked him, *Whether the Oath was to be tendred to the King's Subjects, or to the Subjects of Forreign Princes ?* He said, *To the Subjects of this Realm*. Then said I, 'Look the *Indictment*, and ye may see, that ye have left out the Word *Subject* : so not having named me in the *Indictment*, as a *Subject*, ye cannot *Premunire* me for not taking the *Oath*. Then they looked the *Statute*, and the *Indictment*, and saw, that it was, as I said : and the Judge confessed, it was an *Error*. I told him, 'I had something else to stop his *Judgment*. And I desired him to look, *What day the Indictment said the Oath was tendered to me at the Sessions there ?* They looked, and said, *It was the Eleventh day of January*. 'What *Day* of the *Week* was that *Session* held on, said I ? On a *Tuesday*, said they. Then said I, 'Look your *Almanacks*, and see, whether there was any *Sessions* held at *Lancaster* on the *Eleventh Day* of *January*, so called ? So they looked, and found, that the *Eleventh day* was the *Day* called *Monday*, and that the *Sessions* was on the day called *Tuesday*, which was the *Twelfth day* of that *Month*. 'Look ye now, said I ; ye have *Indicted* me for refusing the *Oath* in the *Quarter-Sessions* held at *Lancaster* on the *Eleventh Day* of *January* last, and the *Justices* have *Sworn*, that they tendered me the *Oath* in open *Sessions* here *that day* ; and the *Jury* upon their *Oaths* have found me *Guilty* thereupon : and yet ye see, there was no *Session* held in *Lancaster* *that day*. Then the Judge, to have covered the matter, asked, *Whether the Sessions did not begin on the Eleventh day ?* But some in the Court Answered, *No ; The Session held but one day, and that was the Twelfth*. Then the Judge said, *This was a great Mistake, and an Error*. Some of the *Justices* were in a great *Rage* at this, and were ready to have gone off the *Bench*, and *stamp*, and said ; *Who hath done this ? Some body hath done it on purpose* : and a great *Heat* was amongst them. Then said I, 'Are not the *Justices* here, that have *Sworn* to this *Indictment*, *forsworn Men* in the face of the *Country* ? But this is not all, said I ; 'I have more yet to offer, why *Sentence* should not be given against me. Then I asked ; 'In what *Tear* of the *King* the last *Assize* here was holden, which was in the *Month* called *March* last ? And the Judge said, *It was in the Sixteenth Tear of the King*. 'But, said I, 'the *Indictment* says, It was in the *Fifteenth Tear* : and they looked,

and

and found it so. This also was acknowledged to be another *Error*. 1664. But then they were all in a *Fret* again, both *Judge* and *Justices*, and could not tell, what to say: For the *Judge* had sworn the *Officers* of the Court, that the *Oath* was tendered to me at the *Affize* mentioned in the *Indictment*. 'Now, said I, is not the Court here forsworn also, who have sworn, that the *Oath* was rendered to me at the *Affize* holden here in the *Fifteenth Year* of the *King*, when-as it was in his *Sixteenth Year*; and so they have sworn a *whole Year* false? The *Judge* bid them *Look*, whether *Margaret Fell's Indictment* was so, or no? And they lookt; and found, it was not so. I told the *Judge*, 'I had more yet to offer, to stop *Sentence*: And I asked him; 'Whether *All the Oath* ought to be put into the *Indictment*, or no? *Yes*, said he, *it ought to be All put in*. Then said I, 'Compare the *Indictment* with the *Oath*, and there thou may'st see these Words, *viz. [or by any Authority derived, or pretended to be derived from him, or his Sea]* left out of the *Indictment*; which is a *principal part* of the *Oath*: And in another place the Words [*Heirs and Successors*] are left out. The *Judge* did acknowledge these also to be *great Errors*. But said I, I have not yet done; I have yet something further to alledge. Nay, said the *Judge*, *I have enough; you need say no more*. 'If (said I) thou hast enough, I desire nothing but *Law* and *Justice* at thy hands: for I don't look for *Mercy*. *You must have Justice*, said he, *and you shall have Law*. Then I asked, 'Am I at *Liberty*, and free from all, that ever hath been done against me in this matter? *Yes*, said the *Judge*, *You are free from all that hath been done against you*. But then, starting up in a *Rage*, he said; *I can put the Oath to any man here: and I will tender you the Oath again*. I told him, 'He had *Examples* enough yesterday of *Swearing* and *False-swearing*, both in the *Justices* and in the *Jury*: For I saw before mine Eyes, that both *Justices* and *Jury* had forsworn themselves. The *Judge* asked me, *If I would take the Oath*: I bid him, 'Do me *Justice* for my *false Imprisonment* all this while: For what had I been *Imprisoned* so long for? And I told him, I ought to be set at *Liberty*. *You are at Liberty*, said he; *but I will put the Oath to you again*. Then I turned me about, and said; 'All People, take notice, this is a *Snare*: for I ought to be set free from the *Jailer*, and from this *Court*. But the *Judge* cried, *Give him the Book*: and the *Sheriff*, and the *Justices*, cried, *Give him the Book*. Then the *Power of Darkness* rose up in them, like a *Mountain*: and a *Clerk* lift up a *Book* to me. I stood still, and said, 'If it be a *Bible*, give it me into my hand. *Yes, yes*, said the *Judge* and *Justices*, *give it him into his hand*. So I took it, and lookt in it, and said, 'I see, it is a *Bible*; I am glad of it. Now he had caused the *Jury* to be called, and they stood by (for after they had brought in their former *Verdict*, he would not dismiss them, though they desired it; but told them, *He could not dismiss them yet: for he should have business for them: and therefore they must attend, and be ready, when they were called*. And when he said so, I felt his Intent, that if I was freed, he would come on again.) So I looked him in the *Face*; and the *Witness of God* started up in him, and made him *blush*, when he looked at me again: for he saw, that I saw him. Nevertheless *hardening* himself, he caused the *Oath* to be read to me, the *Jury* standing by;

1664. by : And when it was read, he asked me, *Whether I would take the Oath, or no ?* Then said I, ' Ye have given me a *Book* here to *kiss*, and to *swear* on; and this *Book*, which ye have given me to *kiss*, says, *Kiss the Son*; and the *Son* says in this *Book*, *Swear not at all*: and so says also the *Apostle James*. Now (said I) I say as the *Book* says; and yet ye *Imprison* me : How chance, ye do not *Imprison* the *Book* for saying so ? How comes it, that the *Book* is at *Liberty* amongst you, which bids me *not swear*; and yet ye *Imprison* me, for doing as the *Book* bids me ? Why don't ye *Imprison* the *Book* ? Now as I was speaking this to them, and held up the *Bible* open in my hand, to shew them the place in the *Book*, where *Christ* forbid *swearing*, they pluckt the *Book* out of my hand again; and the *Judge* said, *Nay, but we will Imprison George Fox*. Yet this got abroad over all the *Country*, as a *By-word*, *That they gave me a Book to swear on, that commanded me, Not to swear at all; and that the Bible was at Liberty, and I in Prison, for doing as the Bible said*. Now when the *Judge* still urged me to *Swear*, I told him, ' I never took *Oath*, *Covenant* nor *Engagement* in my *Life*; but my *Tea* or *Nay* was more binding to me, than an *Oath* was to many others: For had they not had *Experience*, how little Men regarded an *Oath*? and how they had *Sworn* one way, and then *another*? and how the *Justices* and *Court* had *sworn* themselves now? And I told him, I was a Man of a tender *Conscience*; and if they had any sense of a *tender Conscience*, they would consider, that it was in *Obedience* to *Christ's Command*, that I could not *Swear*. But, said I, if any of you can *Convince* me, that after *Christ* and the *Apostle* had commanded *not to swear*, they did alter that *Command*, and commanded *Christians* to *swear*, then ye shall see, I will *swear*. And there being many *Priests* by, I said; If ye cannot do it, let your *Priests* stand up, and do it : But not one of the *Priests* made any Answer. O, said the *Judge*, *all the World cannot Convince you*. ' No, said I, how is it like, the *World* should *Convince* me? for the *whole World* lies in *Wickedness*: but bring out your *Spiritual Men* (as ye call them) to *Convince* me. Then the *Sheriff* said, and the *Judge* said the same, *That the Angel swore in the Revelations*. I replied, ' When God bringeth in his *First-begotten Son* into the *World*, he saith, *Let all the Angels of God Worship him*; and he saith, *Swear not at all*. *Nay*, said the *Judge*, *I will not dispute*. Then I spake to the *Jury*, telling them, ' It was for *Christ's* sake, that I could not *swear*; and therefore I warned them, not to act contrary to that of God in their *Consciences*: for before his *Judgment-seat* they must all be brought. And I told them, that as for *Plots*, and *Persecution* for *Religion*, and *Popery*, I do deny them in my *Heart*; for I am a *Christian*, and shall shew forth *Christianity* amongst you this day : And it is for *Christ's Doctrine* I stand. More Words I had both with the *Judge* and *Jury*, before the *Jailer* took me away.

In the *Afternoon* I was brought up again, and put among the *Thieves* a pretty while; where I stood with my *Hat* on, till at length the *Jailer* took it off. Then the *Jury*, having found this *New Indictment* against me for *not taking the Oath*, I was called to the *Bar*: And the *Judge* asked me, *What I would say for my self*? I bid them,
Read

Read the Indictment : for I would not Answer to that, which I did 1664. not hear. The Clerk read it, (and as he read, the Judge said, *Take heed, it be not false again :*) but he read it but in such a manner, that I could hardly understand, what he read. But when he had done, the Judge asked me, *What I said to the Indictment ?* I told him, ' At once hearing so large a Writing read, and that at such a distance, that I could not distinctly hear all the parts of it ; I could not well tell, what to say to it : but if he would let me have a Copy of it, and give me time to consider of it, I should Answer it. This put them to a little stand : but after a while the Judge asked me, *What time I would have ?* I said, ' Till the next Affize. But, said he, *What Plea will ye now make ? Are you Guilty, or Not Guilty ?* I said, ' I am Not Guilty at all of denying Swearing obstinately and wilfully : and as for those things mentioned in the Oath, as Jesuitical Plots, and Foreign Powers, I utterly deny them in my Heart : and if I could take any Oath, I should take that ; but I never took any Oath in all my Life. The Judge said, *I said well :* But, said he, *The King is sworn, the Parliament is sworn, I am sworn, and the Justices are sworn, and the Law is preserved by Oaths.* I told him, ' They had had sufficient Experience of Men's Swearing ; and he had seen, how the Justices and Jury had sworn wrong the other day : And if he had read in the Book of Martyrs, how many of the Martyrs had refused to Swear, both within the time of the Ten Persecutions, and in Bishop Bonner's days, he might see, that to deny Swearing in Obedience to Christ's Command, was no new thing. Then he said ; *He wisht, the Laws were otherwise.* I said, ' Our Tea is Tea, and our Nay is Nay : and if we transgress our Tea, and our Nay, let us suffer, as they do, or should do, that Swear falsely : And this, I told him, we had offered to the King ; and the King said, *It was reasonable.*

So, after some further Discourse had passed, they committed me to Prison again ; there to lie till the next Affize : and Col. Kirby gave order to the Jailor, *To keep me Close, and suffer no Flesh alive to come at me ; for I was not fit, he said, to be discoursed with by Men.* Then was I put up into a smoky Tower, where the Smoke of the other Prisoners came up so thick, that it stood as Dew upon the Walls ; and sometimes the Smoke would be so thick, that I could hardly see the Candle, when it burned : and I being locked under Three Locks, the Under-Jailer, when the Smoke was great, would hardly be persuaded to come up, to unlock one of the upper-most Doors, for fear of the Smoke : so that I was almost smothered. Besides it Rained in upon my Bed ; and many times, when I went to stop out the Rain in the Cold Winter-Season, my Shirt would be as wet as Mack with the Rain, that came in upon me, while I was labouring to stop it out. And (the place being high, and open to the Wind) sometimes as fast, as I stops it, the Wind being high and fierce, would blow it out again. In this manner did I lie all that long, cold Winter, till the next Affize : In which time I was so starved with Cold and Rain, that my Body was greatly swelled, and my Limbs much benumbed.

The Affize began on the 14th day of the Month called March, 1664. And the same Judges, Twisden and Turner, coming that Circuit again, Judge Twisden sat this time on the Crown-Bench ; and be-

1664. fore him I was brought. Now I had Informed my self again of the Errors, that were in this Indictment also: For though at the Assize before, Judge Turner had said to the Officers in Court, Pray see, that all the Oath be in the Indictment, and that the word, Subject, be in; and that the Day of the Month, and Year of the King be put in right: For it is a shame, that so many Errors should be seen, and found in the face of the Country; yet there were many Errors, and thole great ones, in this Indictment, as well as in the former. And surely, the Hand of the Lord was in it, to confound their mischievous Work against me, and to blind them therein: Inasmuch, that although, after the Indictment was drawn at the former Assize, the Judge Examined it himself, and tried it with the Clerks; yet the Word, Subject, was left out of this Indictment also, and the Day of the Month was put in wrong, and several Material Words of the Oath were left out: Yet they went on confidently against me, thinking, all was safe and well. And when I was set to the Bar, and the Jury called over to be sworn, the Clerk asked me, First; Whether I had any Objection to make against any of the Jury? I told him, I knew none of them. Then having sworn the Jury, they swore three of the Officers of the Court, to prove, That the Oath was tendred to me at the last Assizes, according to the Indictment. Come, come, said the Judge, It was not done in a Corner. Then he asked me, What I had said to it? or, Whether I had taken the Oath at the last Assize? I told him, what I had said, viz. 'That the Book they gave me to Swear on, saith, Swear not at all: And I repeated more, of what I had formerly said to them, as it now came to my remembrance. Whereupon the Judge said; I will not dispute with you, but in point of Law. Then, said I, I have something to speak to the Jury concerning the Indictment. He told me, I must not speak to the Jury: but if I had any thing to say, I must speak to him. Then I asked him, Whether the Oath was to be tendred to the King's Subjects only, or to the Subjects of Forreign Princes? He replied, To the Subjects of this Realm: for I will speak nothing to you, said he, but in point of Law. Then, said I, Look the Indictment, and thou may'st see, that the Word, Subject, is left out of this Indictment also. And therefore, seeing the Oath is not to be tendred to any, but the Subjects of this Realm, and ye have not put me in as a Subject; the Court is to take no notice of this Indictment. I had no sooner spoke thus, but the Judge cried; Take him away, Jailor, take him away: So I was presently hurried away. And the Jailor and People looked, when I should be called for again; but I was never brought forth to the Court any more, though I had many other great Errors to assign in the Indictment. But after I was gone, the Judge asked the Jury, If they were agreed? And they said, Tes; and found for the King against me: as I was told. But I was never called to hear Sentence given; nor was any Sentence given against me, that I could hear of. For I heard, that when they had looked more narrowly into the Indictment, they saw, and were sensible themselves, that the Indictment was not good: and the Judge having sworn the Officers of the Court, that the Oath was tendred me at the Assize before, such a day, according as was set in the Indictment, and that proving to be the wrong day, I should have proved the Officers of the Court forsworn Men again, if the Judge would have suffered me to go on to plead to the

the *Indictment* : which was thought to be the *Reason*, why he hurried me away so soon. The *Judge* had passed *Sentence* of *Premunire* upon *Margaret Fell*, before I was brought before him : and it seems, when I was hurried away so, they recorded me, as a *Premunired Person* ; though I was never brought to hear the *Sentence*, nor knew of it : Which was very *Illegal*. For they ought to have not only had me present, to hear the *Sentence* given ; but also to have asked me first, *What I could say, why Sentence should not be given against me* : But they knew, I had so much to say, that they could not give *Sentence*, if they heard it.

While I was a *Prisoner* in *Lancaster-Castle*, there was a great *Noise* and *Talk* of the *Turk's* overspreading *Christendom* ; and great *Fears* entered many. But one day, as I was walking in my *Prison-Chamber*, 'I saw the *Lord's* Power turn against him ; and that he was turning back again. And I declared to some, what the *Lord* had let me see, when there were such *Fears* of his over-running *Christendom* ; and within a *Month* after the *News-Books* came down, wherein it was mentioned, that *They* had given him a *Defeat*.

Another time, as I was walking in my *Chamber*, with my *Eye* to the *Lord*, 'I saw the *Angel* of the *Lord* with a glittering, drawn *Sword* stretched Southward, as though the *Court* had been all on a *Fire*. Not long after, the *Wars* brake out with *Holland*, and the *Sickness* brake forth ; and afterwards the *Fire* of *London* : So the *Lord's* *Sword* was drawn indeed.

Now by reason of my long and close *Imprisonment* in so bad a place, I was grown very weak of *Body* : but the *Lord's* Power was over all, and supported me through all, and enabled me to do *Service* for him, and for his *Truth* and *People*, as the place would admit. For while I was in *Lancaster-Prison*, I Answered several *Books*, as the *Mafs*, and the *Common-Prayer*, and the *Directory*, and the *Church-Faith* ; which are the *Four Chief Religions*, that are got up since the *Apostles* days. And there being several *Friends* in *Prison* at *Lancaster*, and other *Prisons*, for not paying *Tithes*, I was moved to give forth the following *Lines* to the *World* concerning *Tithes* :

IN the time of the *Law*, they that did not bring their *Tithes* into the *Store-house*, they robbed *God* ; and then there was not *Meat* in their *House* : Therefore the *Lord* commanded them To bring them into his *House*, that there might be *Meat* in the *Store-house* ; which was to fill the *Fatherless*, *Stranger* and *Widow*. But these *Priests*, who are *Counterfeits*, who take *Peoples* *Tithes* now by a *Law*, are from the *Beast* ; and if any will not pay them, they *Prison* them, or make them pay *Treble*. So these *Rob* the *Poor People*, and *Rob* the *Fatherless* ; and the *Stranger*, and the *Widow* is not filled : So their *Cry* is gone up to *Heaven* against these. And many are made almost *Beggars* by these *Oppressing Priests* ; their *Cattle* and their *Corn* being taken away from them, and they cast into *Prison*. Others are *Sued* at the *Law* by these *Priests*, and have *Treble Damage* taken from them ; and yet such *Priests* are cried up to be *Ministers* of the *Good-spel*. Though when the *Unchangeable Priest* was come, the *Priest-hood*,

1665. *hood, that was Changeable, was denied, as we now deny the.* But
 ~~~~~  
 Lancaster-  
 Prison. *'it any be moved now to Cry against them, they are Stocked, or beat,  
 'or imprison'd; as there are many now in Prison at Lancaster, and in  
 'other places, by a National Law: the like whereof was never done  
 'by the Law of God, which was delivered to Moses. For we do not  
 'read, that under Moses his Law any suffered Imprisonment, or spoiling  
 'of their Goods for not paying Tithes; or was to pay Treble Damage.  
 'Surely, surely, the Cry for Vengeance will be heard, which arises from  
 'the Oppressed Souls, that lie under the Altar. And there are many,  
 'which be Prisoners at Kendal, because they cannot pay Tithes; as  
 'Capt. Ward, and Thomas Robertson, and the Widow Garland, who hath  
 'many small Children; and these suffer, because they cannot pay  
 'Tithes. Others there be in Kendal-Prison, who were moved of the  
 'Lord to speak to the Priests; whereof one was moved to go in  
 'Sack-cloth, and of late with Ashes upon her Head. And others have  
 'been moved to go in Sack-cloth, as a Lamentation for the miserable  
 'Estate of this Nation; seeing so much Crying up of the Preach-  
 'ing of the Gospel, and yet so much Strife, Debate, and Oaths,  
 'and Dissension among People: But where the Gospel is received indeed,  
 'Strife and Contention is ended, and Oppression is taken off. But Oh!  
 'The Land mourns, because of the Oppression of them called Ministers!  
 'And though the Cry of the Oppressed hath not entered into the Ears  
 'of the Magistrates: Yet is the Cry of the poor, oppressed People of  
 'God entered into the Ears of the Lord of Sabaoth; who now will be  
 'avenged of all his Adversaries. And all you Unjust Law-givers, and  
 'Unjust Judges, to that in all your Consciences I speak, to be Clear'd,  
 'when ye are Judged by the Just Judge of Heaven and Earth; whose  
 'Terror is gone out, and is gone forth against all the Ungodly, and  
 'all the Oppressors of God's People whatsoever, whether ye will hear  
 'or forbear.*

G. F.

After the Assize at Lancaster was over, Col. Kirby, and some others of the Justices were very uneasy with my being at Lancaster, (for I had gauled them sore at my Trials there) and they laboured much to get me removed from thence to some Remote Place. Col. Kirby threatened, that I should be sent far enough; and sometimes he said, *I should be sent beyond the Seas.* So about Six Weeks after the Assizes they got an Order from the King and Council, to remove me from Lancaster; and with it they brought a Letter from the Earl of Anglesey, wherein was written; *That if those things were found true against me, which I was charged withal, I deserved no Clemency nor Mercy: And yet the greatest Matter they had against me was, because I could not disobey the Command of Christ, and Swear.*

When they had prepared for my Removal, the Under-Sheriff, and the Head-Sheriff's Man, with some Bayliffs came, and searched me out of the Castle; when I was so weak with lying in that cold, wet, and smoky Prison, that I could hardly go or stand. They had me down into the Jailor's House, where was William Kirby, a Justice, and several others; and they called for Wine to give me. I told them, 'I would  
 'have

have some of their Wine. Then they cried; *Bring out the Horses.* 'I 1665.  
 desired them first to shew me their Order, or a Copy of it, if they in-  
 tended to Remove me: But they would shew me none, but their Lancaster-  
Prison.  
*Swords.* Then I told them; 'There was no Sentence passed upon me,  
 nor was I *Premunired*, that I knew of; and therefore I was not made  
 the *King's Prisoner*, but was the *Sheriff's*: For they and all the Country  
 knew, that I was not fully heard at the last *Affize*, nor suffered to shew  
 forth the *Errors*, that were in the *Inditment*; which were sufficient to  
 quash it, though they had kept me from one *Affize* to another, to the  
 end they might Try me. But they all knew, there was no Sentence  
 of *Premunire* passed upon me: And therefore I not being the *King's*  
*Prisoner*, but the *Sheriff's*, did desire to see their Order. Instead of  
 shewing me their Order, they haled me out, and lifted me up upon  
 one of the *Sheriff's Horses*. And when I was on *Horseback* in the  
 Street, the *Town's People* being gathered to gaze upon me, I told the  
 Officers; I had received neither *Christianity*, *Civility*, nor *Humanity*  
 from them. So they hurried me away about *Fourteen Miles* to *Ben-*  
*tham*; and I was so very weak, that I was hardly able to sit on *Horse-*  
*back*: and my *Cloaths* smelt so of *Smoke*, that they were loathsom to  
 my self. And the *Wicked Failer*, one *Hunter*, a young Fellow, would  
 come behind, and give the *Horse* a Lash with his *Whip*, and make  
 him skip and leap; that I, being weak, had much a-do to sit him:  
 and then he would come and look me in the Face, and say; *How do*  
*you, Mr. Fox?* I told him, 'It was not *Civil* in him to do so: but  
 'the *Lord cut him off soon after*.'

When we were come to *Bentham* in *Torkshire*, there met us many Torkshire,  
Bentham.  
*Troopers*, and a *Marshal*; and many of the *Gentry* of the Country were  
 come in, and abundance of *People* to stare at me. I being very *Weak*  
 and *Weary*, desired them to let me lie down on a *Bed*; which the  
*Souldiers* permitted me: for they, that brought me thither, gave  
 their Order to the *Marshal*; and he let a *Guard* of his *Souldiers* upon me.  
 When they had stayed there a while, they pressed *Horses*, and raised  
 the *Bayliff* of the *Hundred*, and the *Constables*, and others, and had me  
 to *Giggleswick* that Night: but an exceeding *Weak Man* I was. There Giggles-  
wick.  
 they railed the *Constables*, with their *Clog-Shoes*, who sat drinking all  
 Night in the *Room* by me; so that I could not get much Rest. The  
 next day we came to a *Market Town*, where several *Friends* came  
 to see me; and *Robert Widders*; and divers *Friends*, came to me up-  
 on the *Road*. The next Night I asked the *Souldiers*, 'Whither they  
 intended to carry me, and whither I was to be sent? Some of them  
 said, *Beyond Sea*; others said, *To Timmouth-Castle*. And a great Fear  
 there was amongst them, lest some should Rescue me out of their  
 hands; but that Fear was needless. Next Night we came to *Tork*, York  
 where the *Marshal* put me up into a great *Chamber*, where there came  
 most part of *Two Troops* to see me. One of those *Troopers*, being an  
 envious Man, and hearing, that I was *Premunired*, asked me, *What*  
*Estate* I had? and whether it was *Copy-hold*, or *Free-Land*? I took  
 no notice of his *Question*; but was moved to declare the *Word* of  
*Life* to the *Souldiers*; and many of them were very loving. At night  
 the *Lord Frecheville* (so called) who commanded those *Horse*, came  
 to me, and was very Civil and Loving; and I gave him an Account  
 of

1665. of my Imprisonment, and declared many things to him relating to *Truth*. They kept me at *Tork* two days; and then the *Marshal* and *York*. Four or Five *Souldiers* were sent to convey me to *Scarborough-Castle*. Indeed, these were very Civil Men, and carried themselves civilly and lovingly to me. On the way we baited at *Malton*; and they permitted *Friends* to come and visit me. When we were come to *Scarborough*, they had me to an *Inn*, and gave notice to the *Governour*; and he sent half a dozen *Souldiers* to be my *Guard* that *Night*. Next day they conducted me up into the *Castle*, and there put me into a *Room*, and set a *Centry* on me: and I being so very weak, and subject to fainting, they for a while let me go out sometimes into the *Air* with the *Centry*. They soon removed me out of this *Room*, and put me into an *Open Room*, where the *Rain* came in: and the *Room* smoked exceedingly; which was very offensive to me. One day the *Governour*, who was called Sir *Jo. Crosland*, came to see me; and brought with him one called Sir *Francis Cobb*. I desired the *Governour* to go into my *Room*, and see, what a *Room* I had. Now I had got a little *Fire* made in it, and the *Room* was so filled with *Smoke*, that when they were in, they could hardly find their way out again: And he being a *Papist*, I told him, That was his *Purgatory*, which they had put me into. I was forced to lay out a matter of *Fifty Shillings*, to stop out the *Rain*, and keep the *Room* from smoking so much. But when I had been at that Charge, and made the *Room* somewhat tolerable; they removed me out of it, and put me into a worse *Room*, where I had neither *Chimney*, nor *Fire-Hearth*. And the *Room* being to the *Sea-side*, and lying much open, the *Wind* drove in the *Rain* forcible; so that the *Water* came over my *Bed*, and ran about the *Room*, that I was fain to skim it up with a *Platter*. And when my *Cloaths* were wet, I had no *Fire* to dry them; so that my *Body* was nummed with *Cold*, and my *Fingers* swell'd, that one was grown as big as two: and though I was at some Charge on this *Room* also; yet I could not keep out the *Wind* and *Rain*. Besides, they would suffer few *Friends* to come at me, and many times not any; no, not so much as to bring me a little *Food*; but I was forced, for the *First-Quarter*, to hire one of the *World* to bring me *Necessaries*: and sometimes the *Souldiers* would take it from her, and then she would scuffle with them for it. Afterwards I hired a *Souldier* to fetch me *Water* and *Bread*, and something to make a *Fire* of, when I was in a *Room*, where a *Fire* could be made. Commonly a *Three-penny-Loaf* served me *Three Weeks*, and sometimes longer: and most of my *Drink* was *Water*, that had *Wormwood* steeped or bruised in it. But one time, when the *Weather* was very sharp, and I had taken great *Cold*, I got a little *Elicampagne-Beer*: and I heard one of the *Souldiers* say to the other, That they would play me a pretty *Trick*: for they would send for me up to the *Deputy-Governour*, and in the mean time they would drink my *Strong-Beer* out; and so they did. When I came back, one of the *Souldiers* came to me in a *Jeer*, and asked me for some *Strong-Beer*. I told him, they had play'd their pretty *Trick*: and so I took no further notice of it. But inasmuch as they kept me so very strait, not giving *Liberty* for *Friends* to come to me; I spake to the *Keepers* of the *Castle* to this effect; 'I did not know, till I was removed from *Lancaster-Castle*,

' *Castle*, and brought Prisoner to this *Castle* of *Scarborough*, that I was 1665.  
 ' *Convicted* of a *Premunire*; for the *Judge* did not give *Sentence* up-  
 ' on me at the *Affizes*, in *open Court*. But seeing, I am now a Prisoner <sup>Scarbo-</sup>  
 ' here, if I may not have my *Liberty* and *Enlargement*, let my *Friends* <sup>rough-ca-</sup>  
 ' and *Acquaintance* have their *Liberty* to come and visit me; as *Paul's*  
 ' *Friends* had among the *Romans*, who were not *Christians*, but *Hea-*  
 ' *thens*. For *Paul's Friends* had their *Liberty*, and all that would,  
 ' might come to him; and he had his *Liberty* to preach to them in his  
 ' *hired House*: But I cannot have *Liberty* to go into the *Town*, nor for  
 ' my *Friends* to come to me here. So you, that go under the Name  
 ' of *Christians*, are worse in this respect, than those *Heathens* were.

But though they would not let *Friends* come to me; they would  
 often bring others, either to Gaze upon me, or to Contend with me.  
 One time there came a great Company of *Papists* to discourse with  
 me: and they affirmed; *The Pope was Infallible, and had stood Infal-*  
*lible ever since Peter's time*. But I shewed them the contrary by Hi-  
 story: 'For one of the *Bishops* of *Rome* (*Marcellinus* by Name) de-  
 ' nied the *Faith*, and Sacrificed to *Idols*; and therefore he was not  
 ' *Infallible*. And I told them; If they were in the *Infallible Spirit*,  
 ' they need not have *Fails*, *Swords* and *Staves*, *Kicks* and *Tortures*,  
 ' *Fires* and *Faggots*, *Whips* and *Gallows*, to hold up their *Religion* by,  
 ' and to destroy Men's *Lives* about *Religion*: for if they were in the  
 ' *Infallible Spirit*, they would preserve Men's *Lives*, and use none but  
 ' *Spiritual Weapons* about *Religion*. I told them also; what one, that  
 ' had been of their *Society*, told me. It was a *Woman*, who lived in  
 ' *Kent*, and had not only been a *Papist* her self, but had brought over  
 ' several to that *Religion*: but she coming to be *Convinced* of *God's*  
 ' *Truth*, and turned by it to *Christ* her *Saviour*, exhorted the *Papists*  
 ' to the same. And one time having one of them, a *Tailor*, at work at  
 ' her House; while she opened to him the *Falseness* of the *Papish Reli-*  
 ' *gion*, and endeavoured to draw him from it to the *Truth*, he drew his  
 ' *Knife* at her, and got between her and the *Door*: But she spake bold-  
 ' ly to him, and bid him put up his *Knife*: for she knew his *Principle*.  
 ' I asked the *Woman*, What she thought he would have done with his  
 ' *Knife*? and she said, *He would have stabbed her*. *Stab thee!* said I;  
 ' what would he have *Stabbed* thee for? thy *Religion*? *Yes*, said she;  
 ' *It is the Principle of the Papists, if any turn from their Religion, to*  
 ' *kill them, if they can*. This *Story* I told those *Papists*: and told them,  
 ' I had it from one, that had been one of them; but had forsook their  
 ' *Principles*, and had discovered their *Practices*. They did not deny  
 ' this to be their *Principle*, but said; *What! would I declare this*  
*abroad?* I told them, 'Yes, such things ought to be declared abroad,  
 ' that it might be known, how contrary their *Religion* was to true  
 ' *Christianity*: Whereupon they went away in a great *Rage*.

Another *Papist* came to discourse with me, and he said; *All the*  
*Patriarchs were in Hell, from the Creation, till Christ came: and that*  
*when Christ suffered, he went into Hell, and the Devil said to him; What*  
*comest thou hither for, to break open our Strong Holds? And Christ*  
*said, To fetch them all out. And so, he said, Christ was three days*  
*and three Nights in Hell, to bring them out.* 'I told him, that was  
 ' false: for *Christ* said to the *Thief*, *This day thou shalt be with me in*  
 ' *Paradise*.

1665. *Paradise.* And *Enoch* and *Elijah* were translated into *Heaven*. And *Abraham* was in *Heaven*: for the *Scripture* saith, *Lazarus* was in his *Bosom*: and *Moses* and *Elias* were with *Christ* upon the *Mount*, before he suffered. These *Instances* stopt the *Papist's* Mouth, and put him to a stand.

Scarbo-rough-Castle.

Another time there came one called *Doctor Witty*, who was esteemed a great *Doctor* of *Physick*: He came with him, that was called the *Lord Falconbridge*, with whom came also the *Governour* of *Tinmouth-Castle*, and several *Knights*. And I being called to them, this *Witty* undertook to discourse with me, and asked me; *What I was in Prison for*? I told him, 'Because I would not disobey the Command of *Christ*, and *Swear*. He said; *I ought to swear my Allegiance to the King*. Now he being a great *Presbyterian*, I asked him; 'Whether he had not *Sworn* against the *King* and *House of Lords*, and taken the *Scotch-Covenant*? And had he not since *Sworn* to the *King*? And what then was his *Swearing* good for? But my *Allegiance*, I told him, 'did not consist in *Swearing*; but in *Truth* and *Faithfulness*. So after some further Discourse, I was had away to my *Prison* again: And afterwards, this *Dr. Witty* boasted in the *Town* amongst his *Patients*, *That he had Conquered me*. When I heard of his *Boasting*, I told the *Governour*, 'It was a small *Boast* in him, to say, *He had conquered a Bond-man*: And I desired to bid him come to me again, when he came to the *Castle*. He came again a while after, with a matter of *Sixteen* or *Seventeen* great *Persons*; and then he ran himself worse on ground, than before. For in Discourse he affirmed before them all, *That Christ had not enlightned every Man, that cometh into the World*; and *That the Grace of God, that brought Salvation, had not appeared unto all Men*: and *That Christ had not died for all Men*. I asked him, 'What sort of *Men* those were, which *Christ* had not enlightned? and whom his *Grace* had not appeared to? and whom he had not died for? He said, *Christ did not die for Adulterers, and Idolaters, and Wicked Men*. Then I asked him, 'Whether *Adulterers*, and *Wicked Men* were not *Sinners*? And he said, *Yes*. 'And did not *Christ* die for *Sinners*, said I? Did he not come to call *Sinners* to *Repentance*? *Yes*, said he. Then, said I, Thou hast stopt thy own Mouth. So I proved, *That the Grace of God* had appeared unto *all Men*, though some turned it into *Wantonness*, and walked despightfully against it; and that *Christ* had enlightned *all Men*, though some hated the *Light*. Several of the *People*, that were present, confes'd, it was true; but he went away in a great Rage, and came no more at me.

Another time the *Governour* brought a *Priest*: but his Mouth was soon stopt. Not long after he brought *two* or *three* *Parliament-Men*, and they asked me, *Whether I did own Ministers and Bishops*? I told them, 'Yes, such as *Christ* sent forth, such as had *freely received*, and would *freely give*; and such as were qualified, and were in the same *Power* and *Spirit*, that they were in in the *Apostles* days. But such *Bishops* and *Teachers*, as theirs were, that would go no further, than they had a great *Benefice*, I did not own; for they were not like the *Apostles*. For *Christ* saith to his *Ministers*, *Go ye into all Nations, and preach the Gospel*: But ye *Parliament-men*, that keep your *Priests* and *Bishops* in such great, fat *Benefices*, ye have *spoiled* them all.

'For

' for do ye think, they will go into all *Nations* to *preach*? or will go 1665.  
 ' any further, than they have a *great, fat Benefice*? Judge your selves,  
 ' whether they will or no.

Scarbo-  
rough C<sup>4</sup>  
17h.

There came another time the *Widow* of him, who was called the  
*Old Lord Fairfax*, and with her a great *Company*; and one of the  
*Company* was a *Priest*. I was moved to declare the *Truth* to them;  
 and the *Priest* asked me, *Why we said Thou and Thee to People?* for  
 he counted us but *Fools and Idiots* for speaking so. I asked him, ' Whe-  
 ' ther they, that *Translated* the *Scriptures*, and that made the *Grammar*  
 ' and *Accidence*, were *Fools and Idiots*, seeing they translated the *Scip-*  
 ' *tures* so, and made the *Grammar* so, *Thou* to one, and *Tou* to more  
 ' than one; and left it so to us? And if they were *Fools and Idiots*,  
 ' then why had not *He*, and such as he, that looked upon themselves  
 ' as *Wise Men*, and that could not bear *Thou* and *Thee* to a *Singular*,  
 ' alter'd the *Grammar*, *Accidence* and *Bible*, and put the *Plural* instead  
 ' of the *Singular*? But if they were *Wise Men*, that had so translated  
 ' the *Bible*, and had made the *Grammar* and *Accidence* so; then I wisht  
 ' him to consider, Whether they were not *Fools and Idiots* themselves,  
 ' that did not *speak*, as their *Grammars* and *Bibles* taught them; but  
 ' were offended with us, and called us *Fools and Idiots*, for speaking so?  
 Thus the *Priest's* Mouth was stopt; and many of the *Company* did  
 acknowledge the *Truth*, and were pretty loving and tender: and  
 some of them would have given me *Money*; but I would not re-  
 ceive it.

After this came one called *Doctor Cradock*, with *three Priests* more,  
 and the *Governour*, and his *Lady* (so called) and another, that was  
 called a *Lady*; and a great *Company* with them. *Dr. Cradock* asked  
 me, *What I was in Prison for?* I told him; ' For obeying the Com-  
 ' mand of *Christ*, and the *Apostle*, in not *Swearing*. But if he, being  
 ' both a *Doctor* and a *Justice of Peace*, could *Convince* me, that after  
 ' *Christ* and the *Apostle* had forbidden *Swearing*, they commanded  
 ' *Christians* to *Swear*, then I would *Swear*. Here was the *Bible*, I told  
 ' him, He might, if he would, shew me any such *Command*. He said,  
*It is written, Ye shall Swear in Truth and Righteousness.* ' Ay, said I,  
 ' it was written so in *Jeremiah's* time; but that was many *Ages* before  
 ' *Christ* commanded *not to swear at all*: but where is it written so,  
 ' since *Christ* forbid all *Swearing*? I could bring as many *Instances* out  
 ' of the *Old Testament* for *Swearing*, as thou, and it may be, more too;  
 ' but of what Force are they, to prove *Swearing* lawful in the *New-Te-*  
 ' *stament*, since *Christ* and the *Apostle* forbid it? Besides, said I, in that  
 ' *Text*, where it is written, *Ye shall Swear*, What [*Ye*] was this? Was  
 ' it *Ye Gentiles*, or *Ye Jews*? To this he would not Answer. But one  
 of the *Priests*, that were with him, Answered, and said; *It was to the*  
*Jews, that this was spoken*: and then *Dr. Cradock* confessed, it was so.  
 ' Very well, said I; but where did God ever give a *Command* to the  
 ' *Gentiles* to *Swear*? For thou knowest, that we are *Gentiles* by *Nature*.  
*Indeed*, said he, *in the Gospel-times every thing was to be established out*  
*of the Mouths of two or three Witnesses: but there was to be no Swearing*  
*then?* ' Why then, said I, dost thou force *Oaths* upon *Christians*, con-  
 ' trary to thy own Knowledge, in the *Gospel-times*? And why, said I,  
 ' dost thou *Excommunicate* my *Friends*? (for he had *Excommunicated*

1665. 'abundance, both in *Yorkshire* and *Lancashire*.) He said, *For not coming to Church*. 'Why, said I, ye left us above *Twenty Years* ago, (when we were but young *Lads* and *Lasses*) to the *Presbyterians*, *Independents* (and *Baptists*,) many whereof made *Spoil* of our *Goods*, and *persecuted* us, because we would not follow them. Now we being but *Young*, knew little then of your *Principles*: and the *Old Men*, that did know them, if ye had intended to have *kept* them to you, and have *kept* your *Principles* alive, that we might have known them, ye should either not have *fled* from us, as ye did; or ye should have sent us your *Epistles*, and *Collects*, and *Homilies*, and *Evening-Songs*, (for *Paul* writ *Epistles* to the *Saints*, though he was in *Prison* :) But they and we might have turned *Turks* or *Jews*, for any *Collects*, *Homilies* or *Epistles* we had from you all this while. And now thou hast *Excommunicated* us, both *Young* and *Old*, and so have others of you done; that is, ye have put us out of your *Church*, before ye have got us into it, and before ye have brought us to know your *Principles*. And is not this *Madness* in you, to put us out, before we were brought in? Indeed, if ye had brought us into your *Church*; and when we had been in, if we had done some *bad thing*, that had been something like a ground for *Excommunication*, or putting out again. But, said I, What dost thou call the *Church*? Why, said he, *That which you call the Steeple-house*. Then I asked him, Whether *Christ* shed his *Blood* for the *Steeple-house*? and purchased and sanctified the *Steeple-house* with his *Blood*? And seeing, the *Church* is *Christ's Bride* and *Wife*, and that he is the *Head* of the *Church*, Dost thou think, the *Steeple-house* is *Christ's Wife* and *Bride*, and that he is the *Head* of that *Old House*, or of his *People*? No, said he, *Christ is the Head of the People, and they are the Church*. Then said I, But you have given that Title *Church* to an *Old House*, which belongs to the *People*; and you have taught *People* to believe so. I asked him also, 'Why he persecuted *Friends* for not paying *Tithes*? And whether God did ever give a Command to the *Gentiles*, that they should pay *Tithes*? And whether *Christ* had not ended *Tithes*, when he ended the *Levitical Priesthood*, that took *Tithes*? And whether *Christ*, when he sent forth his *Disciples* to *preach*, had not commanded them to *preach freely*, as he had given them *freely*? And whether all the *Ministers* of *Christ* are not bound to observe this Command of *Christ*? He said, *He would not dispute that*: Neither did I find, he was willing to stay on that *Subject*; for he presently turned to another matter, and said, *You Marry, but I know not how*. I replied, 'It may be so: but why dost thou not come and see? Then he threatened, that he would use his *Power* against us, as he had done. I bid him, 'Take heed: for he was an *Old Man*. I asked him also, 'Where he did read from *Genesis* to the *Revelations*, that ever any *Priest* did *Marry* any? And I wisht him to shew me some Instance thereof, if he would have us come to them to be *Married*: For, said I, thou hast *Excommunicated* one of my *Friends* *two Years*, after he was *dead*, about his *Marriage*. And why dost thou not *Excommunicate* *Isaac*, and *Jacob*, and *Boaz*, and *Ruth*? Why dost thou not use thy *Power* against these? For we do not read, that they were ever *Married* by the *Priests*: but they took one another in the *Assemblies* of  
'the

'the Righteous, in the Presence of God and his People: and so do we. 1666.  
 'So that we have all the *Holy Men and Women*, that the *Scripture*  
 'speaks of in this *Practice*, on our side. Much Discourse we had; Scarbo-rough-Ca-  
jile.  
 but when he found, he could get no *Advantage* on me, he went away  
 with his *Company*.

With such sorts of People I was much exercised, while I was there: for most, that came to the *Castle*, would desire to speak with me; and great *Disputes* and *Reasonings* I had with them. But as to *Friends*, I was as a Man *buried alive*: for though many *Friends* came from far to see me, yet few were suffered to come at me; and when any *Friend* came into the *Castle* about *Business*, it he looked but towards me, they would *Rage* at him. But at last the *Governour* came under some *Trouble* himself: for he having sent out a *Privateer* to Sea, they took some *Ships*, that were not *Enemies-Ships*, but their *Friends*; whereupon he was brought into some *Trouble*: after which he grew somewhat more *Friendly* to me. For before, I had a *Marshal* set over me, on purpose, to get *Money* out of me; but I was not to give him a *Farthing*: and when they found, they could get nothing of me, then he was taken off again. And the *Officers* would often be *threatning* me, that I should be hanged over the *Wall*. Nay, the *Deputy-Governour* told me one time, *That the King, knowing, that I had a great Interest in the People, had sent me thither; that if there should be any Stirring in the Nation, they should hang me over the Wall, to keep the People down.* And there being a while after, a *Marriage* at a *Papist's House*, upon which occasion a great many of them were *Met together*; they talked much then of *hanging* me. But I told them, 'If that was it they desired, and it was permitted them, I was ready: for I never feared *Death*, nor *Sufferings* in my Life; but I was known to be an *Innocent*, peaceable Man, free from all *Stirrings* and *Plottings*, and one that sought the Good of all Men. But afterwards, the *Governour* growing kinder, I spake to him, when he was to go to *London* to the *Parliament*, and desired him to speak to him, that was called *Esq; Marsh*, and to Sir *Francis Cob* (so called), and to some others; and let them know, *How long I had lain in Prison, and for what*: and he did so. And when he came down again, he told me, that *Esq; Marsh* said, *He would go an Hundred Miles bare-foot for my Liberty, he knew me so well*: And several others, he said, spake well of me. From which time the *Governour* was very *Loving* to me.

There were amongst the *Prisoners*, that were there, *Two very bad Men*, that would often sit *drinking* with the *Officers* and *Souldiers*; and because I would not sit and *drink* with them too, that made them the worse against me. One time, when these *Two Prisoners* were drunk, one of them (whose Name was *William Wilkinson*, who was a *Presbyterian*, and had been a *Captain*) came to me, and challenged me to *fight* with him. I seeing, what *Condition* he was in, got out of his way; and next *Morning*, when he was grown more sober, told him, 'How unmanly a thing it was in him, to challenge a Man to *fight*, whose *Principle*, he knew, it was not to *strike*; but if he was *Stricken* on one *Ear*, to turn the other. And I told him, if he had a mind to *fight*, he should have challenged some of the *Souldiers*, that could have answered him in his own way. But however, I told him, seeing



1666. ' he had *challenged* me, I was now come to *Answer* him, with my *Hands* in my *Pockets*: and (reaching my *Head* towards him) Here, ' said I, here is my *Hair*, here are my *Cheeks*, here is my *Back*. With that he *skipt* away from me, and went into another *Room*: At which the *Souldiers* fell a *laughing*; and one of the *Officers* said, *Tou are a happy Man, that can bear such things*. Thus he was *Conquered* without a *Blow*: But after a while he took the *Oath*, and gave *Bond*, and got out of *Prison*; and not long after the *Lord* cut him off.

Scarbo-  
rough-Ca-  
stle.

There were great *Imprisonments* in this and the former Years, while I was *Prisoner* at *Lancaster* and *Scarborough*: At *London* many *Friends* were crowded into *Newgate*, and other *Prisons*, where the *Sickness* was; and many *Friends* died in *Prison*: Many *Friends* also were *Banished*, and several sent on *Ship-board* by the *King's* Order. Some *Masters* of *Ships* would not carry them, but set them on *Shore* again; yet some were sent to *Barbados*, and to *Jamaica*, and to *Mexico*, and the *Lord* blessed them there. There was one *Master* of a *Ship* was very wicked and cruel to *Friends*, that were put on *Board* his *Ship*: for he kept the *Friends* down under *Decks*, though the *Sickness* was amongst them; so that many died of it. But the *Lord* plagued him for his *Wickedness*: for he lost most of his *Sea-men* by the *Plague*, and lay several *Months* crossed with *Contrary Winds*; though other *Ships* went out, and made their *Voyages*. At last he came before *Plimouth*; and there the *Governour* and *Magistrates* would not suffer him, nor any of his *Men* to come *ashore*, though he wanted many *Necessaries* for his *Voyage*: but *Thomas Lower*, and *Arthur Cotton*, and *John Light* and some other *Friends* went to the *Ship's-side*, and carried *Necessaries* for the *Friends*, that were *Prisoners* on *Board*. The *Master* being thus *crossed*, and *plagued* and *vext*, he *curst* them, that put him upon this *Freight*; and said, *He hoped he should not go far, before he was taken*. And the *Vessel* was but a little while gone out of *sight* of *Plimouth*, but she was taken by a *Dutch-man* of *War*, and carried into *Holland*. When they came into *Holland*, the *States* there sent the *Banished Friends* back to *England*, with a *Letter of Passport* and a *Certificate*, That they had not made an *Escape*, but were sent back by them. But in time the *Lord's* Power wrought over this *Storm*; and many of our *Persecutors* were *Confounded*; and put to *shame*.

After I had lain *Prisoner* above a *Year* in *Scarborough-Castle*, I sent a *Letter* to the *King*, in which I gave him an *Account* of my *Imprisonment*, and the *bad Usage* I had had in *Prison*; and also that I was *Informed*, no *Man* could deliver me, but he. After this, *John Whitehead* being at *London*, and having *Acquaintance* also with him, that was called *Esq; Marsh*, he went to *Visit* him, and spake to him about me: And he undertook, if *John Whitehead* would get the *State* of my *Case* drawn up, to deliver it to the *Master of Requests*, whom he called *Sir John Birkenhead*, he would endeavour to get a *Release* for me. So *John Whitehead* and *Ellis Hookes* drew up a *Relation* of my *Imprisonment* and *Sufferings*, and carried it to *Marsh*; and he went with it to the *Master of Requests*, who procured an *Order* from the *King* for my *Release*. The *Substance* of the *Order* was, That the *King* being certainly *Informed*, that I was a *Man* principled against *Plotting* and *Fighting*, and had been ready at all times to discover *Plots*, rather than to make

make any, &c. that therefore his Royal Pleasure was, that I should be discharged from my Imprisonment, &c. As soon as this Order was obtained, John Whitehead came down to Scarborough with it, and delivered it to the Governour : Who upon Receipt thereof, gathered the Officers together, and without requiring Bond or Sureties for my peaceable Living, being satisfied, that I was a Man of a peaceable Life, he discharged me freely, and gave me the following Passport.

1665.  
Scarbo-  
rough-Ca-  
stle.

**P**Ermit the Bearer hereof, George Fox, late a Prisoner here, and now discharged by His Majesty's Order, quietly to pass about his Lawful Occasions, without any Molestation. Given under my hand at Scarborough-Castle this First Day of September, 1666.

JORDAN CROSLANDS,

Governour of Scarborough-Castle.

After I was Released, I would have given the Governour something, for the Civility and Kindness he had of late shewed me ; but he would not receive any thing : but said, *Whatever Good he could do for me and my Friends, he would do it, and never do them any hurt.* And afterwards, if at any time the Mayor of the Town sent to him for Souldiers to break up Friends Meetings, if he sent any down, he would privately give them a Charge, *Not to meddle* : and so he continued Loving to his Dying-Day. The Officers also and the Souldiers were mightily changed, and grown very Respectful to me ; and when they had occasion to speak of me, they would say, *He is as stiff, as a Tree ; and as pure as a Bell ; for we could never bow him.*

The very next day after I was Released from Scarborough-Prison, the Fire brake out at London ; and the Report of it came quickly down into the Country. Then I saw, the Lord God was true and just in his Word, which he had shewed me before in Lancaster-Jail, when I saw the Angel of the Lord with a glittering, drawn Sword Southward, as is before expressed. And the People of London were forewarned of this Fire : yet few laid it to Heart, or believed it ; but rather grew more Wicked, and higher in Pride. For we had a Friend, that was moved to come out of Huntington-shire a little before the Fire, and to scatter his Money up and down the Streets, and to turn his Horse loose in the Streets, and to untie the Knees of his Britches, and let his Stockings fall down, and to unbutton his Doublet ; and told the People, ' So should they run up and down, scattering their Money and their Goods, half undrest, like mad People, as he was a Sign to them : And so they did, when the Fire brake out, and the City was burning. Thus hath the Lord exercised his Prophets and Servants, by his Power, and shewed them Signs of his Judgments, and sent them to fore-warn the People : but instead of Repenting, they have beaten and cruelly entreated some ; and some they have Imprisoned, both in the former Power's days, and

1666. and since. But the Lord is just; and happy are they, that obey his Word. Some have been moved to go Naked in their Streets, in the other Power's days, and since, as Signs of their Nakedness; and have declared amongst them, *That God would strip them out of their Hypocritical Professions, and make them as bare and naked, as they were.* But instead of considering it, they have many times whipt, or otherwise abused them, and sometimes Imprisoned them. Others have been moved to go in Sack cloth, and to denounce the *Woes and Vengeance* of God against the *Pride and Haughtiness* of the People: But few regarded it. And in the other Powers days, the *Wicked, Envious, Professing Priests* put up several *Petitions* both to *Oliver* and *Richard* called *Protectors*, and to the *Parliaments, Judges and Justices* against us, stult full of *Lies*, and vilifying Words and *Slanders*: but we got *Copies* of them, and through the *Lord's Assistance* answered them all; and cleared the *Lord's Truth*, and our selves of them. But oh! the *Body of Darkness*, that rose against the *Truth* in them, that made *Lies* their *Refuge*! But the *Lord* swept them away; and in and with his *Power, Truth, Light and Life* hedged his *Lambs* about, and did preserve them, as on *Eagle's Wings*. Therefore we all had, and have great Encouragement to *Trust* the *Lord*, whom we did see by his *Power and Spirit*, how he did overturn and bring to nought all the *Confederacies* and *Counsels*, that were hatched in the *Darkness* against his *Truth* and *People*; and by the same *Truth* gave his *People* Dominion, that in it they might serve him.

And indeed, I could not but take notice, how the *Hand* of the *Lord* turned against those my *Persecutors*, who had been the cause of my *Imprisonment*, or had been *Abusive or Cruel* to me in it. For the *Officer*, that fetched me to *Houlker-Hall*, wasted his *Estate*, and soon after fled into *Ireland*. And most of the *Justices*, that were upon the *Bench* at the *Sessions*, when I was sent to *Prison*, died in a while after; as *Old Tho. Preston, Rawlinson, and Porter, and Matthew West* of *Borwick*. And though *Justice Fleming* did not die, (yet his *Wife* died, and left him *thirteen or fourteen Motherless Children*) who had *Imprisoned Two Friends to Death*, and thereby made several *Children Fatherless*. *Col. Kirby* never prospered after: And the *Chief Constable, Richard Dodgson* died soon after; and *Mount*, the *Petty-Constable*, and the other *Petty-Constable, John Ashburnham* his *Wife*, who railed at me in her *House*, died soon after. And *William Knipe*, that was the *Witness* they brought against me, died soon after also. And *Hunter*, the *Jailer* of *Lancaster*, who was very wicked to me, while I was his *Prisoner*, he was cut off in his *Young Days*. And the *Under-Sheriff*, that carried me from *Lancaster-Prison* towards *Scarborough*, he lived not long after. And one *Joblin*, the *Jailer* of *Durham*, who was *Prisoner* with me in *Scarborough-Castle*, and had often incensed the *Governour* and *Souldiers* against me; though he got out of *Prison*, yet the *Lord* cut him off in his *Wickedness* soon after. When I came into that *Country* again, most of these, that dwelt in *Lancashire*, were dead, and others ruined in their *Estates*: So that, though I did not seek *Revenge* upon them, for their *actings* against me contrary to the *Law*; yet the *Lord* had executed his *Judgments* upon many of them.

Being now set free from my Imprisonment in Scarborough-Castle, I 1665. went about *three Miles* to a large, General Meeting at a Friend's House, that had been a Chief-Constable; and all was quiet and well. On the Fourth Day after I came into Scarborough again, and had a Meeting in the Town at Peter Hodgson's House. To this Meeting came one called a Lady, and several other Great Persons; also a Young-man, that was Son to the Bayliff of the Town, and had been Convinced, while I was there in Prison. That Lady (so called) came to me, and said; *I spake against the Ministers*, I told her; 'Such as the Prophets and Christ declared against formerly, I declared against now.

Scarborough.

From hence I went to Whitby; and having visited Friends there, I passed thence to Burlington, where I had another Meeting; and from thence to Oram, where I had another Meeting: and from thence to Marmaduke Stor's, and had a large Meeting at a Constable's House, on whom the Lord had wrought a great Miracle.

Whitby.

Burlington.

Oram.

Mar. Stor.

Next Day Two Friends being to take each other in Marriage, there was a very great Meeting, which I was at. And I was moved to open to the People the State of our Marriages, declaring; 'How the People of God took one another in the Assemblies of the Elders: and how that it was God, that did Join Man and Woman together before the Fall. And though Men had taken upon them to Join in the Fall, yet in the Restoration it was God's Joining, that was the right and honourable Marriage: But never any Priest did Marry any, that we read of in the Scriptures, from Genesis to the Revelations. Then I shewed them the Duty of Man and Wife, how they should serve God, being Heirs of Life and Grace together.

After the Meeting, I passed from thence to Grace Barwick, where I had a General Meeting, which was very large: and when that was over, I came to Richard Shipton's, where I had another Meeting; and so to a Priest's House, whose Wife was Convinced, and himself grown very Loving, and glad to see me. This was that Priest, that in the Year 1651. threatened, *If ever he met with me again, he would have my Life, or I should have his*; and said, *He would lose his Head, if I were not knockt down in a Month*: But now he was partly Convinced, and become very kind. I went from his House towards the Sea, where several Friends came to visit me; and amongst others, one Philip Scarff, who had formerly been a Priest, but having received the Truth, was now become a Preacher of Christ freely, and continued so. Passing on, I called to see an Ancient Man, who was Convinced of Truth, and was above an Hundred Years old. Then came I to a Friend's House, where I had a great Meeting, and quiet. And passing on through the Country, I had a great Meeting near Malton; and another large Meeting near Hull: from which I went to a place called Holdendike. As we went into the Town, the Watch-men questioned me, and those that were with me; but they not having any Warrant to stay us, we went on by them, and they in a Rage threatned, they would search us out. I went to the House of one, that was called the Lady Moun-  
tague, and there I lodged that Night; and several Friends came thither to Visit me. Next Morning being up betimes, I walked out into the Orchard, and saw a Man about Sun-rising go into the House,

G. Barwick

Whitby.

Near Malton.

Near Hull.  
Holdendike.

1666. in a great *Cloak*. He stay'd not long; but came soon out again, and went away, not seeing me. I felt something *strike* at my *Life*; and went into the *House*; where I found the *Maid-Servant* affrighted and trembling: and she told me, *That Man had a Naked Rapier under his Cloak*. By which I perceived, he came with an Intent to have done *Mischief*; but the *Lord* prevented him.

From this place passing through the Country, I visited *Friends*, till I came to *York*, where we had a large *Meeting*. After the *Meeting* I went to visit Justice *Robinson*, an ancient *Justice* of the *Peace*; who had been very loving to me and *Friends* from the beginning. There was at this time a *Priest* with him; and he told me, *It was said of us, that we loved none, but our selves*. I told him, 'We loved all Mankind, as they were *God's Creation*, and as they were *Children* of *Adam* and *Eve* by *Generation*; and we loved the *Brotherhood* in the *Holy Ghost*. This stopt him: so that after some other Discourse, we parted friendly, and we passed away.

About this time I had written a *Book*, Intituled; *Fear God, and Honour the King*: In which I shewed, *That none could rightly Fear God, and Honour the King, but they, that departed from Sin and Evil*: This *Book* did much affect the *Souldiers*, and most *People*.

Now having visited *Friends* at *York*, we passed thence to a *Market-Town*, where we had a *Meeting* at one *George Watkinson's*, who formerly had been a *Justice*. A glorious, blessed *Meeting* it was, and very large, and the *Seed of Life* was set over all. But we had been troubled to have got into this *Town*, had not *Providence* made way for us; for the *Watch-men* stood ready to stop us: but there being a *Man* riding just before us, the *Watch-men* questioned him first: and perceiving, that he was a *Justice of Peace*, they let him pass; and we riding close after him, by that means we escaped.

From this place we passed to *Thomas Taylor's*, who had formerly been a *Captain*, where we had a precious *Meeting*. Hard by *Thomas Taylor's*, there lived one called a *Knight*, who was much displeased, when he heard, I was like to be *Released* out of *Prison*; and threatened, *That if the King set me at Liberty, he would send me to Prison again the next day*. But though I had this *Meeting* so near him, yet the *Lord's Power* stopt him from meddling, and our *Meeting* was quiet. *Col. Kirby* also, who had been the *Chief Means* of my *Imprisonment* at *Lancaster- and Scarborough-Castles*, when he heard, I was set at *Liberty*, got another *Order* for the *Taking me up*; and said, *He would ride his Horse Forty Miles to take me, and would give Forty Pounds to have me taken*. Yet a while after I came so near him, as to have a *Meeting* within *Two Miles* of him: and then was he *struck* with the *Gout*, and kept his *Bed*; so that it was thought, he would have died.

From *Thomas Taylor's* I passed through the Country, visiting *Friends*, till I came to *Synderhill-Green*, where I had a large and *General Meeting*. The *Priest* of the place hearing of it, he sent the *Constable* to the *Justices* for a *Warrant*; and they rid their *Horses* so hard, that they almost *spoiled* them: But the notice they had, being short, and the way long, the *Meeting* was ended, before they came. I heard not of them, till I was going out of the *House*, after *Meeting*

was

was over; and then a *Friend* came to me, and told me, *They were searching another House for me: which was the House I was then going to.* As I went along the *Closets* towards it, I met the *Constables* and *Wardens*, and the *Justice's Clerk* with them; so I passed through them: and they looked at me, and I went to the *House*, that they had been searching. Thus the *Devil*, and the *Priest* lost their *Design*; for the *Lord's Power* bound them, and preserved me over them: And *Friends* parted, and all escaped them. And the *Officers* went away, as they came; for the *Lord God* had frustrated their *Design*: praised be his Name for ever!

After this I went into *Derbyshire*, where I had a large *Meeting*: And some *Friends* were apprehensive of the *Constable's* coming in; for they had had a great *Persecution* in those parts: but our *Meeting* was quiet. There was a *Justice of Peace* in that Country, had taken away much of *Friends Goods*: whereupon one *Ellen Fretwell* had made her *Appeal* to the *Sessions*; and the rest of the *Justices* granted her her *Goods* again, and spake to that persecuting *Justice*, That he should not do so any more. And she was moved to speak to that *Justice*, and to Warn him! whereupon he bid her, Come and sit down on the *Bench*. Ay, said she, If I may persuade you to do *Justice to the Country*, I will sit down with you: No, said he, then you shall not; and bid her, Get her out of the *Court*. But as she was going out, she was moved of the *Lord* to turn again, and say; she should be there, when he should not. After the *Sessions* were ended, he went home, and drove away her *Brother's Oxen* for going to *Meetings*. And then another *Woman*, a *Friend* of *Chesterfield*, whose Name was *Susan Frith*, was moved of the *Lord* to tell him; That if he continued on in his persecuting of the *Innocent*, the *Lord* would execute his *Plagues* upon him. Soon after which this *Justice* fell distracted, and died. This *Relation* I had from *Ellen Fretwell* her self.

I Travelled out of *Derbyshire* into *Nottinghamshire*, and had a large *Meeting* at *Skegby*: and from thence went to *Mansfield*, where also I had a *Meeting*: and thence went to another *Town*, where there was a *Fair*; at which I met with many *Friends*. Then passing through the *Forrest* in a mighty thundering and rainy Day, I came to *Nottingham*: and so great was the *Tempest* that day, that many *Trees* were torn up by the *Roots*, and some *People* killed; but the *Lord* preserved us. On the *First-Day* following I had a large *Meeting* in *Nottingham*, very quiet; and *Friends* were come to sit under their *Teacher*, the *Grace of God*, which brought them *Salvation*, and were established upon the *Rock* and *Foundation*, *Christ Jesus*. After the *Meeting* I went to Visit the *Friend*, that had been *Sheriff* about the year 1649, whose *Prisoner* I had then been.

1666. From Nottingham I passed into Leicestershire, and came to Sileby, where we had a large, blessed Meeting. After which I went to Leicester, to Visit the Prisoners there; and then came to John Penford's, where we had a General Meeting, large and pretious. From thence I passed through the Country, visiting Friends and my Relations, 'till I came into Warwickshire, and to Warwick, where having visited the Prisoners, I passed from thence to Badgley, and had a pretious Meeting there. Then I travelled through Northamptonshire, Bedfordshire, Buckinghamshire, and Oxfordshire, visiting Friends in each County. In Oxfordshire the Devil had laid a Snare for me, but the Lord brake it; and his Power came over all, and his blessed Truth spread, and Friends were increased therein. Thus after I had passed through many Counties, visiting Friends, and had had many large and pretious Meetings amongst them, I came at last to London. But I was so weak with lying almost Three Years in cruel and hard Imprisonments; and my Joints and my Body were so stiff and benumbed, that I could hardly get on my Horse, or bend my Joints, nor well bear to be near the Fire, or to eat Warm Meat; I had been kept so long from it. Being come to London, I walkt a little among the Ruins, and took good Notice of them; and I saw the City lying, according as the Word of the Lord came to me concerning it, several Years before.

Now after I had been a time in London, and had visited Friends Meetings through the City, I went into the Country again, and had large Meetings in the Countries, as I went; at Kingston, Reading, and Wiltshire, 'till I came to Bristol. At Bristol also I had many large Meetings; and Thomas Lower came thither out of Cornwall to meet me: and Friends were there from several parts of the Nation, it being then the Fair-time. After I was clear of Bristol, I left that City, and went to Nath. Crips's: and so through the Countries, till I came back to London again; having large Meetings in the Way, and all quiet, blessed be the Lord. And thus, though I was very Weak, yet I Travelled up and down in the Service of the Lord; and the Lord enabled me to go through in it.

About this time, some that had run out from Truth, and clashed against Friends, were reached unto by the Power of the Lord; which came wonderfully over, and made them Condemn and Tear their Papers of Controversies to pieces. Several Meetings we had with them, and the Lord's Everlasting Power was over all, and set Judgment on the Head of that, that had Run out. And in these Meetings, (which lasted whole Days) several, that had Run out with John Parrot and others, came in again, and Condemned that Spirit, that led them to Keep on their Hats, when Friends Prayed, and when they themselves Prayed: and some of them said, that Friends were more righteous than they; and that, If Friends had not stood, they had been gone, and had fallen into Perdition. And thus the Lord's Power was wonderfully manifested, and came over all.

Then was I moved of the Lord, to Recommend the setting up of Five Monthly Meetings of Men and Women in the City of London (besides the Womens-Meetings, and the Quarterly Meetings) to take Care of God's Glory, and to Admonish and Exhort such, as Walked disorderly or carelessly, and not according to Truth. For whereas Friends had had only

Quarterly

*Quarterly Meetings*; now *Truth* was spread, and *Friends* were grown more *Numerous*, I was moved to Recommend the setting up of *Monthly Meetings* throughout the *Nation*. And the *Lord* opened to me, and let me see, What I must do, and how the *Mens* and *Womens Monthly* and *Quarterly Meetings* should be ordered and established in this *Nation*, and in other *Nations*; and that I should *Write* to them, where I came not, to do the same. So, after things were well settled at *London*, and the *Lord's Truth*, and *Power*, and *Seed*, and *Life* reigned and shined over all in the *City*, then I passed forth into the *Countries* again; and went down into *Essex*: And after the *Monthly Meetings* were settled in that *County*, I went from thence into *Suffolk* and *Norfolk*, *Thomas Dry* being with me. And when we had Visited *Friends* in their *Meetings* in those parts, and the *Monthly Meetings* were settled there, we pass'd from thence, and went into *Huntingtonshire*; where we had very large and blessed *Meetings*: and though we met with some *Opposition* there, yet the *Lord's Power* came over all; and the *Monthly Meetings* were established there also. When we came into *Bedfordshire*, we had great *Opposition*; but the *Lord's Power* came over it all. Afterwards we went into *Nottinghamshire*, where we had many precious *Meetings*; and the *Monthly Meetings* were settled there. Then passing into *Lincolnshire*, we had a *Meeting* of some *Men-Friends* of all the *Meetings* in the *County*, at his House, who had been formerly *Sheriff* of *Lincoln*; and all was quiet. After this *Meeting* we passed over *Trent* into *Nottinghamshire* again, (he that had been the *Sheriff* of *Lincoln*, being with me) where we had some of all the *Meetings* in that *County* together; and our *Meeting* was glorious and peaceable: And many precious *Meetings* we had in that *County*.

At that time *William Smith* was very *Weak* and *Sick*: and the *Constables* and others had seized upon all his *Goods*, to the very *Bed* he lay upon, for *Truth's* sake. These *Officers* threatned, to come and break up our *Meeting*; but the *Lord's Power* chained them, so that they had not power to meddle with us, blessed be his *Name*. After the *Meeting* was over, I went to visit *William Smith*; and there were the *Constables* and others watching his *Corn* and his *Beasts*, that none of them might be *Removed*.

From thence we passed into *Leicestershire*, and so into *Warwickshire*; where many blessed *Meetings* we had: and the *Order* of the *Gospel* was set up; and the *Men's Monthly Meetings* established in all those *Counties*. Then we went into *Darbyshire*, where we had several large and blessed *Meetings*: And in many places we were threatned by the *Officers*; but through the *Power* of the *Lord* we escaped their hands. So leaving things well settled in *Darbyshire*, we travelled over the *Peak-Hills*, (which were very cold; for it was then *Frost* and *Snow*) and so came into *Staffordshire*: and at *Thomas Hammersley's* we had a *General Mens-Meeting*; where things were well settled in the *Gospel-Order*, and the *Monthly Meetings* were established there also. But I was so exceeding weak, I was hardly able to get on or off my *Horse's Back*: But my Spirit being earnestly engaged in the *Work*, the *Lord* had concerned me in; and sent me forth about, I travelled on therein, notwithstanding the *Weakness* of my *Body*; having Confidence in the *Lord*, that he would carry me through: as he did by his *Power*.



1664. So we came into *Cheshire*, where we had several blessed *Meetings*, and a *General Mens Meeting*; wherein all the *Monthly Meetings* for that *County* were settled, according to the *Gospel-Order*, in and by the *Power of God*: And after the *Meeting* was done, I passed away. But when the *Justices* heard of it, they were very much troubled, that they had not come, and broken it up, and taken me: but the *Lord* prevented them. So after I had cleared my self there in the *Lord's Service*, I passed into *Lancashire*, to *William Barnes's*, near *Warrington*, where met some of most of the *Meetings* in that *County*; and there all the *Monthly Meetings* were established in the *Gospel-Order* also.

From thence I sent *Papers* into *Westmorland* by *Leonard Fell* and *Robert Widders*, and also into *Bishoprick*, *Cleveland* and *Northumberland*, and into *Cumberland* and *Scotland*, to exhort *Friends*, to settle the *Monthly Meetings* in the *Lord's Power* in those places; which they did. And so the *Lord's Power* came over all, and the *Heirs* of it came to inherit it. For the *Authority* of our *Meetings* is the *Power of God*, the *Gospel*, which brings *Life* and *Immortality to Light*; that they may see over the *Devil*, that hath darkned them, and that all the *Heirs* of the *Gospel* might walk according to the *Gospel*, and glorifie God with their *Bodies*, *Souls* and *Spirits*, which are the *Lord's*: For the *Order* of the *Glorious Gospel* is not of *Man*, nor by *Man*. To this *Meeting* in *Lancashire* *Margaret Fell*, being a *Prisoner*, got liberty to come, and went with me from thence to *Jane Milners* in *Cheshire*, where we parted. And I passed out of *Cheshire* into *Shropshire*, and from thence into *Wales*, and had a large *General Mens Meeting* at *Charles Flويد's*, where some *Opposers* came in; but the *Lord's Power* brought them down.

Having gone through *Denbyshire* and *Montgomeryshire*, we passed into *Merionethshire*; where we had several blessed *Meetings*: and then went to the *Sea side*, where also we had a precious *Meeting*. And having passed through several *Countries*, and *Friends* there being established upon *Christ* their *Foundation*, we left *Wales*, the *Monthly Meetings* being settled there in the *Power of God*; and returned into *Shropshire*, where the *Friends* of the *Country* gathering together, the *Monthly Meetings* were established there also. Then coming into *Worcestershire*, after we had had many *Meetings* up and down amongst *Friends* in that *Country*, we had a *General Mens Meeting* at *Henry Gibb's House* at *Pashur*; where also the *Monthly Meetings* were settled in the *Gospel-Order*.

The *Sessions* were held that day in that *Town*; and some *Friends* were pretty much concerned, lest they should send some *Officers* to break up our *Meeting*: but the *Lord's Power* restrained them, so that our *Meeting* was quiet; through which *Power* we had *Dominion*. After the *Meeting* I passed away, and had several *Meetings* amongst *Friends* in that *Country*, till I came to *Worcester*; and it being the *Fair-time*, we had a precious *Meeting* there. There was then in *Worcester* one *Major Wild*, a persecuting *Man*; and after I was gone out of *Town*, some of his *Souldiers* inquired after me: but I having left the *Friends* there settled in good *Order*, was passed away to *Droitwich*.

From thence we passed to *Shrewsbury*, where also we had a very <sup>1667.</sup> precious *Meeting*. But the *Mayor* hearing, that I was in *Town*, got the rest of the *Officers* together to Consult, what to do against me: <sup>Shrewsbury.</sup> For they said, *The Great Quaker of England was come to Town*. But when they were come together, the *Lord* Confounded their *Counsels*; so that, when some were for *Imprisoning* me, others of them opposed it: and so being divided amongst themselves, I escaped their hands.

We went also into *Radnorshire*, where we had many precious *Meetings*; and the *Monthly Meetings* were settled in the *Lord's Power*. <sup>Radnorshire.</sup> As we came forth of that *Country*, staying a little at a *Market Town*, a *Justice's Clerk* and some other *Rude Fellows* combined together, to do us a *Mischief* upon the *Road*. Accordingly they followed us out of *Town*, and soon overtook us: but there being many *Market People* on the way, they were some-what *hindred* from doing, what they intended. Yet observing, that *Two* of our *Company* rid at some distance behind, they set upon them *Two*; and one of them drew his *Sword*, and cut one of those two *Friends*, whose Name was *Richard Moor*, the *Chirurgion* of *Shrewsbury*. Mean while another of these *Rude Fellows* came galloping after me and the other *Friend*, that was with me; and we being to pass over a *Bridge*, that was somewhat of the narrowest for him to pass by us, he, in his *Eagerness* to get before us, rid into the *Brook*, and plunged his *Horse* into a deep *Hole* in the *Water*. I saw the *Design*, and stopt; and desired *Friends* to be patient, and give them no occasion: and in this time came *Richard Moor* up to us, with the other *Friend*, that was with him, who knew the *Men* and their *Names*. Then we rid on the *Road* again; and a little further we met another *Man* on foot, who was *Drunk*, and had a *naked Sword* in his hand. And not far beyond him, in a *Bottom*, we met *Two Men* and *Two Women*, one of which *Men* had his *Thumb* cut off by this *Drunken Man*, that had the *Naked Sword*: for he being in *Drink*, would have *Ravished* one of the *Women*; and this *Man* withstanding him, and rescuing the *Young Woman* from him, he whipt out his *Sword*, and cut off the *Man's Thumb*. Now though this *Drunken Man* was then on foot, having alighted to do his *Wickedness*; yet he had a *Horse*, that, being loose, followed him a pretty way behind. Wherefore I rid after the *Horse*: and having caught him, I brought him to the *Man*, that had his *Thumb* cut off; and bid him, *Take the Horse to the next Justice of Peace, and by that means they might find out, and pursue the Man, that had wounded him.*

Upon this occasion I writ a *Letter* to the *Justices*, and to the *Judge* of the *Affize*, which was then at hand: And I imployed some *Friends* to carry it to the *Justices* first. The *Justice*, to whom the *Clerk* belonged, rebuked his *Clerk* and the others also, for *disturbing* and *abusing* us upon the *High Way*: So that those *Men* were glad to come and make *Intreaty* to *Friends*, not to appear against them at the *Affize*; which, upon their *Submission* and *Acknowledgment* of their *Fault*, *Friends* granted. And this thing was of good *Service* in the *Country*: for it stopt many *rude People*, that before had been forward to abuse *Friends*.

1667.

Hereford-  
shire.

We passed into *Herefordshire*, where we had several blessed Meetings: and we had a *General Mens-Meeting* also, where all the *Monthly Meetings* were settled. There was about this time a *Proclamation* against Meetings: and as we came through *Herefordshire*, we were told of a great Meeting there was of the *Presbyterians*; who had engaged themselves to stand, and give up all, rather than forsake their Meetings. But when they heard of this *Proclamation*, the People came, but the Priest was gone: and then they were at a loss. Then they met in *Leinster* privately; and provided Bread, and Cheese, and Drink in readiness, that if the Officers should come, they would put up their Bibles, and fall to Eating. The *Bayliff* found them out, and came in among them, and said: *Their Bread and Cheese should not cover them, but he would have their Speakers.* They cried, *What then would become of their Wives and Children?* But he took their Speakers, and kept them a while. This the *Bayliff* told our Friend *Peter Young*, and said; *They were the veriest Hypocrites, that ever made a Profession of Religion.*

The like Contrivance they had in other places. For there was one *Pocock* at *London*, that married *Abigail Darcy*, who was called a *Lady*: and she being Convinc'd of Truth, I went to his House to see her. This *Pocock* had been one of the *Triers* of the *Priests*: and being an high *Presbyterian*, and envious against us; he used to call our *Friends* *House-Creepers*. Now I going to visit his Wife, and he being present; she said to me; *I have something to speak to thee against my Husband.* 'Nay, said I, thou must not speak against thy Husband. Yes, said she, *but I must in this Case.* The last First-Day, said she, *He and his Priests and People, the Presbyterians, met, and they had Candles and Tobacco-Pipes, and Bread and Cheese, and Cold Meat on the Table; and they agreed before-hand, that if the Officers should come in upon them, then they would leave their Preaching and Praying, and would fall to their Cold Meat.* 'Oh, said I to him, is not this a Shame to you, who Persecuted and Imprisoned us, and spoiled our Goods, because we would not follow you, and be of your Religion, and called us *House-Creepers*; and now ye do not stand to your own Religion your selves! Did ye ever find our Meetings stufft with Bread and Cheese, and Tobacco-pipes? Or did ye ever read in the Scriptures of any such Practice among the Saints? Why, said the Old Man, *We must be as wise, as Serpents.* Then said I, *This is the Serpent's Wisdom indeed.* But who, said I, would ever have thought, that you *Presbyterians* and *Independents*, who persecuted and imprisoned others, and spoiled their Goods, and whipped such, as would not follow your Religion, should now flinch your selves, and not dare to stand to, and own your own Religion; but cover it with Tobacco-pipes, Flagons of Drink, Cold Meat, and Bread and Cheese! But this, and such like deceitful Practices, I understood afterwards, were too Common amongst them in times of Persecution.

Monmouth-  
shire.

Now after we had travelled through *Herefordshire*, and Meetings were well settled there, we passed into *Monmouthshire*, where I had several blessed Meetings; and at *Walter Jenkins*, who had been a Justice of the Peace, we had a large Meeting, where were some *Convinced*: This Meeting was quiet. But at another Meeting that we had before

before this, there came the *Bayliff* of the *Hundred*, almost drunk; 1667. pretending, he was to take up the *Speakers*. There was a mighty *Power* of *God* in the *Meeting*; so that, although he raged, the *Power* of the *Lord* limited him, that he could not break up the *Meeting*. When the *Meeting* was over, I staid a while, and he staid also: but after some time I spake to him; and so passed quietly away. At Night some rude *People* came, and shot off a *Musket* against the *House*; but did not hurt any body. Thus the *Lord's Power* came over all, and chained down the unruly *Spirits*, so that we escaped them; and came to *Ros* that Night, and had a *Meeting* there at *James Merricks*. Ros.

After this we came into *Gloucestershire*, and had a *General Mens-Meeting* at *Nathaniel Crips's House*, where all the *Monthly Meetings* were settled in the *Lord's Everlasting Power*; and the *Heirs* of *Salvation* were exhorted to take their *Possessions* of the *Gospel*, the *Power* of *God*, which was and is the *Authority* of their *Meetings*. Many blessed *Meetings* we had up and down in that *Country*, before we came to *Bristol*, whither also we went: And after we had had several powerful *Meetings* there, the *Mens.* and *Womens-Meetings* were settl'd there also. Gloucestershire.

Now as I was lying in Bed at *Bristol*, the *Word* of the *Lord* came to me, that I must go back to *London*. Next Morning *Alexander Parker*, and several others came to me, and I asked them, What they felt? They in like manner asked me, What was upon me? I told them, I felt, I must return to *London*: and they said, the same was upon them. So we gave up to return to *London*: for which *Way* the *Lord* moved and led us, thither we went in his *Power*. Wherefore leaving *Bristol*, we passed into *Wiltshire*, and established the *Mens-Monthly-Meetings* in the *Lord's Power* there; and then passed through the *Countries*, visiting *Friends*, till we came to *London*. Bristol.

After we had visited *Friends* in the *City*, and had staid there a while, I was moved to exhort them, to bring all their *Marriages* to the *Mens.* and *Womens-Meetings*, that they might lay them before the *Faithful* there; that so Care might be taken to prevent those *Disorders*, that had been committed by some. For many had gone together in *Marriage* contrary to their *Relations* minds; and some young, raw *People*, that came among us, had mixed with the *World*: and *Widows* had married, and had not made provision for their *Children* by their former *Husbands*, before their *Second Marriage*. And although I had given forth a *Paper* concerning *Marriages* about the Year 1653, when *Truth* was but little spread over the *Nation*; Advising *Friends* who might be concerned in that Case, 'That they might lay it before the *Faithful* in time, before any thing were *Concluded*; and afterward 'publish it in the end of a *Meeting*, or in a *Market* (as they were moved thereto.) And when all things were found clear, they being free from all others, and their *Relations* satisfied, then they might appoint a *Meeting* on purpose, for the taking of each other; in the Presence of at least *Twelve Faithful Witnesses*. Yet these *Directions* not being observed, and *Truth* being now more spread over the *Nation*, it was therefore Ordered by the same *Power* and *Spirit* of *God*, 'That *Marriages* 'should be laid before the *Mens Monthly* and *Quarterly Meetings*, or as 'the *Meetings* were then established; that *Friends* might see, that the 'Relations of those, that proceeded to *Marriage*, were satisfied, and that

1667. that the *Parties* were clear from all others, and that *Widows* had made *Provision* for their *First Husband's Children*, before they Married again : and what else was needful to be inquired into ; that so all things might be kept clean and pure, and done in Righteousness to the Glory of God. And afterwards it was Ordered in the same Wisdom of God, ' That if either of the *Parties*, that intended to Marry, came out of another *Nation, County, or Monthly-Meeting*, they should bring a *Certificate* from the *Monthly Meeting*, to which they belong'd ; for satisfaction of the *Monthly-Meeting*, before which they came to lay their *Intentions* of Marriage.

Now after these things, with many other *Services* for God, were set in Order, and settled in the Churches in the City, I passed out of London, in the Leadings of the Lord's Power, into the Country again : and going into *Hartfordshire*, after I had visited *Friends* there, and the *Mens-Monthly-Meetings* were settled there, I passed on as far as Baldock, where I had a great Meeting of many sorts of People. Then returning towards London by Waltham, I advised the setting up of a School there for Teaching Boys ; and also a *Womens-School* to be set up at Shacklewell for instructing Girls and Young Maidens, in whatsoever things were Civil and Useful in the Creation.

Thus, after I had had several precious Meetings in the Country, I came to London again, where I staid a while in the Work and Service of the Lord ; and then went down into Buckinghamshire, where I had many precious Meetings. And at John Brown's of Weston near Aylsbury, some of the Men-Friends of each Meeting being gathered together, the Mens-Monthly-Meetings for that County were established amongst them also, in the Order of the Gospel, the Power of God ; and the Power of the Lord confirmed it in all that felt it, and they came thereby to see and feel, that the Power of God was the Authority of their Meetings. Then after the Monthly-Meetings were settled there in the Order of the Gospel, and upon the Foundation Christ Jesus, I passed on into Oxfordshire, and went to Nathaniel Ball's at North-Newton near Banbury, who was a Friend in the Ministry. And there being a General Meeting, where some of all the Meetings were present, the Monthly-Meetings for that County were then settled in the Power of God ; and Friends were very glad of them : for they came into their Services in the Church, and to take Care for God's Glory. After this Meeting we passed through the Country, visiting Friends, till we came into Gloucestershire : and visiting Friends through that County also, we travelled on, till we came into Monmouthshire, to one Richard Hambery's ; where meeting with some of all the Meetings of that County, the Monthly Meetings were settled there also in the Lord's Power, that all in it might take Care of God's Glory, and Admonish and Exhort such, as did not walk, as became the Gospel. And indeed, these Meetings did make a great Reformation amongst People, insomuch as the very Justices took notice of the Usefulness and Service thereof.

When we went from Rich. Hambery's, he and his Wife accompanied us a Day's Journey through the Country, visiting Friends ; till we came to a Widow-Woman's, where we lay that Night : and from thence passed over the Hills next day, visiting Friends, and declaring the Truth to People, till we came to another Widow-Woman's House ; where

we had a Meeting. The Woman of the House could not speak English; yet she praised the Lord for sending us over those Hills, to come and visit them. 1668.

We travelled on through the Country, till we came to *Swanzey*; *Swanzey*, where on the *First Day* we had a large and precious Meeting, the Lord's Presence being eminently amongst us. On a *Week-Day* afterwards we had a *General Meeting* beyond *Swanzey*, of *Men-Friends*, that came from *Swanzey*, *Tenby*, *Haverford-West* and other Places; and there the *Monthly-Meetings* were settled in the *Gospel-Order*, and received by *Friends* in the *Power* of the Lord: and the *Lord's Truth* was over all. — Beyond *Swanzey*.

From hence we endeavoured to have got over the *Water* into *Cornwall*; and in order thereunto went back to *Swanzey*, and so to *Mumbles*, thinking to have got *Passage* there; but the *Master* deceived us: For though he had promised to carry us; yet when we came, he would not. Thereupon we turned from thence, and went to another place, where there was a *Passage-Boat*, into which we got our *Horses*: but there being some *Rude Men* in the *Boat* (though called *Gentlemen*) that threatened to *Pistol* the *Master*, if he took us in; he being afraid of them, turned our *Horses* out again: which put us out of hopes of getting over that way. Wherefore turning back again into the Country, we stay'd up all *Night*; and about the *Second Hour* in the *Morning* took *Horse*, and travelled through the Country, till we came near *Cardiff*; where we staid *one Night*. And the *next Day* came to a place called *Newport*: and it being *Market-day* there, several *Friends* came to us; with whom we late together a while: and after we had had a fine refreshing Season together, we parted from them, and went on our way. — Near *Cardiff*, *Newport*.

When we were gone beyond this *Market-Town*, we overtook a *Man*, who *lingred* on the *Way*, as if he stay'd for some body: but when we came up to him, he rid along with us, and asked us many Questions. At length meeting with *Two* others, who seemed to be *Pages* to some great Persons, he took Acquaintance with them; and I heard him tell them, he would stop us, and take us up. We rid on, being in our way; and when he came to us, and would have stopped us, I told him: *None ought to stop us on the King's High-way; for it was as free for us, as for them*: and I was moved to exhort him to *Fear the Lord*. Then galloped he away before us: and I perceived, his Intent was to stop us at *Shipton* in *Wales*; which was a *Garrison-Town*, through which we were to pass in our way. When we were come to *Shipton*, *John-ap-John* being with me, we walked down the *Hill* into the *Town*, leading our *Horses*: And it being the *Market-day* there, several *Friends* met us, and would have had us to have gone into an *Inn*. But we were not to go into any *Inn*: but walked directly through the *Town* over the *Bridge*; and then we were out of the *Limits* of that *Town*. Thus the *Lord's Everlasting Arm* and *Power* preserved us, and carried us over in his *Work*, *Labour* and *Service*. — Shipton.

The next *First Day* we had a large Meeting in the *Forrest* of *Dean*; and all was quiet. Next day we passed over the *Water*: and having staid a little at a *Friend's House* by the way, we came to *Oldstone*.

1668. Where, after we had visited *Friends*, we passed over the *Water* again to *William Teoman's* his House at *Irb's Court* in *Somersetshire*. From thence we went down to a *Meeting* at *Poffet*; whither several *Friends* of *Bristol* came to us. After this *Meeting* we went further up into the *Country*, and had several large *Meetings*; and the *Lord's* living Presence was with us, supporting and refreshing us in our *Labour* and *Travel* in his *Service*.

Oldstone.  
Somerset-  
shire.  
Irb's Court.  
Poffet.

— Near *Mynhead*. We came to a place near *Mynhead*, where we had a *General Meeting* of the *Men-Friends* in *Somersetshire*: and there came also a *Cheat*, whom some *Friendly People* would have had me to have taken along with me. I saw, he was a *Cheat*; and therefore bid them bring him to me, and see, whether he could *Look me in the Face*. Some were ready to think, I was too *hard* towards him, because I would not let him go along with me: but when they brought him to me, he was not able to *Look me in the Face*; but looked *bither* and *thither*: for he was indeed a *Cheat*, and had *Gheated* a *Priest*, by pretending himself to be a *Minister*, and had got the *Priest's Sute*, and went away with it.

*Mynhead*. After the *Meeting* we passed to *Mynhead*, where we tarried that *Night*. And in the *Night* I had an *Exercise* upon me, from a *Sense* I had of a *Dark Spirit*, that was *working*, and *striving* to get up, and to *disturb* the *Church of Christ*. Whereupon next *Morning* I was moved to write a *few Lines* to *Friends*, as a *Warning* thereof; as follows:

Dear *Friends*,

‘ I live in the *Power* of the *Lord God*, in his *Seed*, that is set over all; and is over all *Trials*, that you may have from the *dark Spirit* again, which would be owned in its *Aslings*, and thrust it self amongst you; which is not come as yet: But in the *Power* of the *Lord God*, and his *Seed* keep over it, and bring it to *Condemnation*. For I felt a kind of *dark Spirit* thrusting it self up towards you, and *heaving up* last *Night*: But you may keep it down with the *Power* of *God*; that the *Witness* may arise to *Condemn* its *Aslings*, so far as it hath spread its *dark Works*, before it have any *Admittance*. So no more, but my *Love* in the *Seed* of *God*, which changeth not.

*Mynhead* in *Somersetshire*, the 22th  
of the 4th Month, 1668.

G. F.

Devonshire.  
Barnstable  
Appledon.

The next day several *Friends* of *Mynhead* accompanied us as far as *Barnstable* and *Appledon* in *Devonshire*, where we had a *Meeting*. *Barnstable* had been a *bloody, persecuting Town*. For there were *Two Men-Friends* of that *Town*, that had been a great while at *Sea*: And coming home to visit their *Relations*, (one of them having a *Wife* and *Children*) the *Mayor* of the *Town* sent for them, under pretence to *discourse* with them; and put the *Oaths* of *Allegiance* and *Supremacy* to them. And because they could not *Swear*, he sent them to *Exeter-Jail*, where *Judge Archer* *premuniured* them; and kept them, till one of them died in *Prison*. When I heard of this, I was moved to write

write a *Letter* to Judge *Archer*, and another to that *Mayer* of *Barnstable*, laying their *Wicked* and *Unchristian* *Actions* upon their *Heads* 1668. and letting them know, that the *Blood* of that *Man* would be required Appledon. at their *hands*.

Now after we had had a precious *Meeting* at *Appledon* among some Cornwall. Faithful *Friends* there, we pass'd to *Stratton*; and staid there at an *Inn* Stratton. all *Night*. Next *Day* we rid through the *Country* to *Hamphrey Lower's*; where we had a very precious *Meeting*: and the next *Day* we pass'd through to *Truro*; and so went on visiting *Friends*, till Truro. we came to the *Lands-End*. Then coming up by the *South-part* of Lands-end that *County*, we visited *Friends*, till we came to *Treganceeves*, where Tregan- at *Loveday Hambley's* we had a *General Meeting* for all the *County*; geeves. in which the *Monthly Meetings* were settled in the *Lord's Power*, and in the blessed *Order* of the *Gospel*: That all, who were faithful, might *Admonish* and *Exhort* such, as walk'd not according to the *Gospel*; that so the *House* of *God* might be kept *Clean*, and *Righteousness* might run down, and all *Unrighteousness* be swept away. And several, that had run out, were brought to *Condemn*, what they had done amiss; and through *Repentance* came in again.

So after we had visited the *Meetings* in *Cornwall*, and were Clear of that *County*, we came into *Devonshire*, and had a *Meeting* amongst Devonshire. *Friends* at *Plimouth*. Whence passing to *Richard Brown's*, we came to Plimouth. the *Widow Philips*; where we had some of *Men-Friends* from all the *Meetings* together: And there the *Mens-Monthly-Meetings* were settled in the Heavenly *Order* of the *Gospel*, the *Power* of *God*; which answered the *Witness* of *God* in all. There was a great *Noise* of a *Troop* of *Horse* coming to disturb our *Meeting* (for the *Man-Servant* of the *House* was a wicked, envious *Man*;) But the *Lord's Power* prevented it, and preserved us in *Peace* and *Safety*.

After things were well settled, and the *Meeting* done, we came to *King's-bridge*, and visited *Friends* there-aways. Then (leaving *Friends* Kings-bridge. in those parts well settled in the *Power* of *God*) we pass'd from thence through the *Country* to *Topsham*; and so to *Membury*, visiting *Friends*, Topsham. and having many *Meetings* in the way; till we came to *Ilchester* in Membury. *Somersetshire*. Here we had a *General Mens-Meeting*, and therein settled the *Mens-Monthly-Meetings* for that *County* in the *Lord's* everlasting *Power*, the *Order* of the *Gospel*, the *Power* of *God*, which was, before the *Devil* was. Then after the *Meetings* were settled, and *Friends* refreshed and comforted in the *Lord's Power*, and established upon *Christ* their *Rock* and *Foundation*, we pass'd to *Puddimore*; where at *William Puddimore. Beaton's* we had a blessed *Meeting*, and all was quiet: though the *Constables* had threatened before.

When we had visited most of the *Meetings* in *Somersetshire*, we pass'd into *Dorsetshire* to one *George Harris* his *House*; where Dorsetshire. we had a large *Mens-Meeting*: and there all the *Mens-Monthly-Meetings* for that *County* were settled in the *Glorious Order* of the *Gospel*; that all in the *Power* of *God* might seek *that which was lost*, and bring again, that which was driven away: and might cherish the *Good*, and reprove the *Evil*.



1668.

South-  
hampton.

Then, having visited the *Meetings of Friends* through the *Countries*, we came to *South-hampton*; where we had a large *Meeting* on the *First-Day* of the *Week*. And from thence we went to one *Capr. Reeves*, where the *General Men's-Meeting* for *Hampshire* was appointed; to which some of all the *County* came, and a blessed *Meeting* we had. There the *Mens-Monthly-Meetings* for that *County* were settled in the *Order* of the *Gospel*, which had brought *Life* and *Immortality* to *Light* in them.

But there came a *Rude Company*, who were run into *Ranterism*; and had opposed and disturbed our *Meetings* much. One of them had lain with a *Man*; and the *man*, that had lain with her, declared it at the *Market-Cross*, and gloried in his *Wickedness*: These *lewd People* lived, a *Company* of them together, at a *House* hard by the place, where our *Meeting* was. Wherefore I went to the *Houle*, and told them of their *Wickedness*: but the *Man* of the *House* said, *Why! Did I make so strange of that?* Another of them said, *It was to stumble me*. I told them, 'Their *Wickedness* should not stumble me; for 'I was above it. And I was moved of the *Lord God* to tell them, 'That the *Plagues and Judgments of God* would overtake them, and come up on them. Afterward they went up and down the *Country*, till at last they were cast into *Winchester-Jail*; where the *Man*, that had lain with the *Woman* aforesaid, stabbed the *Jailer*, but not mortally. And after they were let out of *Jail*, this *Fellow*, that had stabb'd the *Jailer*, hang'd himself: The *Woman* also had like to have cut a *Child's Throat*, (as we were informed.) These *People* had formerly lived about *London*: and when the *City* was fired, they prophesied, *That all the rest of London should be burnt within Fourteen Days*; and hastned away out of *Town*. Now though they were *Ranters*, and were great *Opposers of Friends*, and *Disturbers* of our *Meetings*; yet in the *Country*, where they came, some of the *People of the World*, that did not know them, would be apt to say, They were *Quakers*. Wherefore I was moved of the *Lord* to write a *Paper*, to be dispersed amongst the *Magistrates* and *People of Hampshire*, to Clear *Friends* and *Truth* of these *Lewd People*, and their *Wicked Actions*.

Now, after the *Mens-Monthly Meetings* in those parts were settled, and we had visited *Friends*, and the *Lord's* blessed *Power* was over all; we went to a *Town*, where we had a *Meeting* with *Friends*. And from thence we came to *Farnham*, where we met many *Friends*, it being the *Market-Day*: and we had many precious *Meetings* up and down that *Country*. *Friends* in those *Countries* had formerly been plundered, and their *Goods* much spoiled, both for *Fishes*, and for going to *Meetings*: but the *Lord's Power* at this time preserved both them and us, from falling into the *Persecutors* Hands.

We passed from thence, and had a *General Mens-Meeting* at a *Friends* House in *Surrey*; who had been plundered so extremely, that he had scarce a *Cow*, *Horse* or *Swine* left. The *Constables* threatened to come then, and break up our *Meeting*; but the *Lord* restrained them. At this *Meeting* the *Mens-Monthly-Meetings* were settled in the Authority of the *Heavenly Power*. And after we had visited *Friends* in that *Country*, and had many large and precious *Meetings* among them, we passed to a *Friend's House* in *Sussex*, where the *General Meeting* for

for the *Men Friends* of that *County* was appointed to be held ; and thither came several *Friends* from *London* to visit us. There we had a blessed *Meeting* : and the *Mens-Monthly-Meetings* for that *County* were then settled in the *Lord's* Eternal Power, the *Gospel* of *Salvation* ; that all in it might keep to the *Order* of the *Gospel*. There were at that time great Threatnings of *Disturbance* ; but the *Meeting* was quiet. And afterward we passed from thence, and had several large *Meetings* in that *County* ; though *Friends* were then in great *Sufferings* there, and many in *Prison*. I was sent for to visit a *Friend*, that was sick, and went to see *Friends*, that were *Prisoners* ; and there was danger of my being apprehended : but I went in the *Faith* of *God's* Power, and thereby the *Lord* preserved me in Safety.

Having visited *Friends* through the *Country*, we passed on into *Kent* ; where after we had been at several *Meetings*, we had a General *Meeting* for the *Men-Friends* of that *County* : There also the *Mens-Monthly-Meetings* for that *County* were settled in the Power of *God*, and established in the *Order* of the *Gospel*, for all the *Heirs* of it to enter into their *Services*, and *Care* in the *Church* for the *Glory* of *God*. And *Friends* Rejoiced in the *Order* of the *Gospel*, and were glad of the Settlement thereof ; which is not of *man*, nor by *man*.

After this *Meeting* was over, I visited *Friends* in their *Meetings* up and down in *Kent* : And when I had cleared my self of the *Lord's* Service in that *County*, I came up to *London*. Thus were the *Mens-Monthly-Meetings* settled through the *Nation* : For I had been in *Berkshire* before, where most of the *Ancient Friends* of that *County* were in *Prison* ; and when I had informed them of the *Service* of these *Monthly-Meetings*, they were settled amongst them also. And the *Quarterly Meetings* were generally settled before. I writ also into *Ireland* by faithful *Friends*, and into *Scotland*, *Holland*, *Barbados*, and other parts of *America*, advising *Friends*, to settle their *Mens-Monthly-Meetings* in those *Countries* also. For they had their *General Quarterly Meetings* before : But now that *Truth* was Increased amongst them, they should settle those *Mens-Monthly-Meetings* in the Power and *Spirit* of *God*, that did at first *Convince* them. And since the time these *Meetings* have been settled, that all the *Faithful* in the Power of *God*, who be *Heirs* of the *Gospel*, have met together in the Power of *God*, which is the Authority of them, to perform *Service* to the *Lord* therein, many *Mouths* have been opened in *Thanksgivings* and *Praise*, and many have blest the *Lord God*, that ever he did send me forth in this *Service* : Yea, with *Tears* have many praised the *Lord*. For now all coming to have a *Concern* and *Care* for *God's* Honour and *Glory*, that his Name be not blasphemed, which they do profess ; and to see, that all who profess the *Truth*, do walk in the *Truth*, in *Righteousness* and in *Holiness*, which becomes the *House* of *God*, and that all order their *Conversations* aright, that they may see the *Salvation* of *God* : All having this *Care* upon them for *God's* *Glory*, and being exercised in his holy Power and *Spirit*, in the *Order* of the Heavenly *Life* and *Gospel* of *Jesus* ; here they may all see and know, possess and partake of the *Government* of *Christ*, of the Increase of which there is to be no end. Thus the *Lord's* everlasting Renown and Praise is set up in every one's

1668

Kint.

one's Heart, that is faithful; so that we can now say, that the Gospel-Order established amongst us, is not of *Man*, nor by *Man*, but of and by *Jesus Christ*, in and through the *Holy Ghost*. And this Order of the Gospel, which is not of *Man*, nor by *Man*, but from *Christ*, the *Heavenly Man*, is above all the Orders of *Men* in the *Fall*, whether *Jews*, *Gentiles*, or *Apostatized Christians*; and will be, when they are gone. For the Power of *God*, which is the Everlasting Gospel, was before the *Devil* was; and will be and remain for ever. And as the Everlasting Gospel was Preached, in the *Apostles* days to all *Nations*, that all *Nations* might come into the Order of it, through the Divine Power, which brings Life and Immortality to Light; that they, who were *Heirs* of it, might inherit the Power and Authority of it: So now, since all *Nations* have drunk the *Whore's Cup*, and all the *World* hath worshipped the *Beast*, (but they, whose Names are written in the *Book of Life* from the Foundation of the World, who have worshipped God in *Spirit* and *Truth*, as *Christ* commanded) the Everlasting Gospel is to be, and is preached again (as *John* the Divine foresaw it should) to all *Nations*, *Kindreds*, *Tongues*, and *People*. And this Everlasting Gospel torments the *Whore*, and makes her and the *Beast* to rage, even the *Beast*, that hath Power over the *Tongues*, which are called the *Original*, to order them; by which they make *Divines*, as they call them. But all that receive the Gospel, the Power of God, which brings Life and Immortality to Light, they come to see over the *Beast*, *Devil*, *Whore*, and *False Prophet*, that hath darkened them, and all their *Worships* and *Orders*; and come to be *Heirs* of the Gospel, the Power of God, which was, before the *Beast*, *Whore*, *False Prophet* and *Devil* were, and will be, when they are all gone, and cast into the *Lake of Fire*. And they that be *Heirs* of this Power, and of this Gospel, they inherit the Power, which is the Authority of this Order, and of our *Meetings*. Every Man and Woman, that be *Heirs* of the Gospel, are *Heirs* of this Authority, and of the Power of God, which was before the *Devil* was; and which is not of *Man*, nor by *Man*. These come to inherit and possess the joyful Order of the joyful Gospel, the comfortable Order of the comfortable Gospel, the glorious Order of the glorious Gospel, and the everlasting Order of the everlasting Gospel, the Power of God, which will last for ever; and will out-last all the Orders of the *Devil*, and that which is of *Men*, or by *Men*. And these shall see the Government of *Christ*, who hath all Power in *Heaven* and *Earth* given to him; and of the Increase of his glorious, righteous, holy, just Government there is no end; but his Government and his Order will remain: for he who is the Author of it, is the *First* and the *Last*, the *Beginning* and *Ending*, the *Foundation* of God, which over all stands sure, *Christ Jesus*, the *Amen*.

London.

After I had travelled amongst *Friends* through most parts of the Nation, and the *Monthly-Meetings* were settled; being returned to London, I stay'd some time there, visiting *Friends Meetings* in and about the City. While I was in London, I went one day to Visit him, that was called *Esq; Marsh*, who had shewed much Kindness both to me, and to *Friends*; and I happened to go, when he was at Dinner. He no sooner heard my Name, but he sent for me up, and would have

have had me sit down with him to *Dinner*; but I had not freedom to do so. There were several *Great Persons* at *Dinner* with him; and he said to one of them, who was a great *Papist*: *Here is a Quaker, which you have not seen before.* The *Papist* askt me; *Whether I did own the Chriftening of Children?* I told him, *'There was no Scripture for any fuch Practice.* What! said he, *Not for Chriftening Children?* I said, *'Nay.* I told him, the one *Baptism* by the one *Spirit* into one *'Body* we owned; but to throw a little *Water* on a *Child's Face*, and *'say*, that was *Baptizing* and *Chriftening* it, there was no *Scripture* for that. Then he asked me, *Whether I did own the Catholick Faith?* I said, *Yes*: but added; *'That neither the Pope, nor the Papifts were in that Catholick Faith: for the true Faith works by Love, and purifies the Heart; and if they were in that Faith that gives Victory, by which they might have Access to God, they would not tell the People of a Purgatory, after they were dead. So I undertook to prove, That neither Pope, nor Papifts, that held a Purgatory hereafter, were in the true Faith: For the true, precious, Divine Faith, which Chrift is the Author of, gives Victory over the Devil and Sin, that had separated Man and Woman from God. And if they (the Papifts) were in the true Faith, they would never ufe Racks, Prifons, and Fines to perfecute and force others to their Religion, that were not of their Faith: For this was not the Practice of the Apostles and Primitive Chriftians, who witnessed and enjoyed the true Faith of Chrift; but it was the Practice of the Faithlefs Jews and Heathens so to do. But, said I to him, feeing thou art a great and leading Man among the Papifts, and haft been taught and bred up under the Pope; and feeing thou fay'ft, There is no Salvation, but in your Church, I defire to know of thee, What it is, that doth bring Salvation in your Church?* He answered, *A Good Life.* And nothing elfe, said I? *Yes*, said he, *Good Works.* *'And is this it, that brings Salvation in your Church, a good Life and good Works? Is this your Doctrine and Principle, said I? Yes, said he. Then, said I, neither Thou, nor the Pope, nor any of the Papifts know, what it is, that brings Salvation. Then he askt me, What brought Salvation in our Church?* I told him, *'That which brought Salvation to the Church in the Apostles Days, the fame brought Salvation to us, and not another; Namely, The Grace of God, which, the Scripture fays, brings Salvation, and hath appeared to all men, which taught the Saints then, and teaches us now: and this Grace, which brings Salvation, teaches To deny Ungodlinefs and worldly Lufts, and to live godly, righteoufly and soberly. So it is not the good Works, nor the good Life, that brings the Salvation, but the Grace. What! said the Papift, Doth this Grace, that brings Salvation, appear unto all men?* *Yes, said I. Then, said he, I deny that.* But I said, *'All that deny that, are Self-makers, and are not in the Univerfal Faith, Grace and Truth, which the Apostles were in. Then he fpake to me about the Mother-Church; and I told him: The feveral forts of Sells in Chriftendom had accused us, and said, We forfook our Mother-Church. The Papifts charged us with forfaking their Church, and they said; Rome was the only Mother-Church. The Epifcopalians taxed us with forfaking the old Protestant Religion, and they said; Theirs was the Reformed Mother-Church. The Presbyterians*

1668. *rians and Independents* blamed us for leaving them, and each of  
 ~~~~~ them said; *Theirs* was the *right-Reformed-Church*. But I said, if we  
 London. could own any outward *City* or *Place* to be the *Mother Church*, we
 should own outward *Jerusalem*, where the *Gospel* was first preached
 by *Christ* himself, and the *Apostles*; where *Christ* suffered; where the
 great *Conversion* to *Christianity* by *Peter* was; where were the *Types*,
Figures and *Shadows*, which *Christ* ended; and where *Christ* com-
 manded his *Disciples* *To wait, until they were endued with Power*
from high. So, if any outward place deserved to be called the *Mo-*
ther, that was the place, where the first great *Conversion* to *Christia-*
nity was. But the *Apostle* saith, *Gal. 4. 25, 26. Jerusalem —*
which now is in Bondage with her Children: But Jerusalem which is
above, is free, which is the Mother of us all. For it is written, Re-
joyce, thou barren, that bearest not; break forth, and cry, thou that
travaillest not: for the Desolate hath many more Children, than she
that hath an Husband, ver. 27. Now this we do see, that *Jerusalem*
below (which was the highest *Place* of *Worship*) and all that be like
 her in *Profession* without *Possession*, have more *Children*, than the *Free*
Woman, that hath an *Husband*, which is *Jerusalem* that is *above*, the
Mother of us all, that be true *Christians*: So, the *Apostle* doth not
 say, *Outward Jerusalem* was the *Mother*, though the first and great
Conversion to *Christianity* was there. And therefore there is less *Rea-*
son for the Title [*Mother*] to be given to *Rome*, or to any other
 outward *Place* or *City*, by the *Children* of *Jerusalem*, that is *above*
 and *free*: and they are not *Jerusalem's Children*, that is *above* and
free, who give the Title of *Mother* either to outward *Jerusalem*, or
 to *Rome*, or to any other *Place*, or *Sett* of *People*. And though
 this Title [*Mother*] hath been given to *Places* and *Setts* amongst and
 by the degenerate *Christians*; yet we say still, as the *Apostle* said of
Old, Jerusalem that is above, is the Mother of us all: and we can
 own no other, neither outward *Jerusalem*, nor *Rome*, nor any *Sett* of
People for our *Mother*, but *Jerusalem*, which is *above*; which is *free*,
 the *Mother* of us all, that are born again, and become true *Believers*
 in the *Light*, and who are grafted into *Christ*, the *Heavenly Vine*.
 For all, who are born again of the *Immortal Seed*, by the *Word* of *God*,
 which lives and abides for ever, feed upon the *Milk* of the *Word*, the
Breasts of *Life*, and grow by it in *Life*; and cannot acknowledge
 any other to be their *Mother*, but *Jerusalem*, which is *above*. Oh!
 said Esq; *Marsh* to the *Papist*, *You do not know this man: If he would but*
come to Church now and then, he would be a Brave Man.

After some other Discourse together, I went aside with this Justice
Marsh into another Room, to speak with him concerning *Friends*;
 for he was a Justice of Peace for *Middlesex*: and being a *Courtier*, the
 other *Justices* put much of the Management of matters upon him.
 Now when we Two were alone together, he told me, *He was in a*
streight, how to Act between us, and some other Dissenters. For, said
 he, *You cannot Swear; and the Independents, Baptists and Fifth-Mo-*
narchy-People say also, They cannot Swear: and therefore, said he,
how shall I know, how to distinguish betwixt you and them, seeing they
and you all say, It is for Conscience sake, that you cannot Swear? Then
 said I, 'I will shew thee, how to distinguish: For they (or most of
 them

them) thou speakest of, can and do Swear in some Cases: but we cannot Swear in any Case. If a Man should steal their Cows or Horses, and thou should'st ask them, whether they would Swear, they were theirs? Many of them would readily do it: But if thou try our Friends, they cannot Swear for their own Goods. Therefore, when thou putt'st the Oath of Allegiance to any of them, ask them, Whether they can Swear in any other case, as for their Cow or Horse? Which, if they be really of us, they cannot do; though they can bear Witness to the Truth. Hereupon I gave him a Relation of a Trial in *Barkshire*, which was thus: 'A Thief stole Two Beasts from a Friend of ours: the Thief was taken and cast into Prison; and the Friend appeared against him at the *Affizes*. But some body having informed the Judge, that the Man, that Prosecuted, was a Quaker, and could not Swear; the Judge, before he heard, what the Friend could say, said, *Is he a Quaker? And will he not Swear? Then tender him the Oaths of Allegiance and Supremacy*. So he cast the Friend into Prison, and *Premunired* him, and let the Thief go at Liberty, that had stolen his Goods. When I had related this Case, Justice Marsh said, *That Judge was a wicked Man*. 'But, said I, If we could Swear in any Case, we would take the Oath of Allegiance to the King, who is to preserve the Laws, that preserve every man in his Estate. Whereas others, that can Swear in some cases, to preserve a part of their Estates, if they be robbed, will not take this Oath to the King, who is to preserve them in their whole Estates and Bodies also. So that thou may'st easily distinguish, and put a difference betwixt us, and other People. This Justice Marsh was afterwards very serviceable to Friends in this and other Cases; for he kept several, both Friends and others, from being *premunired*, in those parts where he was a Justice. And when Friends have been brought before him in the times of Persecution, he set many of them at Liberty: And when he could not avoid sending to Prison, he sent some for a few Hours, or for a Night. At length he went to the King, and told him: *He had sent some of us to Prison contrary to his Conscience; and he could not do so any more*. Wherefore he removed his Family from *Lime-house*, where he lived; and took Lodgings near *James's Park*. He told the King, That if he would be pleased to give Liberty of Conscience, that would quiet and settle all; for then none could have any pretence to be uneasy. And indeed, he was a very serviceable man to Truth and Friends in his day.

We had great Service at London this year, and the Lord's Truth came over all: and many that had been out from Truth, came in again this Year, Confessing and Condemning their former Outgoings.

Now after I had stay'd some time in London, I went forth into the Countries again, visiting Friends in *Surry* and *Suffex*, and in other places that way; and afterwards travelled Northward, having *Leonard Fell* with me. We visited Friends, till we came to *Warwick*, where many Friends were in Prison; and we had a Meeting in the Town. After that I passed from thence to *Birmingham* and to *Badgely*. At *Badgely* I had a large Meeting. After which I passed through the Country, visiting Friends, till I came to *Nottingham*, where on the first day we had a precious Meeting, but not without danger of being

1669. Apprehended; the *Constables* having threatned to take up *Friends* about that time.

Balby.
York.

I passed on from thence, visiting *Friends* through the Country, till I came to *Balby*, and so to *Tork* to the *Quarterly-Meeting* there; and a blessed *Meeting* we had. *Friends* had in *Torkshire* *Seven Monthly Meetings* before; and they were so sensible of the *Service* of them, that they desired to have *Seven* more added to them: For *Truth* was much spread in that Country. Accordingly in that *Quarterly Meeting* they were settled and established: So that, whereas before they had but *Seven*, now they have *Fourteen Monthly Meetings* in that Country.

It being the *Affize-time* at *Tork*, there I met with Justice *Hotham*, a *Well-wisher* to *Friends*, and one that had been *Tender*, and very Kind to me at the first.

After I had finished my *Service* for the *Lord* in *Tork*, I passed further up into the Country: And as I went, a great *Burden* fell upon me; but I did not presently know the *Reason* of it. So I came to a *Meeting* on the *First-Day* at one *Shipton's*, which was very large: But there being a *Meeting* the same day at another place also, the *Priest* of that place, being *mis-informed*, that I was to be there, got a *Warrant*, and made great *Disturbance* at that *Meeting*: of which *Isaac Lindley*, who was there, gave me an Account by the following *Letter*, thus:

G. F.

‘ **W**hen thou went’st from *Tork*, the *First-Day* after thou wast at *Richard Shipton's*: That Day I had appointed a *Meeting* *Ten Miles* from *Tork*, where there had not been a *Meeting* before. But the *Priest* and the *Constable* got a *Warrant* on the *Seventh Day*, and put thy *Name only* in the *Warrant* (for they had heard, that thou wast to be there) and they came with *Weapons* and *Staves*, and cried, ‘Where is *Mr. Fox*? over and over; many *Friends* being there, they concluded, thou wast among them. But those *Ravanners* being disappointed, plucked me down, and *abused* me, and *beat* some *Friends*; and then had me before a *Magistrate*: but he set me at *Liberty*.

Isaac Lindley.

Whitby.
Scarbo-
rough.

After the aforesaid *Meeting* was done, I passed through the *Coun-tries*, visiting *Friends* at *Whitby* and *Scarborough*. When I was at *Scarborough*, the *Governour* hearing, I was come to the Town, sent to invite me to his House, saying; Surely, I would not be so unkind, as not to come and see him and his Wife. Wherefore after the *Meeting* was over, I went up to visit him; and he received me very Courteously and Lovingly.

The Wouls
Holdernesse.
H. Jackson.
T. Taylor.
Eldreth.

Now after I had visited most of the *Meetings* in *Torkshire*, and up to the *Wouls* and *Holdernesse*; I passed through the Country, till I came to *Henry Jackson*, where I had a great *Meeting*. And from thence to *Thomas Taylor's*; and so to *John Moor's* at *Eldreth*, where we had a very

very large Meeting: And the Lord's Power and Presence was eminent. 1669.
ly amongst us. Not far off from this place lay Col. Kirby lane of
the Gout, who had threatned, that, *If ever I came near, he would* Eldreth.
send me to Prison again; and had hidden 40 l. to any man, that could
take me: as I was credibly informed.

After this Meeting I passed through the Countries, till I came into
Staffordshire, and so into Cheshire; where we had many large and precious Meetings. I had a very large Meeting at William Barns his House about two Miles from Warrington: and although Col. Kirby was now got abroad again, as violent in breaking up Meetings, as before, and was then at Warrington; yet the Lord did not suffer him to come to this Meeting: and so we were preserved out of his hands.

Now was I moved of the Lord to pass over into IRELAND, IRELAND to visit the Seed of God in that Nation: and there went with me Robert Lodge, James Lancaster, Thomas Briggs and John Stubbs. We went near to Liverpool, and waited there for Shipping and Wind: and after we had waited some days, we sent James Lancaster to take Passage, which he did; and brought Word, the Ship was ready, and would take us in at Black-Rock. Whereupon we went thither on foot: and it being pretty far, and the Weather very hot, I was very much spent with Walking. Yet when we came there, the Ship was not there: so we were fain to go to the Town, and take Shipping there. When we were come on Board, I said to the rest of my Company; *Come, ye will Triumph in the Lord; for we shall have fair Wind and Weather.* There were many Passengers in the Ship, and many of them were Sick; but not one of our Company was Sick. The Master, and many of the Passengers were very loving; and we being, at Sea on the First-Day of the Week, I was moved to declare Truth among them: Whereupon the Master said to the Passengers; *Come, here are things, that you never heard in your Lives.* When we came before Dublin, we took Boat, and went ashore; and the Earth and Air smelt, methought, with the Corruption of the Nation, so that it yielded another Smell to me, than England did: which I imputed to the Corruption, and Popish Massacrees that had been Committed, and the Blood, that had been spilt in it; from which a Foulness ascended. We passed through, among the Officers of the Custom four times, yet they did not search us; for they perceived, what we were: and some of them were so Envious, they did not care to look at us. We did not presently find Friends; but went to an Inn, and sent out to inquire for some Friends: who when they came to us, were exceeding glad of our Coming, and received us with Great Joy. We stay'd there the Weekly Meeting, which was a great one; and the Power and Life of God appeared greatly in it. Afterwards we passed to a Province-Meeting, which lasted Two Days, there being both a Mens-Meeting about the Poor, and another Meeting more General; in which a mighty Power of the Lord appeared, and Truth was livingly declared, and Friends were much refreshed therein.

Passing from thence about four and twenty miles, we came to another place, where we had a very good, refreshing Meeting: But after the Meeting was over, some Papists, that were there, were Angry, and raged very much. When I heard of it, I sent for one of them, who

1686. I was a Schoolmaster? but he would not come at me. Whereupon I sent
 a Challenge to him, with all the Priests and Monks, Priests and Jesuits,
 Ireland. to come forth, and Try their God and their Church, which they had made
 of Bread and Wine. But no Answer could I get from them. Where-
 fore I told them, 'They were Wolves, when the Priests of Baab's for
 Baab's Priests tried their Wooden God, but they durst not try their
 God of Bread and Wine: and Baab's Priests and People did not Eat
 their God, as they did, and then make another.'
 We went on to a place called *New Garryden*, where was a great Meet-
 ing. And from thence we travelled on among Friends till we came
 to *Bandon-Blake* and the *Lands-End*, having many Meetings, as we
 went; in which the mighty Power of the Lord was manifested, through
 which Friends were well refreshed: and many People were affected
 with the Truth. At *Bandon* the Mayor was, being himself convinced,
 desired her Husband to come to the Meeting; but he did her for her Life,
 she should not make him, but I was at a Meeting there.
 He that was then Mayor of Cork, was very envious against Friends
 and Friends, and had many Friends in Prison. And knowing that I was
 in the County, he had sent forth four Warrants to take me; where-
 fore Friends were nervous, that might not ride through Cork. But
 being at *Bandon*, there appeared unto me in a Vision, a very holy
 old man, of a black and dark Look. His Spirit spoke at him in the
 Power of God: and it seemed to me, that I rode over him with my
 Horse, and my Horse let his foot on the side of his face. When I
 came down in the Morning, I told a Friend, that was with me, that
 the Command of the Lord was to me to ride through Cork; but bid
 him, 'Tell no Man.' So we took Horse; many Friends being with
 me. And when we came near the Town, the Friends would have
 showed me a way on the backside of the Town, but I told them, my
 way was through the Streets. Wherefore I called one of them along
 with me (whose Name was *Paul Morrice*) to guide me through the
 Town, I rode on; and as we rode through the Market place, and by
 the Mayor's Door, the Mayor seeing me ride by, said, 'There goes George
 Fox: but he had not power to stop me. When we had passed through
 the Centinel, and were come over the Bridge, we went to a Friend's
 House, and alighted. And there the Friends told me, what a Ride
 was in the Town, and how many Warrants were granted forth to take
 me. While I was sitting there with Friends, I felt the Evil Spirit
 Work in the Town, stirring up Malice against me, and felt the Power
 of the Lord strike at that Evil Spirit. By and by some other Friends
 coming in, told me, that I was in the Town, and among the Mag-
 istrates, that I was in the Town. I said, 'Let the Devil do his worst.'
 So after a while that Friends were refreshed and in a better mind, and
 who were Travellers, had refreshed our selves, I called for my Horse,
 and having a Friend to guide me, we went on our way. But great
 was the Rage, that the Mayor, and others of Cork were in; that they
 had missed me, and great pains they afterwards took to have taken me;
 having their Scouts abroad upon the roads, as I understood, to observe,
 which way I went. And afterwards there was search for me. And
 the Envious Magistrates and Priests sent Informations one to another
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1659. 'the Voice of the great *Shepherd*, and the great *Bishop* of their Souls.
 I stand. 'Sound, Sound it all abroad, ye *Trumpets*, among the Dead in *Adam*;
 'for *Christ* is come, the *Second Adam*, that they might have *Life*, yea,
 'have it abundantly. *Awaken* the Dead, *Awaken* the Slumberers, *Awaken*
 'the Dreamers, *Awaken* them that be asleep, *Awaken* them out of
 'their *Graves*, out of their *Tombs*, out of their *Sepulchres*, out of the
 'Seas! Sound, Sound abroad, you *Trumpets*! you *Trumpets*, that awa-
 'ken the Dead, that they may all hear the Sound of it in the *Graves*;
 'and they that hear, may live, and come to the *Life*, that is the Son
 'of God: He is risen from the Dead, the *Grave* could not hold nor
 'contain him; neither could all the *Watchers* of the Earth with all
 'their *Guards* keep him therein. Sound, Sound, ye *Trumpets* of the
 'Lord to all the Seekers of the Living among the Dead, that he is
 'risen from the Dead; to all the Seekers of the Living among the
 'Dead, and in the *Graves*, that the *Watchers* keeps; he is not in the
 'Grave, but he is Risen; and there is that under the Grave of the
 'Watchers of the outward *Grave*, which must be awakened, and come
 'to hear his Voice, which is risen from the Dead, that they might come
 'to live. Therefore Sound abroad, you *Trumpets* of the Lord, that the
 'Grave might give up her Dead, and *Hell*, and the *Sea* might give up
 'their Dead: and all might come forth to *Judgment*, to the *Judgment*
 'of the Lord before his Throne; and to have their Sentence and Re-
 'ward according to their Works.

G. F.

'And Sound, Sound, all ye *Angels* and Faithful *Servants* of the Most-
 'High, you *Trumpets* of the Lord, amongst all the *Nights-watchers* and
 'Watchers of the *Graves*, *Sepulchres* and *Tombs*, and *Overseers* of
 'those Watchers of the Seas, *Graves* and *Sepulchres*; Sound the
 'Trumpet amongst them, and over them all: Make the Sound to be
 'heard, that the Dead may arise at the Sound of the Trumpet; that
 'they may come out of their *Graves*, and live and praise the Lord;
 'That all the Dead in the Seas, and all the Dead in the *Tombs*
 'and *Sepulchres* may hear the Sound of the Trumpet, and come to
 'Judgment, and come to hear the Voice of the Son of God, and live;
 'in whom there is *Life*.

'Away with all the Chaff and the Husks, and Contentions and
 'Strife, that the Swine feed upon in the Mire, and in the Fall; and the
 'Keepers of them of Adam and Eve's House in the Fall, that lies in
 'the Mire, out of Light and Life.

G. F.

At James Hutchinson's in Ireland there came many Great Persons,
 desiring to discourse with me about Election and Reprobation. I told
 them, 'Though they judged our Principle foolish; it was too High for
 'them, and they could not with their Wisdom comprehend it: There-
 'fore I would discourse with them according to their Capacities. You
 'say (said I) that God hath Ordained the greatest part of Men for
 'Hell, and that they were Ordained so before the World began: For
 'which your Proof is in Jude. And you say, Esau was Reprobated,
 'and the Egyptians, and the Stock of Ham: But Christ saith to his
 : Disci-

' Disciples, Go, teach all Nations ; and, Go into all Nations, and teach 1669.
 ' the Gospel of Life and Salvation. Now, if they were to go to all
 ' Nations, were they not to go to *Ham's Stock*, and *Eſau's Stock*? Did *Ireland*.
 ' not Christ die for all? then for the Stock of *Ham*, and of *Eſau*,
 ' and the *Egyptians*. Doth not the Scripture say, God would have all
 ' men to be saved? Mark, *All Men*; then the Stock of *Eſau*, and of
 ' *Ham* also. And doth not God say, *Egypt my People*? and that he
 ' would have an Altar in *Egypt*? *Iſa. 19*. Were there not many
 ' Christians formerly in *Egypt*? And doth not *History* say, that the
 ' Bishop of *Alexandria* would formerly have been Pope? And had not
 ' God a Church in *Babylon*? I confess, *The Word came to Jacob*, and
 ' the Statutes to *Israel*; the like was not to other Nations. For the Law
 ' of God was given to *Israel*; but the Gospel was to be preached to all
 ' Nations, and is to be preacht. The Gospel of Peace and glad Ti-
 ' dings to all Nations; He that believes, is Saved; but he that doth
 ' not believe, is Condemned already: So the Condemnation comes through
 ' Unbelief. And whereas *Jude* speaks of some, that were of Old Or-
 ' dained (or written of before) to Condemnation, he doth not say, be-
 ' fore the World began: but, *Written of Old*, may be referr'd to *Moses*
 ' his Writings, who writ of those, whom *Jude* mentions, namely,
 ' *Cain*, *Corah*, *Balaam*, and the *Angels*, that kept not their first Estate.
 ' And such Christians, as followed them in their way, and Apostatized
 ' from the first State of Christianity, such were and are Ordained for
 ' Condemnation by the Light and Truth, which they are gone from.
 ' And though the Apostle speaks of God's loving Jacob, and hating *Eſau*;
 ' yet he tells the Believers: *We all were by nature Children of Wrath*,
 ' as well as others. This includes the Stock of *Jacob* (of which the Apo-
 ' stle himself was, and all believing Jews were:) And thus both Jews
 ' and Gentiles were all concluded under Sin, and so under Condemna-
 ' tion, that God might have Mercy upon all, through Jesus Christ.
 ' So the Election and Choice stands in Christ: and he that believes, is
 ' saved; and he that believes not, is condemned already. And Jacob is
 ' the Second Birth, which God loved; and both Jews and Gentiles must
 ' be born again, before they can enter the Kingdom of God. And
 ' when you are born again, ye will know Election and Reprobation:
 ' for the Election stands in Christ, the Seed, before the World began;
 ' but the Reprobation lies in the Evil Seed since the World began. Af-
 ' ter this manner, but somewhat more largely, I discoursed with those
 ' Great Persons about this matter; and they confess, they had never
 ' heard so much before.

Now after I had travelled over that Nation of *Ireland*, and had vi-
 sited Friends in their Meetings, as well for Business as for Worship, and
 had Answered several Papers and Writings from Monks, Friers, and
 Protestant Priests (for they all were in a Rage against us, and endea-
 voured to stop the Work of the Lord: and some Jesuits sware in some
 of our hearing, that we came to spread our Principles in that Nation;
 but we should not do it:) I returned to *Dublin*, in order to take Pa-
 sage there for *England*. And when I had staid the First-Day's Meeting
 there, (which was very large and precious) there being a Ship ready,
 and the Wind serving, we took our Leave of Friends; parting in much
 Tenderneſs and Brokenneſs, in the Sense of the Heavenly Life and Power,
 that

1669. that was manifested amongst us. So having put our *Horses* and *Necessaries* on Board in the *Morning*, we went our selves in the *Afternoon*;
 Dublin. many *Friends* accompanying us to the *Ship*: and divers, both *Friends* and *friendly People* coming after us in *Boats*, when we were near a
 At Sea. *League* at Sea, their *Love* drawing them; though not without *Danger*. A good, weighty and true *People* there is in that *Nation*, sensible of the Power of the Lord God, and tender of his Truth; and very good Order they have in their *Meetings*: for they stand up for Righteousness and Holiness, which dams up the way of Wickedness: A precious *Visitation* they had: and there is an *Excellent Spirit* in them, worthy to be visited. Many things more I could write of that *Nation*, and of my *Travels* in it, which would be large to mention particularly: but thus much I thought good to signify, that the Righteous may Rejoice in the *Prosperity of Truth*.

James Lancaster, *Robert Lodge* and *Thomas Briggs* came back with me; *John Stubbs* having further *Service* there, stayed behind. We were *Two Nights* at Sea: In one of which a mighty *Storm* arose, that put the *Vessel* in great *Danger*; it rained and blew so hard. But I saw, the *Power of God* went over the *Winds* and *Storms*; he had them in his hand, and his Power bound them. And the same *Power of the Lord God*, which carried us over, brought us back again; and in his *Life* gave us Dominion over all the *Evil Spirits*, that opposed us there.

Liverpool. We landed at *Liverpool*; and went to the *Mayor's House*, it being an *Inn*. And after we had staid about a *Quarter of an Hour* in the
 ——— House, we went to a *Friend's House* about a *Mile* out of the *Town*,
 ——— where we staid a while; and then went to *Richard Johnson's*. Whence
 Lancashire. departing the next day, we passed to *William Barnes* his House, and
 Cheshire. so to *William Gandy's*, visiting *Friends*, and having many precious *Meetings* in *Lancashire* and *Cheshire*. We bore towards *Bristol*: and
 Gloucestershire. when we came into *Gloucestershire*, we met with a *Report* at *Nailsworth*,
 Nailsworth which was spread about that Country, That *George Fox* was turned *Presbyterian*: and that they had prepared a *Pulpit* for him, and set it in a *Yard*; and that there would be a *Thousand People* there the next day, to hear him. I thought it strange, that such a *Report* should be raised of me; yet as we went further on, from one *Friend's House* to another, we met with the same. We went by the *Tard*, where the *Pulpit* was set up, and saw it; and went on to the *Place*, where *Friends Meeting* was to be next day, and there we stay'd that *Night*. Next day, being the *First-day* of the *Week*, we had a very large *Meeting*, and the *Lord's Power* and *Presence* was amongst us.

Now the occasion of this strange *Report*, (according as I was informed) was this: There was one *John Fox*, a *Presbyterian Priest*, who used to go about *Preaching*; and some changing his Name (as was reported) from *John* to *George*, gave out, that *George Fox* had changed his *Religion*, and was turned from a *Quaker* to be a *Presbyterian*, and would *Preach* at such a *Place* such a *day*. This begat so great a *Curiosity* in the *People*, that many went thither to hear this *Quaker* turned *Presbyterian*; who would not have gone to have heard *John Fox* himself. By this means it was Reported, they had got together above a *Thousand People*. But when they came there, and perceived

ceived, they had a *Trick* put upon them, and that that was but a 1669. Counterfeit *George Fox*; and understood withal, that the *real George Fox* was hard by at *Friends Meeting*, there came several Hundreds of them to our *Meeting*, and were *Sober and Attentive*. 'I directed them to the *Grace of God* in themselves, which would *Teach* them; and bring them *Salvation*. And when the *Meeting* was done, some of the *People* said, *They liked George Fox the Quaker's Preaching better, than George Fox the Presbyterian's*. Thus, by my providential Coming into those parts at that time, was this *False Report* discovered; and *Shame* come over them, that were the *Contrivers* of it.

It was not long after this, that this same *John Fox* was complained of in the *House of Commons*, for having a *Tumultuous Meeting*, in which *Treasonable words* were spoken: Which (according to the best Information I could get of it) was thus. This *John Fox* had formerly been *Priest* of *Mansfield* in *Wiltshire*: and being put out of that place, was afterward permitted by a *Common-Prayer-Priest* to preach sometimes in his *Steeple-House*. At length this *Presbyterian-Priest*, presuming too far upon the *Parish-Priest's* former *Grant*, began to be more bold, than welcom; and would have preached there, whether the *Parish-Priest* would or no. This caused a great *Bustle and Contest* in the *Steeple-house* between the *Two Priests*, and their *Hearers* on either side: in which *Contest* the *Common-Prayer-Book* was *Cut to pieces*, and (as it was said) some *Treasonable Words* were then spoken by some of the *Followers* of this *John Fox*, the *Presbyterian-Priest*. This was quickly put in the *News-Book*: and some malicious *Presbyterians* caused it to be so worded, as if it had proceeded from *George Fox* the *Quaker*, when as I was above *Two hundred Miles* from the place, when this *Bustle* happened. But when I heard it, I soon procured *Certificates* from some of the *Members* of the *House of Commons*; who knew this *John Fox*, and gave it under their *Hands*, that it was *John Fox*, who had formerly been *Parson* of *Mansfield* in *Wiltshire*, that was complained of to the *House of Commons*, to be the *Chief Ring-leader* in that *Unlawful Assembly*.

And indeed, this *John Fox* was an *Ill Man*: for when some, that had been *Followers* and *Hearers* of him, came to be *Convinced* of *Truth*, and received the *Truth* in their *Inward Parts*, and thereupon left following him; he coming to some of their *Houses* to talk with them about it, and they telling him, *He was in the Steps of the False Prophets, preaching for Hire and Filthy Lucre, and was like them, whom Christ cried Wo against, and the Apostles declared against; such as served not the Lord Jesus Christ, but their own Bellies; and telling him, Christ said, Freely ye have received, freely give; and therefore he should not take Money of People for Preaching, especially, now times were so hard*. He Replied, *God blefs Preaching: for that brings in Money, let times go how they will. And fill my Belly with good Victuals; and then call me false Prophet, or what you will, and kick me about the House, when ye have done, if ye will*. This Relation I had from a *Man* and his *Wife* (who had been formerly his *Hearers*) whom this *John Fox* (with others) caused deeply to suffer. For he, and some other *Presbyterian Priests*, using to resort to a *Widow-Woman's House*, who had the *Impropriation*, and took the *Tithes* of the *Parish*, she told them,

1669. *There was a Quaker in that Parish, that would not pay her Tithes; and asked Counsel of them, what she should do with him. They advised her To send Workmen, and cut down, and carry away his Corn: which (according to their Counsel) she did, and thereby Impoverished the Man. But to proceed. —*

Gloucestershire.

Bristol.

After this Meeting in Gloucestershire was over, we travelled through that County, till we came to *Bristol*; where I met with *Margaret Fell*, who was come to visit her Daughter *Teomans* there. I had seen from the Lord a considerable time before, that I should take *Margaret Fell* to be my Wife. And when I first mentioned it to her, she felt the Answer of Life from God thereunto. But though the Lord had opened this thing unto me, yet I had not received a Command from the Lord, for the accomplishing of it then. Wherefore I let the thing rest, and went on in the Work and Service of the Lord, as before, according as the Lord led me; travelling up and down in this Nation, and through the Nation of Ireland. But now, after I was come back from Ireland, and was come to *Bristol*, and found *Margaret Fell* there, it opened in me from the Lord, that the thing should be now Accomplished. And after we had discoursed the thing together, I told her; 'If she also was satisfied with the Accomplishing of it now, she should first send for her Children: which she did. And when the rest of her Daughters were come, I asked both them and her Sons in Law, 'If they had any thing against it, or for it? desiring them to speak: and they all severally expressed their Satisfaction therein. Then I asked *Margaret*, 'If she had fulfilled and performed her Husband's Will to her Children? She replied, *The Children knew that*. Whereupon I asked them, 'Whether, 'if their Mother Married, they should not lose by it? And I asked *Margaret*, 'Whether she had done any thing in lieu of it, which might Answer it to the Children? The Children said, *She had answered it to them; and desired me to speak no more of that*. I told them, 'I was plain, and would have all things done plainly: for I sought not any outward Advantage to my self. So after I had Acquainted the Children with it, our Intention of Marriage was laid before Friends, both privately and publicly, to the full Satisfaction of Friends; many of whom gave Testimony thereunto, that it was of God. Afterwards, a Meeting being appointed on purpose for the Accomplishing thereof, in the Publick Meeting-House at Broad-Mead in *Bristol*, we took each other in Marriage; the Lord Joining us together in the Honourable Marriage, in the Everlasting Covenant and Immortal Seed of Life. In the Sense whereof living and weighty Testimonies were born thereunto by Friends, in the Movings of the Heavenly Power, which united us together. Then was a Certificate, relating both the Proceedings and the Marriage, openly read, and Signed by the Relations, and by most of the Ancient Friends of that City; besides many other Friends from divers parts of the Nation.

After we were Married, we stay'd about a Week in *Bristol*; and then went into the Country together to *Oldstone*: where taking our Leaves of each other in the Lord, we parted, betaking our selves each to our several Service; *Margaret* returning homewards to the North, and I passing on into the Countries, in the Work of the Lord,

Oldstone.

as before. I travelled through *Wiltshire, Berkshire, Oxfordshire* and 1669. *Buckinghamshire*, and so to *London*, visiting *Friends*: In ~~all~~ which *Counties* I had many large and precious *Meetings*.

Wiltshire.
Berkshire.
Oxfordshire.
Buckinghamshire.
London.

Being in *London*, it came upon me to write to *Friends* throughout the *Nation*, about *Putting out poor Children to Trades*. Wherefore I sent the following *Epistle* to the *Quarterly Meetings* of *Friends* in all *Counties*.

My Dear Friends,

LET every *Quarterly Meeting* make Inqu^y through all the *Montbly Meetings*, and other *Meetings*, to know all *Friends*, that be *poor, Widows*, or others, that have *Children* fit to set forth to *Apprenticeships*; so that once a *Quarter* you may set forth an *Apprentice* from your *Quarterly Meeting*: and so you may set forth four in a *Year* in each *County*, as need may be; or more, if there be occasion. And this *Apprentice*, when he comes out of his *Time*, may help his *Mother* or *Father*, and rear up the *Family*, that is decayed; and in so doing, all may come to live comfortably, as Men. For being done in your *Quarterly Meetings*, ye will have knowledge through all the *County*, in all the *Monthly* and *particular Meetings*, of *Masters* that be fit for them; and of such *Trades*, as their *Parents* desire, or you desire, or the *Children* are most Inclⁱⁿable too: and so, being placed forth, as you shall order from your *Quarterly Meetings*, to *Friends*, they may be trained up in *Truth*: and by this means in the *Wisdom* of *God*, you may preserve *Friends Children* in the *Truth*, and enable them to rear up their decayed *Families*, and be a *Strength* and *Help* to them, and *Nursers* and *Preservers* of their *Relations* in their ancient days. And thus also, things being ordered in the *Wisdom* of *God*, you will take off a continual *Maintenance*, and free your selves from much *Cumber*. For in the *Country*, ye know, ye may set forth an *Apprentice* for a little, to several *Trades*, as *Bricklayers* or *Masons*, *Carpenters*, *Wheel-rights*, *Plough-rights*, *Tailors*, *Tanners*, *Curriers*, *Black smiths*, *Shoemakers*, *Naylers*, *Butchers*, and several other *Trades*, that might be named, as *Weavers* of *Linnen* and *Woollen*, *Stuffs* and *Serges*. And you may do well, to have a *Stock* in your *Quarterly-Meetings* for that purpose: and all that is given by any *Friends* at their *Decease* (except it be given to some *particular Use*, *Person* or *Meeting*;) may be brought to the *Publick Stock* for that same purpose: This will be a way for the preserving of many, that are *poor* among you; and it will be a way of making up *poor Families*. In several *Counties* the same is practised already: and some *Quarterly Meetings* do set forth *Two Apprentices*; and sometimes they set forth *Children* of the *World*, that are laid on the *Parish*: You may bind them for *fewer* or *more* *Years*, according to their *Capacities*. In all which things the *Wisdom* of *God* will teach you; by which ye may come to help the *Children* of *poor Friends*, that they may come to rear up their *Families*, and preserve them in the *Fear* of *God*. So no more, but my Love in the everlasting *Seed*, by which ye will have *Wisdom* to order all things to the *Glory* of *God*.

1669. I stay'd not long in *London*: but having visited *Friends*, and finding things there quiet and well, the *Lord's Power* being over all, I passed down into *Essex*, and so into *Hertfordshire*; where I had many precious *Meetings*. But before I went out of *London*, intending to go down, as far as *Leicestershire*, I writ a *Letter* to my *Wife*, to acquaint her therewith; that, if she found it Convenient to her, she might meet me there. From *Hertfordshire* I turned into *Cambridgeshire*; thence into *Huntingtonshire*, and so into *Leicestershire*: where, instead of *Meeting* with my *Wife*, I heard, that she was *Haled out of her House*, and carried to *Lancaster-Prison* again, by an *Order* gotten from the *King* and *Council*, to fetch her back to *Prison* upon the *Old Premunire*; though she had been *discharged* from that *Imprisonment*, by an *Order* from the *King* and *Council* the Year before. Wherefore, having visited *Friends*, as far as *Leicestershire*, I returned by *Derbyshire* into *Warwickshire*, and so through the *Countries* that way to *London* again; having had many large and blessed *Meetings* in the several Counties I passed through, and had been sweetly refreshed with and amongst *Friends* in my *Travels*.

Essex.
Hertford-
shire.

Cambridge-
shire.
Hunting-
tonshire.
Leicesters-
hire.

1670.
Derbyshire.
Warwick-
shire.
London.

As soon as I was got to *London*, I hast'ned *Mary Lower* and *Sarah Fell* (two of my *Wife's Daughters*) to the *King*, to acquaint him, how their *Mother* was dealt with, and see, if they could get a full *Discharge* for her, that she might enjoy her *Estate* and *Liberty* without *Molestation*. This was somewhat difficult at first to get; but by diligent Attendance on it, they at length obtained it: the *King* giving *Command* to one called *Sir John Otway*, to signify his *Pleasure* therein by *Letter* to the *Sheriff*, and others concerned therein in the *Country*. Which *Letter Sarah Fell*, going down with her *Brother* and *Sister Rous*, carried with her to *Lancaster*; and by them I writ to my *Wife*, as followeth.

My Dear Heart in the *Truth* and *Life*, that changeth not.

'T was upon me, that *Mary Lower* and *Sarah* should go to the *King* concerning thy *Imprisonment*; and to *Kirby*, that the *Power* of the *Lord* might appear over them all in thy *Deliverance*. They went; and then they thought to have come down: but it was upon me to stay them a little longer; that they might follow the *Business*, till it was Effected: which it now is, and is here sent down. The late *Declaration* of mine hath been very serviceable, People being generally satisfied with it. So no more, but my Love in the *Holy Seed*.

G. F.

The *Declaration* here mentioned, was a *Printed Sheet*, writ upon occasion of a *New Persecution* stirred up. For by that time I was got back out of *Leicestershire* to *London*, a fresh *Storm* was *Risen*; occasioned (as it was thought) by that *Tumultuous Meeting* in a *Steeplehouse* in *Wiltshire*, or *Gloucestershire*, mentioned a little before: where a *Contest* happening between a *Presbyterian Priest*, and the *Priest* of the *Parish*, with their *Hearers* on either side, the *Common-Prayer-Book*

was

was Cut to pieces, and other great Disorders committed. From which 1670.
 (it was said) some Members of Parliament took Advantage, to get
 that Act passed against Seditious Conventicles: which soon after London.
 came forth, and was turned against us; who of all People were free
 from Sedition and Tumult. Whereupon I writ the Declaration before
 mentioned; shewing from the Preamble and Terms of the said Act,
 That we were not such a People, nor our Meetings such Meetings, as
 were described in that Act. Beside that Declaration, I writ also ano-
 ther short Paper, on the occasion of that Act against Meetings; open-
 ing our Case to the Magistrates, as followeth:

‘ O Friends, Consider this Act, which limits us to Five, that but
 ‘ Five may Meet: Is this To do, as ye would be done by?
 ‘ Would ye be so served your selves? We own Christ Jesus, as well as
 ‘ you, both his Coming, Death and Resurrection; and if we be Con-
 ‘ trary-minded to you in some things, is not this the Apostle’s Exhor-
 ‘ tation, to Wait, till God hath Revealed it? Doth not he say,
 ‘ What is not of Faith, is Sin? And seeing, we have not Faith in things,
 ‘ which ye would have us to do; would it not be Sin in us, if we
 ‘ should do contrary to our Faith? And why should any Man have
 ‘ Power over any other Man’s Faith, seeing Christ is the Author of it?
 ‘ When the Apostles did preach in the Name of Jesus, and great Mul-
 ‘ titudes heard them, and the Rulers forbade them to speak any more in
 ‘ that Name; did not they bid them Judge, Whether it were better to
 ‘ obey God or Man? Would not this Act have taken hold of the Twelve
 ‘ Apostles, and Seventy Disciples; for they Met often together? And
 ‘ if there had been an Act or Law made then, That not above Five
 ‘ should have met with Christ; would not that have been an hindring
 ‘ him from Meeting with his Disciples? And do ye think, that he
 ‘ (who is the Wisdom of God) or his Disciples would have obeyed it?
 ‘ If such a Law had been made in the Apostles days, That not above
 ‘ Five might have met together, who had been different-minded from
 ‘ either the Jews, or the Gentiles; Do ye think, the Churches of Christ
 ‘ at Corinth, Philippi, Ephesus, Thessalonica, or the rest of the Gather-
 ‘ ed Churches would have Obeyed it? O therefore consider! For we
 ‘ are Christians, and partake of the Nature and Life of Christ. And
 ‘ strive not to Limit the Holy One; for God’s Power cannot be limited,
 ‘ and is not to be quenched: And do unto all men, as ye would have them
 ‘ do unto you: for that is the Law and the Prophets.

*This is from those, who wish you all well, and desire your Everlasting
 Good and Prosperity, who are called Quakers; who seek the
 Peace and Good of all People, though they do Afflict us, and
 cause us to suffer.*

G. F.

Now as I had endeavoured to soften the Magistrates, and to take off
 the Sharpness of their Edge in the Execution of the Act; so it was up-
 on me to write a few Lines to Friends, To strengthen and encourage
 them

1670. *them to stand fast in their Testimony, and bear, with Christian Patience and Content, the Suffering, that was coming upon them.* This I did in the following Epistle:

London.

‘ **A**LL my Dear Friends : Keep in the Faith of God above all outward things, and in his Power, that hath given you Dominion over all. The same Power of God is still with you to deliver you, as formerly : for God and his Power is the same, and his Seed is over all, and before all ; and will be, when that which makes to suffer, is gone. And so be of good Faith, in that which Changeth not : for whatsoever any doth against the Truth, it will come upon themselves, and fall as a Millstone on their Heads. And if so be, that the Lord do suffer you to be Tried, let all be given up : and look at the Lord, and his Power, which is over the whole World ; and will be, when the World is gone. And in the Lord's Power and Truth Rejoice, Friends, over that, which makes to suffer, in the Seed, which was, before it was : for the Life, and Truth, and the Power of God is over all. And all keep in that ; and if ye do suffer in that, it is to the Lord. Friends, the Lord hath blessed you in Outward Things ; and now the Lord may Try you, Whether your Minds be in the Outward Things ; or with the Lord, that gave you them ? Therefore keep in the Seed, by which all Outward Things were made ; and which is over them all. What ! shall not I pray, and speak to God, with my Face towards Heavenly Jerusalem, according to my wonted Time ? And let not any one's Dalilah shave his Head, lest such lose their Strength ; neither Rest in its Lap, lest the Philistines be upon you. For your Rest is in Christ Jesus ; therefore Rest not in any thing else.

London, the 12th of the
2d Month, 1670.

G. F.

Gracious-
Street-
Meeting.

On the First Day of the Week, next after the Act came in force, I went to the Meeting at Grace-Church-Street, where I expected, the Storm was most likely to begin. When I came there, I found the Street full of People, and a Guard set to keep Friends out of their Meeting-house. I went thereupon to the other Passage, that goes out of Lombard-Street, and there also I found a Guard ; but the Court was full of People, and a Friend was speaking amongst them : But spake not long. And when he had done, I stood up, and was moved to say ; ‘ Saul, Saul, why persecutest thou me ? It is hard for thee to kick against that, that pricks thee. Then I shewed, that it is Saul's Nature, that persecutes still ; and that they, who persecute Christ in his Members now, where he is made manifest, kick against that which pricks them. That it was the Birth of the Flesh, that persecuted the Birth born of the Spirit : and that it was the Nature of Dogs to tear and devour the Sheep ; but that we suffered as Sheep, that did not bite again : for we were a peaceable People, and did love them, that persecuted us. After I had spoken a while to this Effect, the Constable

stable came, with an *Informer* and *Souldiers*; and as they plucked me down, I said; *Blessed are the Peace-makers.* The *Commander* of the *Souldiers* put me among the *Souldiers*, and bid them *secure me*; laying to me, *You are the Man I looked for.* They took also *John Burneyate* and another *Friend*; and had us away first to the *Exchange*, and afterward towards *More-fields.* As we went along the *Streets*, the *People* were very *moderate*; and some of them *laught* at the *Constable*, and told him, *We would not run away.* The *Informer* went with us *Unknown*; till falling into *Discourse* with one of the *Company*, he said; *It would never be a good World, till all People came to the good Old Religion,* that was *Two hundred Years ago.* Whereupon I asked him, *Art thou a Papist? What! a Papist-Informer?* for *Two hundred years ago there was no other Religion, but that of the Papists.* He saw, he had *ensnared* himself; and was *Vexed* at it: for as he went along the *Streets*, I spake often to him; and manifested, what he was. When we were come to the *Mayor's House*, and were in the *Court yard*, several of the *People*, that stood about, asked me; *How, and for what I was taken?* I desired them to *Ask the Informer*; and also know, what his *Name* was: but he refused to tell his *Name.* Whereupon one of the *Mayor's Officers*, looking out at a *Window*, told him; *He should tell his Name, before he went away: for the Lord Mayor (he said) would know, by what Authority he intruded himself with Souldiers into the Execution of those Laws, which belonged to the Civil Magistrate to Execute, and not to the Military.* After this he was *restless*, and eager to be gone; and went to the *Porter* to be let out. One of the *Officers* called to him, saying, *Have you brought People here to Inform against, and now will you go away, before my Lord Mayor comes?* Some called to the *Porter*, not to let him out: Whereupon he *forcibly pulled open the Door, and slipped out.* No sooner was he come out into the *Street*, but the *People* gave a *Shout*, that made the *Street* ring again; Crying out, *A Papist-Informer! A Papist-Informer!* We desired the *Constable* and *Souldiers* to go forth, and *Rescue* him out of the *Peoples Hands*; fearing, lest they should have done him a *Mischief.* They went, and brought him into the *Mayor's Entry*; where we staid a while: But when he went out again, the *People* received him with such another *Shout.* Whereupon the *Souldiers* were fain to go, and *Rescue* him once more: and then they had him into a *House* in an *Alley*; where they persuaded him to *Change his Perriwig*, and so he got away *unknown.*

When the *Mayor* came home, we were brought into the *Room*, where he was: and some of his *Officers* would have taken off our *Hats*; which he perceiving, called to them, and bid them *Let us alone, and not meddle with our Hats: for (said he) they are not yet brought before me in Judicature.* So we stood by, while he *Examined* some *Presbyterian- and Baptist-Teachers*; with whom he was somewhat *sharp*, and *Convicted* them. After he had done with them, I was brought up to the *Table*, where he sat; and then the *Officers* took off my *Hat.* And the *Mayor* said mildly to me: *Mr. Fox, You are an Eminent Man amongst those of your Profession; pray, will you be Instrumental, to dissuade them from meeting in such great Numbers: for (said he) seeing Christ hath promised, that Where two or three are met in his Name, he will be in the midst of them; and the King and Parliament are graciously*

1670. oufly pleased to allow of *Four* to meet together to Worship God: Why will not you be content to partake both of *Christ's Promise* to *Two* or *Three*, and the *King's Indulgence* to *Four*? I answered to this purpose: London. At Mayor's ' That *Christ's Promise* was not to discourage many from Meeting together in his Name; but to encourage the Few, that the fewest might not forbear to Meet, because of their Fewness. But if *Christ* hath promised to manifest his Presence in the midst of so small an Assembly, where but *Two* or *Three* were gathered in his Name; how much more would his Presence abound, where *Two* or *Three hundred* are gathered in his Name. I wisht him to consider, Whether this *Act* would not have taken hold of *Christ*, with his *Twelve Apostles* and *70 Disciples* (if it had been in their time) who used to Meet often together; and that with great Numbers? However I told him, this *Act* did not concern Us; for it was made against Seditious Meetings, of such as Met, under Colour and Pretence of Religion, to contrive Insurrections, as (the *Act* says) late Experience had shewen; but we had been sufficiently Tried and Proved, and always found peaceable: And therefore he should do well, to put a difference between the Innocent, and the Guilty. He said, The *Act* was made against Meetings, and a Worship not according to the Liturgy. I told him, [According to] was not the very same thing: and I askt him, Whether the Liturgy was according to the Scriptures? And whether we might not read Scriptures, and speak Scriptures? He said, Yes. I told him, This *Act* took hold only of such, as did Meet to plot and contrive Insurrections, as late Experience had shewen: but they had never Experienced that by us. Because Thieves are sometimes on the Road, must not Honest Men travel therefore? And because Plotters and Contrivers have Met to do Mischief, must not an honest, peaceable People Meet to do Good? If we had been a People, that did Meet to Plot and Contrive Insurrections, &c. we might have drawn our selves into Fours; for Four might do more Mischief in Plotting, than if there were Four Hundred; because Four might speak out their Minds more freely one to another, than Four Hundred could. Therefore we being Innocent, and not the People this *Act* concerns; we keep our Meetings, as we used to do: and, I said, I believed, that he knew in his Conscience, we were Innocent. After this, and some more Discourse, he took our Names, and the places, where we lodged; and at length, inasmuch as the Informer was gone, set us at Liberty.

Being set at Liberty, the Friends, that were with me, asked me, Whether I would go? I told them, To Gracious-Street-Meeting again, if it were not over. When we came there, the People were generally gone; only some few stood at the Gate. We went into Gerrard Roberts his House; and from thence I sent out to know, how the other Meetings in the City were? And I understood, that at some of the Meeting-places Friends were kept out; and at others they were taken, but set at Liberty again a few days after. A glorious time it was; for the Lord's Power came over all, and his Everlasting Truth got Renown. For as fast as some, that were speaking, were taken down, others were moved of the Lord to stand up and speak; to the admiration of the People: and the more, because many Baptists and other Sectaries left their Publick Meetings, and came to see, how the Quakers would

would stand? As for the *Informer* aforelaid, he was so frightened, that 1670.
there durst hardly any *Informer* appear publicly again in London for
some time after. But the *Mayor*, whose Name was *Samuel Starling*,
though he carried himself smoothly towards us, proved afterwards a
very great *Persecutor* of our *Friends*; many of whom he cast into
Prison, as may be seen in the *Books* of the *Trials* of *W. Penn*, *W. Mead*,
and others at the *Old Bailey* this Year. London.

After some time, the *Heat* of *Persecution* in the *City* began to
abate, and *Meetings* were quieter there: and I being then clear of
the *City*, went to visit *Friends* in the *Country*; having several *Meet-*
ings, as I went, in *Middlesex*, *Buckinghamshire* and *Oxfordshire*, which Middlesex.
Bucking-
hamshire.
Oxfordshire
were quiet: though in some places there was much *Threatning*. At
Reading most of the *Friends* were in *Prison*; and I went thither to
Visit them: And when I had been a while with them, the *Friends* that
were *Prisoners*, gathered together, and several other *Persons* came in;
so that I had a fine Opportunity amongst them, and declared the
'*Word of Life*, encouraging them in the *Truth*: and they were Re-
freshed in feeling the *Presence* and *Power* of the *Lord* amongst them.
When the *Meeting* was ended, the *Jailer* understanding, that I was
there, the *Friends* were troubled, and concerned how to get me out
safe again: for they feared, lest he should stop me. But after I had
staid a while, and *Eaten* with them, I went down the *Stairs*: and the
Jailer being at the *Door*, I put my hand in my *Pocket*, which he had
such an Eye to, hoping to get something of me; that he asked me no
Question. So I gave him something, and bad him, *Be kind and civil*
to my Friends in Prison, whom I came to Visit: And he let me pass
out without Interruption. But soon after *Isaac Pennington* coming to
Visit them, he stopt him; and caused him to be made a *Prisoner*.

Next Morning I rid about *Fourteen Miles* to a *Meeting*, at a place
called *Baghurst* in *Hampshire*; *Thomas Brigges* being with me. Hampshire.
Baghurst.
When we came into the *Parish*, some *sober People* came to us, and told us,
That the Priest of the Town was an Envious Man, and did Threaten us.
We went on to the *Meeting*, which was large: and after some time
Thomas Brigges stood up and spake. Now it seems, the *Priest* had got
a *Warrant*, and sent the *Constables* and other *Officers* with it: And
they came to the *House*, and stay'd a while, and then went away
again; but did not come into the *Meeting*: So we in the *Meeting* did
not know of their being there. But after *Thomas Brigges* had done
speaking, I was moved of the *Lord* to stand up, and declared the
Word of Life to the *People*; and a precious *Meeting* we had. When
I had done speaking, and the *Meeting* was ended and risen, I heard a
great *Clutter* in the *Yard*: and when we came forth, the *Man* of the
House told us, *That the Officers had been in the House before, but did*
not come into the Meeting; but went away without doing any thing. And
that now the Priest in a great Rage had sent them again, and his own Ser-
vant with them. But the *Meeting* being ended before they came,
they could do nothing now: And thus the good *Providence* of the
Lord preserved us from the *Wicked Design* of the *Envious Priest*, and
out of his *Snare*; but the *Priest* was in a great *Rage*.

1670.

Barkshire.
Surrey.
Guilford.

From thence We went to a *Friend's House* on the Edge of *Barkshire*, where several *Friends* came to visit us. And afterwards we passed into *Surrey*, visiting *Friends*, and had many precious *Meetings*: till we came to *Stephen Smiths* near *Guilford*, where great *Persecution* had been; and very much *Goods* had been taken away from *Friends* thereabouts for their *Meetings*, and under great *Threatnings* they were at that time: yet we had several blessed *Meetings* there, and thereabouts; and the *Lord's Power* was over all, in and by which we were preserved.

Suffex.

We went out of *Surrey* into *Suffex*, by *Richard Baxe's*, where we had a large, precious *Meeting*, and quiet; though the *Constables* had given out *Threatnings* before. Afterwards I had many more *Meetings* up and down in that *County*: and though there were some *Threatnings*, yet *Meetings* were peaceable; and *Friends* were refreshed, and established upon the Foundation of God, that stands sure. When I had thoroughly visited *Suffex*, I went into *Kent*; and had many glorious and precious *Meetings* in several parts of that *County*. I went up into *East-Kent* to a *Meeting* near *Deal*, which was very large: and returning from thence to *Canterbury*, visited *Friends* there: and then passed into the *Isle of Sheppy*, where I staid *Two or Three Days*; and thither came *Alexander Parker*, *George Whitehead* and *John Rouse* to me.

Kent.

Deal.

Canterbu-
ry.
Isle of
Sheppy.

The next day after they came, finding my *Service* for the *Lord* finished there, we passed away towards *Rocheſter*. And on the way, as I was walking down an *Hill*, a great *Weight* and *Oppreſſion* fell upon my *Spirit*: I got on my *Horse* again; but the *Weight* remained so heavy on me, that I was hardly able to *Ride*. At length we came to *Rocheſter*, but I was much *ſpent*; being so extremely *loaden* and *burdened* with the *World's Spirits*, that my *Life* was oppressed under them.

Rocheſter.

Graveſend

I got with difficulty to *Graveſend*, and lay at an *Inn* there; but could hardly either *Eat* or *Sleep*. The next day *John Rouse* and *Alexander Parker* went for *London*; and *John Stubbs* being come to me, he and I went over the *Ferry* into *Effex*. We came to a place called *Horne-Church*, where was a *Meeting* on the *First-Day*: And after the *Meeting* I rode with great *Uneaſineſs* to *Stratford*, *Three Miles* from *London*, to a *Friend's House* there, whole Name was *Williams*; and who had formerly been a *Captain*. Here I lay exceeding *Weak*, and at laſt loſt both my *Hearing* and my *Sight*; so that I could neither *hear* nor *ſee*. Several *Friends* came thither to me from *London*: and I told them; 'That I ſhould be as a *Sign*, to ſuch as would not *ſee*, and ſuch as 'would not *hear* the *Truth*. In this Condition I continued a pretty while, and ſeveral People came about me; and though I could not ſee their *Persons*, yet I felt and diſcerned their *Spirits*, who of them was *honest-hearted*, and who was not. Divers *Friends* that practiſed *Phyſick*, came to ſee me, and would have given me *Phyſick*; but I was not to meddle with any of their *Medicines*: For I was ſenſible, I had a *Travel* to go through; and therefore ſpake to *Friends*, to let none but *ſolid*, *weighty Friends* be about me. And under great *Sufferings* and *Groanings*, and *Travels*, and *Sorrows*, and *Oppreſſions* I lay for ſeveral Weeks; whereby I was brought ſo *Low* and *Weak* in *Body*, that ſew thought, I could have *lived*: and ſome, that were with me, went away, ſaying, *They would not ſee me die*; and it was reported both in

Effex.

Horne-
Church.
Stratford.

London,

and in the *Country*, that I was *deceased*: But I felt the *Lord's Power* 1670.
 inwardly supporting me. And when they, that were about me, had given me up to *die*, I spake to them, to get a *Coach* to carry me *Stratford*.
 to *Gerrard Roberts's*, about *Twelve Miles off*: For I found, it was my place, to go thither. I had now Recovered a little *Glimmering Sight*, so that I could discern the *People* and *Fields*, as I went; and that was all. When I came to *Gerrard's*, he was very *Weak*; and I was moved to speak to him, and encourage him. And after I had staid about *Three Weeks* there, it was with me to go to *Enfield*: *Friends* were afraid of my *Removing*: but I told them, I might safely go. And when I had taken my leave of *Gerrard*, and was come to *Enfield*, I went first to visit *Amor Stoddart*; who lay there very *Weak*, and almost *Speechless*. I was moved to tell him, 'He had been *faithful* as a *Man*, and *faithful* to *God*; and that the *Immortal Seed* of *Life* was his *Crown*. And with many more Words I was moved to speak to him; though I my self was then so *Weak*, I was hardly able to stand: and within a few days after *Amor* died. I went to the *Widow Dry's* at *Enfield*, and there I lay all that *Winter*; warring in *Spirit* with the *Evil Spirits* of the *World*, that *Warred* against *Truth* and *Friends*. For there were great *Persecutions* at this time: some *Meeting-houses* were pluck'd down, and many were *broken up* by *Souldiers*; who would come, sometimes a *Troop* of *Horse*, or a *Company* of *Foot*, and they would *break* their *Swords*, *Carbines*, *Muskets* and *Pikes* with *beating Friends*: and many *Friends* they *wounded*, so that their *Blood* lay in the *Streets*. Amongst others, that were *Active* in this *Cruel Persecution* at *London*, my Old Adversary *Col. Kirby* was one; who with a *Company* of *Foot* went to *break up* several *Meetings*: and he would often *Inquire* for me at the *Meetings*, he brake up. But one time, as he went over the *Water* to *Horsly-Down*, there happening some *Scuffle* between some of his *Souldiers*, and some of the *Watermen*, he bid his Men, *Fire at them*; and they did so, and *Killed* some.

But I was under great *Sufferings* at this time, beyond what I have words to declare. For I was brought into the *Deep*, and saw all the *Religions* of the *World*, and *People* that lived in them, and the *Priests* that held them up; who were as a *Company* of *Men-Eaters*, eating up the *People* like *Bread*, and gnawing the *Flesh* from off their *Bones*. But as for *True Religion* and *Worship*, and *Ministers* of *God*, Alack! I saw, there was none amongst those of the *World*, that pretended to it. For they, that pretended to be the *Church*, were but a *Company* of *Men-Eaters*, Men of *Cruel Visages*, and of *long Teeth*; who, though they had cried against the *Men-Eaters* in *America*, yet I saw, they were in the same *Nature*. And as the great professing *Jews* did eat up *God's People*, like *Bread*, and the *False Prophets* and *Priests* then preached *Peace* to *People*, so long as they put into their *Mouths* and fed them; but if they fed them not, they prepared *War* against them: they ate their *Flesh* off their *Bones*, and chopped them for the *Caldron*; so these, that profess themselves *Christians* now, (both *Priests* and *Professors*) and were not in the same *Power* and *Spirit*, that *Christ* and the *Holy Prophets* and *Apostles* were in, were in the same *Nature*, that the old, professing *Jews* were in, and were *Men-Eaters*, as well as they. These stirred up *Persecution*, and set the wicked *Informers* on work; so that a

1670. *Friend* could hardly speak a few Words in a private *Family*, before they
 fate down to eat *Meat*, but some were ready to *Inform* against them.
 Enfield. A particular Instance of which I have heard, as followeth.

At *Droitwich* *Jo. Cartwright* came to a *Friend's* House : and being
 moved of the *Lord* to speak a few Words, before he fate down to *Sup-*
per ; there came an *Inform*er, and stood heark'ning under the *Window*.
 And when he had heard the *Friend* speak, hoping to get some *Gain*
 to himself, he went and *Informed* ; and got a *Warrant* to *Distrain* the
Friend's Goods, under pretence, that there was a *Meeting* at his *House* :
 Whereas there was none in the *House* at that time, when the *Friend*
 spake before *Supper*, but himself, the *Man* of the *House*, and his *Wife*,
 and their *Maid-Servant*. But this *Evil-minded* man, as he came back
 with his *Warrant* in the *Night*, fell off of his *Horse*, and brake his *Neck*.
 So there was a *Wretched End* of a *Wicked Inform*er ; who hoped to
 have enriched himself by *spoiling Friends* : but the *Lord* prevented him,
 and *Cut him off* in his *Wickedness*, and *spoiled* him.

Examp^l.

Now, though it was a *Cruel, Bloody, Persecuting Time*, yet the
Lord's Power went over all, and his *Everlasting Seed* prevailed ; and
Friends were made to stand firm and faithful in the *Lord's Power* :
 And some of the *Sober People* of the *World* would say, *If Friends did*
not stand, the Nation would run into Debauchery.

And though by reason of my *Weakness*, I could not travel about
 amongst *Friends*, as I used to do ; yet in the *Motion of Life* I sent
 the following *Lines*, as an *Encouraging Testimony*, amongst them.

My Dear Friends,

' **T**HE *Seed* is above all, in it *Walk* ; in which ye all have *Life*.
 ' Be not amazed at the *Weather* : for always the *Just* suffered
 ' by the *Unjust* ; but the *Just* had the *Dominion*. And all along ye
 ' may see, by *Faith* the *Mountains* were subdued ; and the *Rage* of
 ' the *Wicked*, and his *Fiery Darts* were quenched. And though the
 ' *Waves* and *Storms* be high, yet your *Faith* will keep you to *Swim*
 ' above them : for they are but for a *Time* ; and the *Truth* is with-
 ' out *Time*. Therefore keep on the *Mountain of Holiness*, ye who are
 ' led to it by the *Light* ; where nothing shall hurt. And do not think,
 ' that any thing will outlast the *Truth*, which standeth *sure* ; and is
 ' over that, which is out of the *Truth* : for the *Good* will *Overcome*
 ' the *Evil*, and the *Light* *Darkness*, and the *Life* *Death*, and *Vertue*
 ' *Vice*, and *Righteousness* *Unrighteousness*. The *False Prophet* cannot
 ' overcome the *True* : but the *True Prophet*, *Christ*, will overcome
 ' all the *False*. So be *Faithful*, and live in that, which doth not think
 ' the *time* long.

G. F.

But

1670.

Enfield.

But after some time it pleased the Lord to allay the Heat of this Violent Persecution : and I felt in Spirit an overcoming of the Spirits of those Men-Eaters, that had stirred it up, and carried it on to that Height of Cruelty ; though I was outwardly very Weak. And I plainly felt, and those Friends that were with me, and that came to Visit me, saw and took notice, that as the Persecution Ceased, I came from under the Travels and Sufferings, that had lain with such Weight upon me : So that towards the Spring I began to Recover, and to walk up and down, beyond the Expectation of many ; who did not think, I could ever have gone abroad again, I had been so exceeding Weak through the Travel and Exercise, that was upon my Spirit.

Whilst I was under this Spiritual Travel and Suffering, the State of the City New Jerusalem, which comes down out of Heaven, was opened to me ; which some Carnal-minded People had looked upon to be like an outward City or Town, that had dropt out of the Elements : But I saw the Beauty and Glory of it, the Length, the Breadth, and the Height thereof, all in Compleat Proportion. And I saw, that all, who are within the Light of Christ, and in his Faith, which he is the Author of, and in the Spirit, the Holy Ghost, which Christ, and the Holy Prophets and Apostles were in, and within the Grace and Truth, and within the Power of God (that was before the Devil was) which was the Walls of the City ; such are within the City, such are Members of this City, and have right to Eat of the Tree of Life, which yields her Fruit every Month, and whole Leaves are for the healing of the Nations. But they that are out of the Grace, out of the Truth, out of the Light, Spirit and Power of God ; such as Resist the Holy Ghost, quench, vex and grieve the Spirit of God, and hate the Light, and turn the Grace of God into Wantonness, and do Despight to the Spirit of Grace ; such as have erred from the Faith, and made Ship-wrack of it, and of a Good Conscience, and abuse the Power of God, and despise Prophesying, Revelation and Inspiration ; these are the Dogs and Unbelievers, that are without the City : And these make up the great City Babylon, Confusion, and her Cage, the Power of Darknes ; and the Evil Spirit of Error surround and cover them over. And in this great City Babylon are the False Prophets, in the false Power and false Spirit, and the Beast in the Dragon's Power, and the Whore, that is gone a Whoring from the Spirit of God, and from Christ, her Husband : But the Lord's Power is over all this Power of Darknes, Cage, Whore, Beast, Dragon, False Prophets and their Worshipers, who are for the Lake, which burns with Fire. Many things more did I see concerning the Heavenly City, the New Jerusalem, which are hard to be uttered ; and would be hard to be received. But in short, This Holy City is within the Light : and all that are within the Light, are within the City ; the Gates whereof stand open all the Day, (for there is no Night there) that all may come in : and Christ's Blood being shed for every Man, and he tasted Death for every Man, and enlightneth every Man that cometh into the World, and his Grace, that brings Salvation, having appeared to all Men, there is no Place or Language, but there his Voice may be heard. The Christians in the Primitive Times were called by Christ A City set upon an Hill ; and they were also called

1670. called *The Light of the World*, and *The Salt of the Earth*: But when the *Christians* lost the *Light*, and *Salt*, and *Power of God*, then they came to be trodden under foot, like unsavoury Salt. Even as the *Jews*, who while they kept the *Law of God*, were kept above all *Nations*; but when they turned their Backs on *God* and his *Law*, then were they trodden under foot of other *Nations*. So *Adam* and *Eve*, while they obeyed *God*, were kept in his *Image*, and in the *Paradise of God*, in *Dominion* over all the *Works of God's Hands*: but when they disobeyed *God*, they lost the *Image of God*, the *Righteousness* and the *Holiness*, in which they were made; they lost their *Dominion*, and were driven out of *Paradise*: and so fell under the dark *Power of Satan*, and came under the *Chains of Darknes*. But the *Promise of God* was, *That the Seed of the Woman*, *Christ Jesus*, should bruise the *Serpents Head*, should break his *Power and Authority*, which had led into *Captivity*, and had held *Man* in it. So *Christ*, who is the *First and Last*, lets *Man* free, and is the *Resurrection of the Just and Unjust*, the *Judge of the Quick and Dead*; and they that are in him, are invested with everlasting *Rest and Peace*, out of all the *Labours, and Travels, and Miseries of Adam in the Fall*. So he is sufficient, and of *Ability to Restore Man* up into the *State*, that *Man* was in before he fell; and not into that *State* only, but up into that *State also*, that never fell, even to himself.

I had also in this time a great *Exercise and Travel of Spirit* upon me, concerning the *Powers and Rulers* of these *Nations*, from the sense I had of the many tender *Visitations* and faithful *Warnings*, that had been given them; and of their great *Abuse* thereof: who had refused to hear, and had rejected the *Counsel of the Lord*. And though I knew, *Friends* would be Clear of their *Blood*; yet I could not but *Mourn* over them, and gave forth these few *Lines* following concerning them:

‘WE have given them a *Visitation*, and have faithfully *Warned* them; and have declared to them our *Innocency* and *Uprightness*, and that we never did any *Hurt* to the *King*, nor to any of his *People*. We have nothing in our *Hearts*, but *Love and Goodwill* to him and his *People*; and desire their *Eternal Welfare*. But if they will not hear, then the *Day of Judgment* and of *Sorrow*, of *Torment and Misery*, and *sudden Destruction* will come from the *Lord* upon them, that have been the *Cause* of the *Sufferings* of many *Thousands simple, innocent, harmless People*, that have done them no *hurt*, nor have had any *Ill Will* towards him or them; but have defiled their *Eternal Good*, for the *Eternal Truth's* sake: *Destruction* will come upon them, that turn the *Sword* backward. Therefore do not blind your *Eyes*; the *Lord* will bring swift *Destruction* and *Misery* upon you: Surely, he will do it, and will relieve his *Innocent People*; who have groaned for *Deliverance* from under your *Oppression*, and have also groaned for your *Deliverance* out of *Wickedness*. Blessed be the *Lord God*, that he hath a *People* in this *Nation*, that seeks the *Good of all Men* upon the *Face of the Earth*: For we have the *Mind of the Lord Jesus Christ*, that desires not the *Death of a Sinner*,

' *Sinner* ; but the Salvation and Good of all : Blessed be the Name of 1670.
' the *Lord* our God for ever.

G. F.

Enfield.

While I continued at *Enfield*, a sense came upon me of an *Hurt*, that sometimes hap'ned, by *Persons* coming under the *Profession* of *Truth* out of one *Country* into another, to take an *Husband* or *Wife* amongst *Friends*, where they were *Strangers* ; and it was not known, whether they were *Clear* and *Orderly*, or no. And it Opened in me to recommend the following *Method* unto *Friends*, for preventing such *Inconveniences* : Whereupon I writ the following *Lines*.

' ALL *Friends*, that do *Marry*, whether they be *Men* or *Women*, if
' they come out of another *Nation*, *Island*, *Plantation* or *Coun-*
' *ty*, let them bring a *Certificate* from the *Men's-Meeting* of that *Coun-*
' *ty*, *Nation*, *Island* or *Plantation*, from which they come, to the *Men's*
' *Meeting*, where they do *propound* their *Intention* of *Marriage* :
' for the *Men's-Meeting* being made up of the *Faithful*, this will stop
' all *bad* and *raw Spirits* from *Roving* up and down. And then when
' any come with a *Certificate*, or *Letter* of *Recommendation* from one
' *Men's-Meeting* to another, one is refreshed by another ; and can set
' their *Hands* and *Hearts* to the thing : and this will take away a
' great deal of *Trouble*. And then, what ye have to say to them in
' the *Power* of *God*, in *Admonishing* and *Instructing* them, ye are left
' to the *Power* and *Spirit* of *God* to do it ; and to let them know the
' *Duty* of *Marriage*, and what it is : that there may be an *Unity* and
' a *Concord* in the *Spirit*, and *Power*, and *Light* and *Wisdom* of *God*,
' throughout all the *Men's-Meetings* in the whole *World*, in *One*, in the
' *Life*. Let *Copies* of this be sent to every *County*, and *Nation*, and
' *Island*, where *Friends* are ; that so all things may be kept *holy* and
' *pure*, and *righteous* in *Unity* and *Peace* ; and *God* over all may be
' glorified among you, his *Lot*, his *People* and *Inheritance*, who are
' his *Adopted Sons* and *Daughters*, and *Heirs* of his *Life*. So no more,
' but my *Love* in that which changeth not.

The 14th of the First
Month, 1671.

G. F.

When I had recovered so much *Strength*, that I could *Walk* a little up and down, I went from *Enfield* to *Gerrard Roberts's* again ; and from thence to the *Womens School* at *Shacklewell*, and so to *London*, to the *Shacklewell* Meeting at *Gracious-Street* : where though I was yet but *Weak*, yet the *Lord's Power* upheld and enabled me, to *Declare* his *Eternal Word* London.
Grac. Meet.
of *Life*.

And about this time I was moved to pray to the *Lord*, as followeth :

1670.

London.

O Lord God Almighty! Prosper Truth, and Preserve Justice and Equity in the Land, and bring down all Injustice and Iniquity, Oppression and Falshood, and Cruelty, and Unmercifulness in the Land; and that Mercy and Righteousness may flourish!

And, O Lord God! Establish and set up Verity, and Preserve it in the Land: And bring down in the Land all Debauchery, and Vice, and Whoredoms, and Fornication, and this Raping Spirit, which causeth and leadeth People to have no Esteem of Thee, O God! nor their own Souls or Bodies, nor of Christianity, Modesty, or Humanity.

And, O Lord! Put it in the Magistrates Hearts, to bring down all this Ungodliness, and Violence, and Cruelty; Prophaneſs, Cursing and Swearing; and to put down all these Whore-houses and Play-houses, which do Corrupt Youth and People, and lead them from the Kingdom of God, where no Unclean Thing can Enter, neither shall come: but such Works lead People to Hell. And the Lord in Mercy bring down all these things in the Nation, to stop thy Wrath, O God! from coming on the Land.

This Prayer was writ the 17th Day at
Night, of the 2d Month, 1671.

G. F.

I mentioned before, that upon the Notice I received of my Wife's being had to Prison again, I sent two of her Daughters to the King; and they procured his Order to the Sheriff of Lancashire for her Discharge. But though I expected, she would have been set at Liberty thereby;

thereby; yet this Violent Storm of Persecution coming suddenly on upon it, the Persecutors there did not Release her, but found means to hold her still in Prison. But now the Persecution a little ceasing, I was moved to speak to Martha Fisher, and another Woman-Friend, to go to the King about her Liberty. They went in the Faith, and in the Lord's Power; and the Lord gave them Favour with the King, so that he granted a Discharge under the Broad-Seal, to Clear both her and her Estate, after she had been Ten Years a Prisoner, and Premunured: The like whereof was scarce to be heard in England. I sent down the Discharge forthwith by a Friend: by whom also I writ to her, both to Inform her, how to get it delivered to the Justices; and also to Acquaint her, that it was upon me from the Lord, to go beyond the Seas, to visit the Plantations in America: and therefore desired her to hasten up to London, as soon as she could conveniently, after she had obtained her Liberty; because the Ship was then fitting for the Voyage. In the mean time I got down to Kingston, and staid at John Rous his House, till my Wife came up: and then I began to prepare for the Voyage. But the Yearly Meeting being near at hand, I tarried till that was over. A very large Meeting it was; for many Friends came up to it from all parts of the Nation, and a very precious Meeting it was; for the Lord's Power was over all, and his glorious, everlastingly-renowned Seed of Life was exalted above all.

Now after this Meeting was over, and I had finished my Services for the Lord here in England, the Ship also, and the Friends that intended to go with me, being ready, I went down to Graves-end on the 12th day of the Sixth Month; my Wife, and several Friends, accompanying me to the Downs. We went from Wapping in a Barge to the Ship, which lay a little below Graves-end; and there we found the Friends, that were bound for the Voyage with me, who went down to the Ship the Night before. Their Names were, Thomas Briggess, William Edmundson, John Rouse, John Stubbs, Solomon Eccles, James Lancaster, John Cartwright, Robert Widders, George Pattison, John Hull, Elizabeth Hooton, and Eliz. Miers. The Vessel we were to go in, was a Tatch; and it was called The Industry: the Master's Name was Thomas Forster; and the number of Passengers about Fifty. I lay that Night on Board; but most of the Friends lay at Graves end. Early next morning the Passengers, and those Friends, that intended to accompany us to the Downs, being come on Board, we took our Leave in great Tenderneſs of those Friends, that came with us to Graves-End only, and were to return from thence; and set Sail about the Sixth Hour in the Morning, for the Downs: and having a Fair Wind, we Out-sailed all the Ships, that were outward bound; and got thither by the Evening. Some of us went a-shore that Night, and lodged at Deal; where we understood, that an Officer had Order from the Governour, to take our Names in Writing: which he did the next Morning; though we told him, they had been taken at Graves-End. In the Afternoon, the Wind serving, I took my leave of my Wife, and the other Friends, (both that came down from London with us, and that came from Dover, and other parts of the Country to visit us;) and went on Board. But before we could set Sail, there being two of the King's Frigats riding in the Downs, the Captain of one of them sent his Press-master on Board us, who took off Three of our Sea-men. This had

1671. certainly delayed, if not wholly lost our *Voyage*, had not the *Captain* of the other *Frigat*, being Informed of the *Leakiness* of our *Vessel*, *The Downs* and *Length* of our *Voyage*, in *Compassion* and much *Civility* spared us *Two* of his own *Men*. And before this was over, an *Officer* of the *Custom-house* came on *Board* us, to peruse *Pacquets*, and get *Fees*: So that what with the one and the other, we were kept from *Sailing*, till about *Sun-set*; during which *Stop* a very considerable number of *Merchant-Men* outward bound, were got several *Leagues* before us. But being now *Clear*, we set *Sail* in the *Evening*; and by *next Morning* overtook part of that *Fleet* about the height of *Dever*. We soon reach'd the rest; and in a little time left them all behind us: for our *Tatch* was counted a very *swift Sailer*. But she was very *Leaky*; so that the *Sea-men*, and some of the *Passengers* did for the most part *Pump Day and Night*. One day they observed, that in *Two Hours time* she suck't in *Sixteen Inches* of *Water* in the *Well*.

At Sea.

When we had been about *Three Weeks* at *Sea*, one *Afternoon* we espied a *Vessel* about four *Leagues* a-stern of us. Our *Master* said, It was a *Sally-man* of *War*; and he seem'd to give us *Chase*. Our *Master* said, *Come, let us go to Supper; and when it grows dark, we shall lose him*: But this he spake to please and pacify the *Passengers*, some of whom began to be very apprehensive of the *Danger*. But *Friends* were well satisfied in themselves, having *Faith* in *God*, and no *Fear* upon their *Spirits*. When the *Sun* was gone down, I saw the *Ship* out of my *Cabbin*; and I saw, she made towards us. When it grew dark, we altered our *Course* to miss her: but she altered also, and gained upon us. At *Night* the *Master* and others came into my *Cabbin*, and asked me, *What they should do*? I told them, 'I was no *Mariner*: and I asked them, 'What they thought was best to do? They said, *There were but two Ways, either to Outrun him; or Tack about, and hold the same Course we were going before*. I told them, 'If he were a *Thief*, they might be sure, he would *Tack about* too: And as for *Outrunning* him, it was to no purpose to talk of that; for they saw, he Sailed faster than we. Then they asked me again, *What they should do*? for (they said) if the *Mariners* had taken *Paul's Counsel*, they had not come to the *Damage* they did. I told them, 'It was a *Trial* of *Faith*; and therefore the *Lord* was to be Waited on for *Counsel*. So retiring in *Spirit*, the *Lord* shewed me, 'That his *Life and Power* was placed between us, and the *Ship*, that pursued us. I told this to the *Master* and the rest; and that the best way was to *Tack about*, and steer our *Right Course*. I wished them also to put out all their *Candles*, but that they steered by; and to speak to all the *Passengers* to be still and quiet. About the *11th hour* in the *Night* the *Watch* called, and said; *They were just upon us*. That disquieted some of the *Passengers*: whereupon I sat up in my *Cabbin*; and looking through the *Port-hole*, the *Moon* being not quite down, I saw them very near us. I was getting up to go out of the *Cabbin*: but remembering the *Word* of the *Lord*, *That his Life and Power was placed between us, and them*; I lay down again. The *Master*, and some of the *Sea-men* came again, and asked me; *If they might not steer such a Point*? I told them, 'They might do as they would. By this time the *Moon* was gone quite down; and a fresh *Gale* arose, and the *Lord* hid us from them: and we sailed briskly on, and saw them no more. The next day, being the

the *First-Day* of the *Week*; we had a publick *Meeting* in the *Ship* (as ^{1671.} we usually had on that *Day* throughout the *Voyage*;) and the *Lord's Presence* was greatly among us. And I desired the People 'To mind the *Mercies* of the *Lord*, who had delivered them: for they might have ^{At Sea.} been all in the *Turks Hands* by that time, had not the *Lord's Hand* saved them. About a *Week* after, the *Master* and some of the *Seamen* endeavoured to persuade the *Passengers*, That it was not a *Turkish Pirate*, that chased us; but a *Merchant-man* going to the *Canaries*. But when I heard of it, I asked them, 'Why then did they speak so to me? and why did they trouble the *Passengers*? And why did they Tack about from him, and alter their *Course*? And I told them, 'They should take heed of *slighting* the *Mercies* of *God*.

Afterwards, while we were at *Barbados*, there came in a *Merchant* from *Sally*, and told the People; That one of the *Sally-men* of War saw a *Monstrous Yatch at Sea*, the greatest that ever he saw, and had her in *Chase*, and was just upon her; but that there was a *Spirit* in her, that he could not take. This did Confirm us in the *Belief*, that it was a *Sally-Man* we saw make after us; and that it was the *Lord*, that delivered us out of his *Hands*.

I was not *Sea-sick* during the *Voyage*, as many of the *Friends* and other *Passengers* were: But the many *Hurts* and *Bruises* I had formerly received, and the *Griefs* and *Infirmities* I had contracted in *England* by extream *Cold* and *Hardships*, that I had undergone in many long and sore *Imprisonments*, returned upon me, now that I came to *Sea*; so that I was very *Ill* in my *Stomach*, and full of *Violent Pains* in my *Bones* and *Limbs*. This was, after I had been at *Sea* about a *Month*: for during the space of about *Three Weeks*, after I came first to *Sea*, I sweat abundantly, chiefly my *Head*; and my *Body* brake out into *Pimples*, and my *Legs* and *Feet* swelled extreamly, so that my *Stockings* and *Slippers* could not be drawn on without *Difficulty* and great *Pain*. Then on a sudden the *Sweating* ceased. So that when I came into the *hot Climate*, where others *Sweat* most freely, I could not *Sweat* at all; but my *Flesh* was *hot*, *dry* and *burning*: And that which before brake out on my *Body* into *Pimples*, struck in again, and struck to my *Stomach* and *Heart*; so that I was very *Ill* and *Weak* beyond *Expression*. Thus I continued during the rest of the *Voyage*, which was about a *Month*: for we were *Seven Weeks* and some odd *Days* at *Sea*.

On the *Third* of the *Eighth Month*, early in the *Morning*, we discovered the *Island* of *Barbados*; but it was between *Nine* and *Ten* at Night, ere we came to *Anchor* in *Carlisle-Bay*. We got on *Shore*, as soon as we could; and I with some others walked to a *Friend's House*, a *Merchant*, whose Name was *Richard Forshall*, above a *Quarter* of a *Mile* from the *Bridge*. But being very *Ill* and *Weak*, I was so tired with that little *Walk*, that I was in a manner quite *spent*, by that time I got thither. There I abode very *Ill* for several days; and was so far from *Sweating*, though in that *hot Climate*, that although they several times gave me things to make me *Sweat*, yet they could not bring me to *Sweat*: but what they gave me, did rather parch and dry up my *Body*; and made me probably worse, than otherwise I might have been. Thus I continued for about *Three Weeks*, after I Landed,

1671. having very much Pain in my Bones, Joints and whole Body; so that I could hardly get any Rest: yet notwithstanding I was pretty Cheary, Barbados. and my Spirit kept above it all. Neither did my Illness take me off from the Service of Truth; but both while I was at Sea, and after I came to Barbados, before I was able to Travel about, I gave forth several Papers, (having a Friend to write for me;) some of which I sent by the first Conveyance for England, to be Printed.

After I had rested three or four Days at Richard Forstall's, where many Friends came to visit me, John Rous, having borrowed a Coach of one of his Acquaintance there (called Colonel Chamberlain) came Th. Rous. to fetch me in it to his Father Thomas Rous's House: But it was late, e're we could get thither; and little or no Rest could I take that Night. A few days after that, Colonel Chamberlain, who had so kindly lent his Coach, came thither to give me a Visit; and carried himself very courteously towards me.

Soon after I came into the Island, I was Informed of a remarkable Passage, wherein the Justice of God did eminently appear: It was Example. thus. There was a Young-Man of Barbados, whose Name was John Drakes (a Person of some Note in the World's Account, but a Common Swearer, and a bad Man;) who having been in England, and at London, had a mind to Marry a Young Maid, that was a Friend's Daughter, left by her Mother very Young, and with a Considerable Portion, to the Care and Government of several Friends, whereof I was one. He made his Application to me, that he might have my Consent to Marry this Young Maid. I told him, 'I was one of her Overseers Appointed by her Mother, (who was a Widow) to take Care of her; that if her Mother had intended her for a Match to any Man of the World, she would have disposed her accordingly: but she Committed her to Us, that she might be Trained up in the Fear of the Lord; and therefore I should betray the Trust reposed in me, if I should consent, that he, who was out of the Fear of God, should Marry her: which I would not do. When he saw, that he could not obtain, he returned to Barbados with great Offence of Mind against me; but without just Cause. Afterwards, when he heard, I was coming to Barbados, he swore desperately, and threatned, That, if he could possibly procure it, he would have me burned to Death, when I came there. Which a Friend hearing, asked him; What I had done to him, that he was so violent against me? He would not Answer, but said again; I'll have him burnt. Whereupon the Friend replied, Do not march on too furiously, lest thou come too soon to thy Journey's End. About ten days after this, he was struck with a Violent Burning Fever, of which he died; and by which his Body was so scorched, that the People took notice of it, and said: It was as black, as a Coal. And three days before I landed, his Body was laid in the Dust; and it was taken notice of, as a sad Example.

While I continued thus Weak, that I could not go abroad to Meetings; the other Friends, that came over with me, bestirred themselves in the Lord's Work: for the next day but one, after we came on Shore, they had a great Meeting at the Bridge, and after that several Meetings in several parts of the Island: which alarmed the People of all sorts, so that many came to our Meetings; and some of the Chiefest Rank.

For

For they had got my Name, understanding I was come upon the *Island*, 1671. and expected to have seen me at those *Meetings*; not knowing, that I was *Weak*, and unable to go abroad. And indeed, my *Weakness* ^{Barbadoes} continued the longer on me, by reason, that my *Spirit* was much pressed down at the *first*, with the *Filth* and *Dirt*, and *Unrighteousness* of the *People*, which lay as an heavy *Weight* and *Load* upon me. But after I had been above a *Month* upon the *Island*, my *Spirit* became somewhat *Easier*, and I began to recover in some measure my *Health* and *Strength*, and to get abroad among *Friends*. In the mean time, having opportunity to send for *England*, I writ to *Friends* there, to let them know, how it was with me; as followeth

Dear Friends,

I have been very *Weak* these *Seven Weeks* past, and so not able to Write my self. My Desire is to you, and for you all, that ye may live in the *Fear* of *God*, and in *Love* one unto another; and be *Subject* one to another in the *Fear* of *God*. I have been *Weaker* in my *Body*, than ever I was in my *Life*, that I remember; yea, my *Pains* have been such, as I cannot express: But yet my *Heart* and *Spirit* is strong. I have hardly *Sweat* these *Seven Weeks* past, though I am come into a very *hot Climate*; where hardly any, but are well nigh continually *Sweating*: But as for me, my old *Bruises*, *Colds*, *Numbness* and *Pains* struck inwardly, even to my very *Heart*. So that little *Rest* I have taken; and the chiefest things, that were comfortable to my *Stomach*, were a little *Water* and powdered *Ginger*: But now I begin to drink a little *Beer*, as well as *Water*; and sometimes a little *Wine* and *Water* mixed. Great *Pains* and *Travels* I have felt, and in measure am under: But it is well; my *Life* is over all. This *Island* was to me as all of a *Fire*, ere I came to it; but now it is somewhat quenched and abated. I came in *Weakness* amongst those, that are *Strong*, and have so continued; but now am got a little *Cheary*, and over it: Many *Friends* (and some considerable *Persons* of the *World*) have been with me. I tired out my *Body* much, when amongst you in *England*; it is the *Lord's* *Power*, that helps me: Therefore I desire you all to prize the *Power* of the *Lord*, and his *Truth*. I was but a *Weak Man* in *Body*, when I came away from you, after I had been in my great *Travel* amongst you; but after that, it struck all back again into my *Body*, which was not well settled after so sore *Travels* in *England*. And then was I so tired at *Sea*, that I could not rest; and have had little or no *Stomach* a long time. Since I came into this *Island*, my *Life* hath been very much burdened: But I hope, if the *Lord* give me *Strength* to manage his *Work*, I shall work thoroughly; and bring things, that have been out of *Course*, into better *Order*. So *Dear Friends*, live all in the peaceable *Truth*, and in the *Love* of it; serving the *Lord* in *Newness* of *Life*: For glorious Things, and precious *Truths* have been manifested among you plentifully, and to you the *Riches* of the *Kingdom* have been reached. I have been almost a *Month* in this *Island*, but have not been able to go abroad or ride out: only very lately I rid out twice, a *Quarter* of a *Mile* at a time; which wearied

me

1671. ' me much, and almost tired me. My Love in the *Truth* is to
 you all.

Barbados.

G. F.

Now, because I was not yet well able to *Travel*, the *Friends* of the *Island* concluded, to have their *Men's-Meeting*, and their *Womens-Meeting* for the *Service* of the *Church* at *Thomas Rous's*, where I lay; by which means I was present amongst them at each of their *Meetings*, and had very good *Service* for the *Lord* in both. For they had need of *Information* in many things; and divers *Disorders* were crept in for want of *Care* and *Watchfulness*. Wherefore I exhorted them, (more especially at the *Mens-Meeting*) to be watchful and careful with respect to *Marriages*, to prevent *Friends Marrying* in near *Kindreds*; and also to prevent over-hasty proceedings toward *Second Marriages*, after the *Death* of a former *Husband* or *Wife*: advising, that a decent *Regard* were had in such Cases, to the *Memory* of the Deceased *Husband* or *Wife*. And as to *Friends Children marrying too young*, as at *Thirteen* or *Fourteen Years* of Age, I shewed them the *Unfitness* thereof, and the *Inconveniences* and *Hurts* that attend such *Childish Marriages*. And I admonished them all to *purge* the *Floor* thoroughly, and to *sweep* their *Houses* very clean; that nothing might remain, that would *defile*: And that all should take care, that nothing be spoken out of their *Meetings* to the blemishing, or defaming one of another. Likewise concerning *Registring* of *Marriages*, *Births* and *Burials*, I advised them to keep *Exact Records* of each in distinct *Books* for that only use: and also to *Record* in a Book for that purpose, the *Condemnations* of such, as went out from *Truth* into *Disorderly Practices*; and the *Repentance* and *Restoration* of such of them, as returned again. Also I recommended to their Care the providing of convenient *Burying Places* for *Friends*; which in some parts were yet wanting. Some Directions also I gave them concerning *Wills*, and the Ordering of *Legacies* left by *Friends* for *publick Uses*; and other things relating to the *Affairs* of the *Church*. Then as to their *Blacks* or *Negro's*, I desired them to endeavour to train them up in the *Fear* of *God*, as well them that were *bought* with their *Money*, as them that were *born* in their *Families*; that all might come to the *Knowledge* of the *Lord*: that so with *Joshua* they might (every *Master* of a *Family*) say, *As for me and my House, we will serve the Lord*. I desired them also, that they would cause their *Overseers* to deal *mildly* and *gently* with their *Negro's*, and not use *Cruelty* towards them; as the manner of some hath been, and is: And that after certain *Tears* of *Servitude* they would make them *free*. Many sweet and precious things were opened in these *Meetings*, by the *Spirit* and in the *Power* of the *Lord*, to the edifying, confirming and building up of *Friends*, both in the *Faith*, and holy *Order* of the *Gospel*.

After these *Meetings* were over, the *Vessel*, that was bound for *England*, not being yet gone, I was moved to write another *Epistle* to *Friends* there; the Copy whereof here follows:

Dear

1671.

Barbadoes.

Dear Friends and Brethren, to whom is my Love in that which
 never changeth, but remains in *Glory*; which is over all, the
Top- and Corner-stone: In this all have *Peace and Life*, as ye dwell in
 the blessed *Seed*, wherein all is blest, over that which brought the
Curse; where all Shortness and Narrowness of Spirit is, and Brittleness
 and Peevishness is. Therefore keep the Holy Order of the *Gospel*:
 and keep in this blessed *Seed*, where all may be kept in *Temperance*,
 in *Patience*, in *Love*, in *Meekness*, in *Righteousness* and *Holiness*,
 and in *Peace*; in which the *Lord* may be seen amongst you,
 and no ways dishonoured, but glorified by you all. And so in all
 your *Meetings*, in *Cities, Towns and Countries, Mens-Meetings, Womens-Meetings*
 and others, let *Righteousness* flow among you, and the Holy *Truth*
 be uppermost; and the pure *Spirit* your Guide and Leader, and the holy
Wisdom your Orderer, that is pure and gentle, and from above, and easie
 to be entreated. So keep in the *Religion*, that keeps from the *Spots*
 of the *World*, which is pure and undefiled in God's Sight: And keep
 in the pure and holy *Worship*, in which the pure and holy God is worshipped,
 to wit, in the *Spirit*, and in the *Truth*, which the *Devil* is out of;
 who is the Author of all *Unholiness*, and of *dishonouring* of God:
 So be all tender of God's *Glory*, and tender of his *Honour*, and of his
 blessed and holy *Name*, in which ye are gathered. And all who do
 profess the *Truth*, see that ye *Walk* in it, and in *Righteousness*, and
Godliness and *Holiness*: For *Holiness* becomes the *House of God*, the
Household of Faith. And that which becomes God's *House*, God loves:
 for he loves *Righteousness*; and that is the Ornament, which becomes his
House and all his *Family*. Therefore see, that *Righteousness* do run down
 in all your *Assemblies*, and that it flow, to drive away all the
Unrighteousness: This preserves your *Peace* with God; for in
Righteousness ye have all *Peace* with the righteous God of *Peace*,
 and one with another. And so every one, that bears the *Name*
 of the *Anointed*, that high Title of being a *Christian*, named
 after the *Heavenly Man*; see, that ye be in the *Divine Nature*,
 and made conformable unto his *Image*, even the *Image* of the
Heavenly, Divine Man, who was before that *Image*, which *Adam*
 and *Eve* got in the *Fall* from the *Devil*: So that in none of you
 that *fallen Image* may appear or be seen; but his *Image*, and you
 made conformable unto him. Here *Translation* is shewed forth
 in *Life* and *Conversation*, not in *Words* only; yea, and *Conversion*
 and *Repentance* (which is a Change of the *Nature*, of the *Mind*,
 and of the *Heart*, and of the *Spirit* and *Affections*, which have
 been below; which come to be set above:) and so receive the
things that are from *Above*, and have the *Conversation* in *Heaven*
 above; not that *Conversation*, which is according to the Power
 of the *Prince of the Air*, that now rules in the *Disobedient*. So
 all be faithful; This is the *Word* of the *Lord God* unto you all:
 See, that *Godliness* do flow, and *Holiness*, and *Righteousness*,
 and *Truth*, and *Vertue*, and the *Fruits* of the *Good Spirit*
 over the *Bad* and its *Fruits*; that ye may answer that which
 is of God in all: for your *Heavenly Father* is glorified, in that
 you bear and bring forth much *Fruit* to God. Therefore ye, who
 are *Plants* of his *planting*, and his *Trees* of *Righteousness*,

1671. ' *teousness*, see, that every *Tree* be full of *Fruit*. And all keep in the
 ~~~~~ ' true *Humility*, and in the true *Love* of *God*, which doth edify his  
 Barbados. ' *Body*; that the true *Nourishment* from the *Head*, the *Refreshings*, and  
 ' *Springs*, and *Rivers* of *Water*, and *Bread* of *Life* may be plenteously  
 ' known, and felt amongst you: that so *Praises* may ascend to *God*.  
 ' So all be *faithful* to the *Lord God*, and *just* and *true* in all your  
 ' Dealings and Doings with and towards Men. And be not negligent  
 ' in your *Men's Meetings* to admonish, and to exhort, and to reprove  
 ' in the *Spirit* of *Love* and of *Meekness*; and to seek that which is  
 ' lost, and to bring back again, that which hath been driven away. So  
 ' let all Minds, and Spirits, and Souls, and Hearts be bended down  
 ' under the *Token* of *Christ Jesus*, the *Power* of *God*. Much I could  
 ' write, but am *Weak*; and have been very *Weak* mostly, since I left  
 ' you: and *Burdens* and *Travels* I have been under, and gone through  
 ' many ways; but it is well. And the *Lord Almighty* knows my  
 ' *Work*, which he hath sent me forth to do by his everlasting *Arm*  
 ' and *Power*: which is from Everlasting to Everlasting, blessed be his  
 ' *Holy Name*, which I am in, and in which my *Love* is to you all.

G. F.

After I had recovered so much *Strength*, that I was able to go abroad, and had been a little amongst *Friends*, I went to visit the *Governour* at his House; *Lewis Morice*, *Thomas Rouse*, and some other *Friends* being with me. And indeed he received us very *Civilly*, and treated us very *kindly*; making us *Dine* with him: and keeping us most part of the *Day*, before he let us go away.

Bridge-  
Town.

The same *Week* I went down to the *Bridge-Town*, (where I had not been before, save as I passed through it, when I first came into the *Island*.) There was to be a *General Meeting* of *Friends* that *Week*: and the *Visit* I had newly made to the *Governour*, and kind *Reception* I had with him, being generally known to the *Officers*, both *Civil* and *Military*, there came many of them to this *Meeting* from most parts of the *Island*, and those not of the meanest *Rank*; divers of them being *Judges* or *Justices*, *Colonels* or *Captains*: so that a very great *Meeting* we had, both of *Friends* and others. The *Lord's Blessed Power* was plentifully with us in this *Meeting*: And although I was somewhat straitened for *Time*, three other *Friends* having spoken before me; yet the *Lord* opened things through me, to the general and great *Satisfaction* of them that were present. Col. *Lewis Morice* came to this *Meeting*, and with him a Neighbour of his, a *Judge* in the *Country*, whose Name was *Ralph Fretwell*; who was very well satisfied with the *Meeting*, and received the *Truth*.

After the *Meeting* I went home with *Lewis Morice* to his House that Night, being about *Nine* or *Ten Miles*; going part of the way by *Boat*, the rest on *Horse-back*: This place, where *Lewis Morice* his *Plantation* was, I thought to be the finest *Air* of the *Island*. The next day *Thomas Briggs* and *William Edmundson* came thither to see me, they intending to leave the *Island* the day following; and to go upon the *Lord's Service* to *Antego* and *Mevis*. *Lewis Morice* went with

with them : and at *Antego* they had several good *Meetings*, to which 1671.  
 there was a great *Resort* of *People*; and many were *Convinced* there Barbados.  
 at that time. But when they had finished their *Service* there, and  
 went thence to *Mevis*; the *Gouvernour* of *Mevis*, who was an old *Per-*  
*secutor*, sent *Souldiers* on *Board* the *Vessel*, to stop them from coming  
 on *Shore* : and would not suffer them to *Land*. Wherefore, after  
*Friends* of the *Place* had been on *Board* the *Vessel*, and with them, and  
 they had been sweetly *Refreshed* together, in feeling the *Lord's Power*  
 and *Presence* amongst them; they returned to *Antego* again: Where  
 having staid a while longer, they came back again to *Barbados*; *Tho-*  
*mas Briggs* being very *Weak* and *Ill*.

Of the other *Friends*, that came over with me from *England*,  
*James Lancaster*, *John Cartwright* and *Geo. Pattison* were gone some  
 time before to *Jamaica*, and others to other places; so that few re-  
 mained in *Barbados* with me: Yet we had many great and precious  
*Meetings*, both for *Worship*, and for the *Affairs* of the *Church*; to the  
 former of which many of the *World* came. At one of these *Meetings*  
 there came (amongst others) one *Col. Lyne*, a *sober Person*; who was  
 so very well satisfied, with what I declared, that he afterward said :  
*Now I can gainsay such, as I have heard speak evil of you; who say,*  
*you do not own Christ, nor that he died: whereas I perceive, you exalt*  
*Christ in all his Offices, beyond what I have ever heard before.* This  
 Man observing one to take in *Writing* the *Heads*, of what I delivered,  
 desired him to let him have a *Copy* of it; and afterward staid another  
 day with us, before he went away: so great a *Love* was raised in him  
 to the *Truth*. And indeed, a very great *Convincement* there was in  
 most parts of the *Island*: which made the *Priests* and some *Professors*  
 fret and rage. Our *Meetings* were very large and full, and free from  
 disturbance from the *Government*; though the envious *Priests* and  
*Professors* endeavoured to stir up the *Magistrates* against us. And  
 when they found, they could not prevail that way, some of them,  
 that were *Baptists*, came to the *Meeting* at the *Town*; which was very  
 large, and full of *People* of several *Ranks* and *Qualities*. A great  
*Company* came also with them: and they brought with them a *malici-*  
*ous, slanderous Paper* written by *John Pennyman*; with which they  
 made a great *Noise*. But the *Lord* gave me *Wisdom* and *Utterance*  
 to Answer their *Cavils*: So that the *Auditory* generally received *Satis-*  
*faction*; and those quarrelsome *Professors* lost ground by their coming.  
 When they had wearied themselves with *Clamour*, they went away :  
 but the *People* staying, the *Meeting* was continued; and the things  
 they *cavilled* about, were further opened and cleared: and the *Life*  
 and *Power* of *God* came over all. But the *Rage* and *Envy* in our *Ad-*  
*versaries* did not cease; but they endavoured to defame *Friends* with  
 many *false* and *scandalous Reports*, which they spread abroad through  
 the *Island*. Whereupon I with some other *Friends* drew up a *Paper*,  
 to go forth in the Name of the *People* called *Quakers*, for the clear-  
 ing *Truth* and *Friends* from those *false Reports*. It was directed thus :

1671.

Barbados.

*For the Governour of Barbados, with his Council and Assembly, and all others in Power, both Civil and Military, in this Island; from the People called Quakers.*

‘ **W** Hereas many scandalous *Lies* and *Slanders* have been cast upon us, to render us odious; as that *We do deny God and Christ Jesus, and the Scriptures of Truth, &c.* This is to Inform you, that all our *Books* and *Declarations*, which, for these many Years, have been published to the World, do clearly testify the contrary. Yet notwithstanding, for your Satisfaction, we do now plainly and sincerely declare, *That we do Own and Believe in God*, the only-Wise, Omnipotent and Everlasting God, who is the *Creator* of all things both in Heaven and in the Earth, and the *Preserver* of all that he hath made; who is *God* over all, blessed for ever: To whom be all Honour and Glory, Dominion, Praise and Thanksgiving both now and for evermore! And we do *Own and Believe in Jesus Christ*, his beloved and only begotten *Son*, in whom he is well-pleased: Who was conceived by the *Holy Ghost*, and born of the *Virgin Mary*; in whom we have *Redemption* through his *Blood*, even the *Forgiveness* of *Sins*: Who is the *Express Image of the Invisible God*, the *First-born of every Creature*, by whom were all things created, that are in Heaven, and that are in Earth, visible and invisible, whether they be *Thrones, or Dominions, or Principalities, or Powers*; All things were created by him. And we do *Own and Believe*, that he was made a *Sacrifice for Sin*; who knew no *Sin*, neither was *Guile* found in his Mouth. And that he was *Crucified* for us in the *Flesh*, without the *Gates of Jerusalem*; and that he was *Buried*, and *Rose* again the *Third Day* by the *Power* of his *Father*, for our *Justification*: And we do *Believe*, that he *Ascended* up into *Heaven*, and now sitteth at the *Right Hand* of *God*. This *Jesus*, who was the *Foundation* of the *Holy Prophets* and *Apostles*, is our *Foundation*: and we do believe, that there is no other *Foundation* to be laid, but that which is laid, even *Christ Jesus*; who, we believe, tasted *Death* for every *Man*, and shed his *Blood* for all *Men*, and is the *Propitiation* for our *Sins*; and not for ours only, but also for the *Sins* of the whole *World*: According as *John the Baptist* testified of him, when he said; *Behold, the Lamb of God, that taketh away the Sins of the World*, Joh. 1. 29. We believe, that he alone is our *Redeemer* and *Saviour*, even the *Captain* of our *Salvation*, (who saves us from *Sin*, as well as from *Hell* and the *Wrath* to come, and destroys the *Devil* and his *Works*;) who is the *Seed* of the *Woman*, that bruises the *Serpent's Head*, to wit, *Christ Jesus*, the *Alpha* and *Omega*, the *First* and the *Last*. That he is (as the *Scriptures of Truth* say of him) our *Wisdom* and *Righteousness*, *Justification* and *Redemption*; neither is there *Salvation* in any other: for there is no other *Name* under *Heaven* given among *Men*, whereby we may be *saved*. It is he alone, who is the *Shepherd* and *Bishop* of our *Souls*: He it is, who is our *Prophet*, whom *Moses* long since testified of, saying; *A Prophet shall the Lord your God*

God raise up unto you of your Brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you: And it shall come to pass, that every Soul, that will not hear that Prophet, shall be destroyed from among the People, Acts 2: 22, 23. He it is, that is now Come, and hath given us an Understanding, that we may know him that is true; and he rules in our Hearts by his Law of Love and of Life, and makes us free from the Law of Sin and Death, and we have no Life, but by him: for he is the quickning Spirit; the Second Adam, the Lord from Heaven; by whose Blood we are cleansed, and our Consciences sprinkled from Dead Works, to serve the Living God. And he is our Mediator, that makes Peace and Reconciliation between God offended, and us offending; he being the Oath of God, the New Covenant of Light, Life, Grace and Peace, the Author and Finisher of our Faith. Now this Lord Jesus Christ, the Heavenly Man; the Emanuel, God with us; we all own and believe in; him whom the High-Priest raged against, and said, he had spoken Blasphemy; whom the Priests and the Elders of the Jews took Counsel together against, and put to Death; the same, whom Judas betrayed for Thirty Pieces of Silver, which the Priests gave him, as a Reward for his Treason; who also gave large Money to the Souldiers to broach an Horrible Lie, namely, That his Disciples came and stole him away by Night, whilst they slept. And after he was Risen from the Dead, the History of the Acts of the Apostles sets forth, how the Chief-Priests and Elders persecuted the Disciples of this Jesus, for Preaching Christ and his Resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our Life and Salvation.

And as concerning the Holy Scriptures, we do believe, That they were given forth by the Holy Spirit of God, through the Holy Men of God, who (as the Scripture it self declares, 2 Pet. 1. 21.) spake, as they were moved by the Holy Ghost. We believe, they are to be Read, Believed and Fulfilled (He that fulfils them, is Christ;) and they are profitable for Doctrine, for Reproof, for Correction and for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works, 2 Tim. 3. 16. and are able to make wise unto Salvation, through Faith in Christ Jesus. And we do believe, that the Holy Scriptures are the Words of God; for itsaid in Exod. 20. 1. God spake all these Words, saying, &c. meaning the Ten Commandments given forth upon Mount Sinai: And in Rev. 22. 18. saith John, I testify to every man that heareth the Words of the Prophecy of this Book; If any man addeth unto these, and if any Man shall take away from the Words of the Book of this Prophecy (not the Word) &c. So in Luke 1. 20. Because thou believest not my Words. And so in John 5. 47. and John 15. 7. John 14. 23. John 12. 47. So that we call the Holy Scriptures, as Christ and the Apostles called them, and Holy Men of God called them, viz. the Words of God.

Another Slander and Lye they have cast upon us, namely; That we should teach the Negroes to Rebell: A thing we utterly abhor, and detest in our Hearts, the Lord knows it! who is the Searcher of all Hearts, and knows all things; and so can witness and testify for us, that this is a most Abominable Untruth. For that which we have spoken and declared to them, is, To exhort and admonish them to be



1671. *sober, and to fear God, and to love their Masters and Mistresses, and*  
 Barbados. *to be faithful and diligent in their Master's Service and Business; and*  
*then their Masters and Overseers would love them, and deal kindly*  
*and gently with them. And that they should not beat their Wives,*  
*nor the Wives their Husbands; neither should the Men have many*  
*Wives. And that they should not Steal, nor be Drunk, nor commit*  
*Adultery, nor Fornication, nor Curse, nor Swear, nor Lie, nor give*  
*bad Words to one another, nor to any one else: For there is some-*  
*thing in them, that tells them, they should not practise those, nor any*  
*other Evils. But if they notwithstanding should do them, then we*  
*let them know, There are but Two Ways, the one, that leads to*  
*Heaven, where the Righteous go; and the other, that leads to Hell,*  
*where the Wicked and Debauched, Whoremongers and Adulterers,*  
*Murderers and Liars go. To the one the Lord will say, Come ye*  
*Blessed of my Father, inherit the Kingdom prepared for you from the*  
*foundation of the World; but to the other he will say, Depart ye Cur-*  
*sed, into everlasting Fire, prepared for the Devil and his Angels: So*  
*the Wicked go into everlasting Punishment, but the Righteous into*  
*Life Eternal, Matth. 25. Now consider, Friends, It is no Transgression*  
*for a Master of a Family to instruct his Family himself, or for some*  
*others to do it in his behalf; but rather it is a very great Duty in-*  
*cumbent upon them. Abraham and Joshua did so: of the first we*  
*read, the Lord said, (Gen. 18. 19.) I know, that Abraham will*  
*command his Children and his Household after him; and they shall keep*  
*the Way of the Lord, to do Justice and Judgment, that the Lord may*  
*bring upon Abraham the things, that he hath spoken of him. And the*  
*latter, we read, said (Josh. 24. 15.) — Choose ye this day, whom ye*  
*will serve, — But as for me, and my House, we will serve the Lord.*  
*We do declare, that we do esteem it a Duty incumbent on us to Pray*  
*with and for, to Teach, Instruct and Admonish those in and belong-*  
*ing to our Families, this being a Command of the Lord; the Diso-*  
*bedience whereunto will provoke the Lord's Displeasure: as may be*  
*seen in Jer. 10. 25. Pour out thy Fury upon the Heathen, that know*  
*thee not, and upon the Families, that call not upon thy Name. Now*  
*Negroes, Tawnies, Indians make up a very great part of the Fami-*  
*lies in this Island; for whom an Account will be required by him,*  
*who comes to Judge both Quick and Dead, at the great Day of Judg-*  
*ment, when every one shall be Rewarded according to the Deeds done*  
*in the Body, whether they be good, or whether they be evil: At that*  
*Day, I say, of the Resurrection both of the Good, and of the Bad,*  
*of the Just and the Unjust, when the Lord Jesus shall be revealed*  
*from Heaven with his mighty Angels, in flaming Fire, taking Vengeance*  
*on them that know not God, and obey not the Gospel of our Lord Jesus*  
*Christ, who shall be punished with everlasting Destruction from the Pre-*  
*sence of the Lord, and from the Glory of his Power, when he shall*  
*come to be glorified in his Saints, and admired in all them that believe*  
*in that day, 2 Thess. 1. 8. &c. See also, 2 Pet. 3. 3. &c.*

*This wicked Slander (of our endeavouring to make the Negroes*  
*Rebell) our Adversaries took occasion to raise, from our having had*  
*some Meetings with and amongst the Negroes: For both I and other*  
*Friends had several Meetings with them in several Plantations,*  
*wherein*

‘ wherein we exhorted them to *Justice, Sobriety, Temperance, Chastity* 1671.  
 ‘ and *Piety*, and to be *subject* to their *Masters* and *Governours*: Which  
 ‘ was altogether contrary, to what our envious *Adversaries* maliciously Barbados.  
 ‘ suggested against us.

As I had been to visit the *Governour*, as soon as I was well able, after I came thither; so sometime after, when I was at *Thomas Rouse's*, the *Governour* came thither to see me, carrying himself very courteously.

Having now been *Three Months* or more in *Barbados*, and in that time having visited *Friends*, thoroughly settled *Meetings*, and dispatched that *Service*, for which the *Lord* brought me thither; I felt my *Spirit* clear of that *Island*, and Drawings to *Jamaica*. Which when I had communicated to *Friends*, I acquainted the *Governour* also, and divers of his *Council*; That I intended shortly to leave the *Island*, and go to *Jamaica*: which I did, that as my *Coming* thither was open and publick, so my *Departure* also might be. But before I left the *Island*, I writ the following *Letter* to my *Wife*; that she might understand, both how it was with me, and how I proceeded in my *Travels*.

*My Dear Heart,*

‘ **T**O whom is my Love, and to all the *Children*, in the *Seed* of  
 ‘ *Life*, that changeth not, but is over all; blessed be the *Lord*  
 ‘ for ever! I have gone under great *Sufferings* in my *Body* and *Spirit*,  
 ‘ beyond Words: but the *God of Heaven* be praised, his *Truth* is over  
 ‘ all. I am now well: and if the *Lord* permit, within a few days I pass  
 ‘ from *Barbados* towards *Jamaica*; and I do think to stay but little  
 ‘ there. I desire, that ye may be all kept free in the *Seed of Life*,  
 ‘ out of all *Cumbrances*. *Friends* are generally well. Remember me  
 ‘ to *Friends*, that enquire after me. So no more, but my Love in  
 ‘ the *Seed* and *Life*, that changeth not.

Barbados, the 6th of the  
 11th Month, 1671.

G. F.

I set Sail from *Barbados* to *Jamaica* on the Eighth Day of the Eleventh Month, 1671. Robert Widders, William Edmundson, Solomon Eccles and Elizabeth Hooton going with me. James Lancaster, John Cartwright and George Pattison were gone thither some time before: and Thomas Briggs and John Stubbs remained yet longer in *Barbados*; with whom were John Rouse and William Baily. We had a quick and easie Passage to *Jamaica*: where we met with our *Friends* James Lancaster, John Cartwright and George Pattison again, who had been labouring there in the *Service of Truth*; into which we forthwith entered with them, travelling up and down through the *Island*, which is large: And a brave Country it is; though the *People* are many of them debauched and wicked. We had much *Service* there, for there

1671. was a great *Convincement*, and many received the *Truth*; some of which were *People of Account* in the *World*. We had many *Meetings* there, which were large, and very quiet: For indeed, the *People* were *Civil* to us; so that not a *Mouth* was opened against us: I was twice with the *Governour*, and some other of the *Magistrates*; who all carried themselves lovingly towards me.

Jamaica.

About a *Week*, after we landed in *Jamaica*, *Elizabeth Hooton*, who went with us from *England* to *Barbados*; and from *Barbados* thither, being a *Woman* of a great *Age*, and who had travelled much in *Truth's Service*, and suffered much for it, departed this *Life*. She was well the *Day* before she died; and departed in *Peace*, like a *Lamb*, bearing *Testimony* to *Truth* at her *Departure*.

When we had been about *Seven Weeks* in *Jamaica*, and had brought *Friends* into pretty good *Order*, and settled several *Meetings* amongst them, we left *Solomon Eccles* there; the rest of us embarked for *Maryland*: leaving *Friends*, and *Truth* prosperous in *Jamaica*, the *Lord's Power* being over all, and his blessed *Seed* reigning.

But before I left *Jamaica*, I writ another *Letter* to my *Wife*, as followeth:

*My Dear Heart,*

TO whom is my *Love*, and to the *Children*, in that which changeth not, but is over all; and to all *Friends* in those parts. I have been at *Jamaica* about *Five Weeks*, and *Friends* here are generally well; and here is a *Convincement*: but things would be too large to write of. *Sufferings* in every place attend me; but the blessed *Seed* is over all: the great *Lord* be praised, who is *Lord* of *Sea* and *Land*, and of all things therein. We intend to pass away from hence about the beginning of the next *Month*; and we shall pass towards *Maryland*, if the *Lord* please. Dwell all of you in the *Seed* of *God*: In his *Truth* I rest in *Love* to you all.

Jamaica, 23<sup>d</sup> of the 12<sup>th</sup> Month, 1671.

G. F.

At Sea. We went on *Board* on the 8<sup>th</sup> of the *First Month*, 1671: and having *Contrary Winds*, were a full *Week* sailing forwards and backwards, before we could get out of sight of *Jamaica*. A difficult *Voyage* this proved, and pretty dangerous, especially, in our passing through the *Gulf* of *Florida*; where we met with many *Trials* by *Winds* and *Storms*. But the great *God*, who is *Lord* of the *Seas* and of the *Land*, and who rideth upon the *Wings* of the *Wind*, did by his *Power* preserve us through many and great *Dangers*, when by extream *Strejs* of *Weather* our *Vessel* was divers times like to be *Over-set*; and much of her *Tackling* broken. And indeed we were sensible, that the *Lord* was a *God at hand*; and that his *Ear* was open to the *Supplications* of his *People*. For when the *Winds* were so strong and boisterous, and the *Storms* and *Tempests* so great, that the *Sailers* knew not what to do, but were fain to let the *Ship* go, which way she would; then

did we pray unto the Lord: And the Lord did graciously hear and 1672.  
accept us, and did Calm the Winds and the Seas, and gave us season-  
able Weather, and made us to Rejoice in his Salvation; blessed and Jamaica.  
praised be the holy Name of the Lord, whose Power hath Dominion  
over all, and whom the Winds and the Seas obey!

We were at Sea betwixt Six and Seven Weeks in this Passage from At Sea.  
Jamaica to Maryland. But some days, before we came to Land, after  
we had entred the Bay of Potuxan-River, a great Storm arose, which Potuxan-  
cast a Boat upon us for Shelter; in which were divers Persons, both River.  
Men and Women, People of Account outwardly in the World. We took  
them in; but the Boat was lost, with Five Hundred Pounds worth of  
Goods in it, as they said. They continued on Board us several days,  
not having any means to get off; and we had a very good Meeting  
with them in the Ship. But Provision grew short, for they brought  
none in with them; and ours, by reason of the length of our Voy-  
age, was well nigh spent, when they came to us: So that with their  
living upon it too, we had now little or none left. Whereupon  
George Pattison took a Boat, and ventured his Life to get to Shore;  
the Hazard whereof was so great, that all, but Friends, concluded,  
he would be Cast away. Yet it pleased the Lord to bring him safe to  
Land: and in a short time after the Friends of the Place came to MART-  
fetch us to Land also, in a seasonable time, for our Provisions were LAND.  
quite spent.

We partook also of another great Deliverance in this Voyage, through  
the good Providence of the Lord; which we came to understand af-  
terwards. For when we were determined to come from Jamaica, we  
had our Choice of two Vessels, that were both bound for the same Coast.  
One of these was a Frigot; the other was called a Tacht. The Master  
of the Frigot, we thought, asked unreasonably for our Passage; which  
made us Agree with the Master of the Tacht, who offered to carry us  
Ten Shillings a-piece cheaper, than the other. We went on Board the  
Tacht, and the Frigot came out together with us, intending to be  
Consorts during the Voyage; and for several Days we sailed together:  
But what with Calms and Contrary Winds we were in a while separa-  
ted. And after that the Frigot, losing her way, fell among the Span-  
niards; by whom she was taken and robbed, and the Master and Mate  
made Prisoners: Afterwards being retaken by the English, she was  
sent home to her Owners in Virginia. Which when we came to un-  
derstand, we saw and admired the Providence of God, who preserved  
us out of our Enemies Hands; and he that was Covetous, fell among  
the Covetous. Some Friends at Jamaica would have had us gone in  
the Frigot, that was taken; but the Lord in his Wisdom ordered it  
otherwise.

Here we found John Burneyate, intending shortly to Sail for Old  
England: but upon our Arrival he altered his purpose; and joined  
with us in the Lord's Service, which we were upon. He had ap-  
pointed a General Meeting for all the Friends in the Province of Mary-  
land, that he might see them together, and take his Leave of them,  
before he departed out of the Country: And it was so ordered by the  
good Providence of God, that we landed just time enough, to reach  
that Meeting; by which means we had a very seasonable Opportunity  
of

1672. of taking the *Friends* of the *Province* together. A very large Meeting this was, and held *Four Days*; to which (besides *Friends*) came many of the *World's People*, divers of which were of considerable Quality in the *World's Account*: For there were amongst them *five* or *six Justices* of the *Peace*, a *Speaker* of their *Parliament* or *Assembly*, *One* of the *Council*, and divers others of *Note*; who seemed well satisfied with the *Meeting*. After the *Publick Meetings* were over, the *Mens* and *Womens Meetings* began; wherein I opened to *Friends* the *Service* thereof, to their great Satisfaction. After this we went to another Place, called the *Cliffs*, where another *General Meeting* was appointed: We went some part of the way by *Land*, and the rest by *Water*; and a *Storm* arising, our *Boat* was run on ground, in danger to be beaten to pieces: and the *Water* came in upon us. I was in a great *Sweat*, having come very hot out of a *Meeting* before; and now was *Wet* with the *Water* beside: yet having *Faith* in the *Power* of the *Lord*, I was preserved from taking hurt, blessed be the *Lord*. To this *Meeting* also many of the *World's People* came, and did receive the *Truth* with *Reverence*. We had also a *Mens-Meeting*, and a *Womens-Meeting*, at which most of the *Back-sliders* came in again; and several of those *Meetings* were established for taking Care of the *Affairs* of the *Church*.

Eastern-Shore.

After these *Two General Meetings* were over, we parted Company, dividing our selves into several *Coasts*, for the *Service* of *Truth*. *James Lancaster* and *John Cartwright* went by *Sea* for *New-England*; *William Edmundson*, and three *Friends* more with him, sailed for *Virginia*, where things were much out of *Order*: *John Burneyate*, *Robert Withers*, *George Pattison* and I, with several *Friends* of the *Province*, went over by *Boat* to the *Eastern Shore*, and had a *Meeting* there on the *First Day*; where many *People* received the *Truth* with *Gladness*, and *Friends* were greatly refreshed. A very large and Heavenly *Meeting* it was, and several *Persons* of *Quality* in that *Country* were at it; two of which were *Justices* of the *Peace*. And it was upon me from the *Lord*, to send to the *Indian-Emperor* and his *Kings*, to come to that *Meeting*: The *Emperor* came, and was at the *Meeting*; but his *Kings*, lying further off, could not reach thither time enough: Yet they came after with their *Cockaroes*. I had in the *Evening* (for they staid all *Night*) two good *Opportunities* with them; and they heard the *Word* of the *Lord* willingly, and did confesse to it. 'What I spake to them, I desired them to speak to their *People*; and let them know, 'That *God* was setting up his *Tabernacle of Witness* in their *Wilderness-Country*, and was setting up his *Standard*, and glorious *Ensign* of *Righteousness*. They carried themselves very courteously and lovingly, and inquired, *Where the next Meeting would be, and they would come to it*: Yet they said, *They had had a great Debate with their Council about their Coming, before they came now*.

Tredaven-Creek.  
Miles-River.  
Wye-River.  
Chester-River.

The next Day we began our *Journey* by *Land* to *New-England*, a tedious *Journey* through the *Woods* and *Wilderness*, over *Boggs* and great *Rivers*. We took *Horse* at the Head of *Tredaven-Creek*, and travelled through the *Woods*, till we came a little above the Head of *Miles-River*; by which we passed, and rode on to the Head of *Wye-River*: and so got to the Head of *Chester-River*; where making a *Fire*,

we took up our *Lodging* in the *Woods*. Next Morning setting for- 1672.  
ward again, we travelled through the *Woods*, till we came to *Saxi-*  
*frax-River*, which we went over in *Canoos* (which are *Indian-Boats*;) *Saxifrax-*  
causing our *Horses* to swim by. Then we rode on to *Bohemia-River*; *Bohemia-*  
where in like manner swimming our *Horses*, we our selves went over *River*.  
in *Canoos*. We rested a little at a *Plantation* by the *Way*, but could  
not stay long, for we had *Thirty Miles* to ride that *Afternoon*, if we  
would reach a *Town*; which we were willing to do, and therefore  
rid hard for it. And I with some others, whose *Horses* were stron-  
ger, got to the *Town* that *Night*, exceedingly tired; and withal wet  
to the *Skin*: But *George Pattison* and *Robert Widders*, being weaker-  
horsed, were fain to fall short, and lie in the *Woods* that *Night* also;  
making themselves a *Fire*. The *Town* we went to, was a *Dutch Town*,  
called *New-Castle*; whither *Robert Widders* and *George Pattison* came *New-Cas-*  
to us next Morning. We departed from thence, and got over the *fle*.  
*River Delaware*, not without great *Danger* of some of our *Lives*: *Delaware-*  
and when we were over, we were troubled to get new *Guides*; which *River*.  
were hard to get, and very chargeable. Then had we that *Wilder-*  
*ness-Country* to pass through, which is since called *West-Jersey*, which *WEST-*  
was not then inhabited by *English*; so that we have travelled a whole *JERSEY*.  
*Day* together, without seeing *Man* or *Wcman*, *House* or *Dwelling-place*:  
and sometimes we lay in the *Woods* by a *Fire*, and sometimes in the *In-*  
*dians Wigwams* or *Houses*. In this Journey we came one *Night* to an  
*Indian Town*, and lay at their *King's House*, who was a very pretty  
Man: and both he and his *Wife* received us very lovingly, and his  
*Attendants* (such as they were) were very respectful to us: they laid  
us *Down* to lie on; but *Provision* was very short with them, having  
ought but little that day. At another *Indian Town*, where we staid,  
their *King* came to us, and he could speak some *English*; wherefore I  
spoke to him much, and also to his *People*: and they were very *Lov-*  
*ing* to us. At length we came to a *Town* called *Middle-Town*, which *East-Jersey*  
is an *English Plantation* in *East-Jersey*; and there were some *Friends*: *Middle-*  
but we could not stay to have a *Meeting* there at that time, being *TOWN*.  
earnestly pressed in our *Spirits*, to get to the *Half-Years-Meeting* of  
*Friends* at *Oister-Bay* in *Long-Island*; which was very near at hand.  
Wherefore we went down with a *Friend* (whose Name was *Richard*  
*Hartshorn*, Brother to *Hugh Hartshorn*, the Upholster in *London*) who  
received us gladly to his House, where we refreshed our selves (for we  
were weary) and then he carried us and our *Horses* in his own *Boat*, over  
a great *Water* (which held us most part of the day in getting over;)  
and set us upon *Long-Island*. So we got that Evening to *Friends* at *LONG-*  
*Gravesand*, with whom we tarried that *Night*: and the next *Day* we *ISLAND*.  
got to *Flushing*, and the day following we reached to *Oister-Bay*; se- *Gravesand*  
veral *Friends* both of *Gravesand* and *Flushing* accompanying us. The *Flushing*.  
*Half-Years-Meeting* began next *Day*, which was the *first day* of the *Oister-bay-*  
*Week*, and lasted *four Days*. The *first* and *second Days* we had *half-years-*  
*Publick Meetings* for *Worship*, to which the *People* of the *World* of all *Meeting*.  
sorts might and did come: On the *third Day* of the *Week* were the  
*Mens* and *Womens-Meetings*, wherein the *Affairs*, of the *Church* were  
taken *Care* of. Here we met with some of the *Bad Spirits*, who were  
run out from *Truth* into *Prejudice*, *Contention* and *Opposition* to the

1672. *Order of Truth*, and to *Friends* therein. These had been very troubleſom to *Friends* in their *Meetings* there and thereabouts formerly ; and 'tis like, would have been ſo now : But I would not ſuffer the *Service* of our *Mens* and *Womens-Meetings* to be interrupted and hindered by their *Cavils*. Wherefore I let them know, ' That if they had ' any thing to *Object* againſt the *Order of Truth*, which we were in, ' we would give them a *Meeting* another Day on purpoſe. And indeed, I laboured the more, and travelled the harder, to get to this *Meeting*, where it was expected, many of theſe contentious *People* would be ; becauſe I underſtood, they had reflected much upon me, when I was far from them. So the *Mens* and *Womens-Meetings* being over, on the fourth Day we had a *Meeting* with thoſe diſcontented *People*, to which as many of them as would, did come ; and as many *Friends*, as had a deſire, were preſent alſo : And the *Lord's Power* brake forth gloriously, to the Conſounding of the *Gain ſayers*. And then ſome of thoſe, that had been *Chief* in the miſchievous *Work of Contention* and *Oppoſition* againſt the *Truth*, began to ſaw upon me, and to caſt the matter upon others : but the deceitful *Spirit* was judged down, and condemned, and the glorious *Truth of God* was exalted, and ſet over all ; and they were all brought down and bowed under : which was of great *Service to Truth*, and great *Satisfaction* and *Comfort to Friends* ; Glory to the Lord for ever !

After this *Meeting* were over, and *Friends* were gone to their ſeveral Habitations, we ſtaid ſome Days upon the *Iſland*, and had ſeveral *Meetings* in ſeveral parts thereof ; and had good *Service* for the Lord. And when we were clear of the *Iſland*, we returned to Oiſter-Bay, waiting for a Wind to carry us to Road-Iſland ; which was computed to be about two hundred Miles. As ſoon as the Wind ſerved, we ſet Sail ; and arrived in Road-Iſland on the thirtieth Day of the Third Month : where we were gladly received by *Friends*. We went to Nicholas Eaſton's Houſe, who at that time was Governour of the *Iſland* ; and there we lay, being very weary with travelling by Land and Sea. On the Firſt-Day of the Week following we had a large *Meeting* ; to which the Deputy-Governour and ſeveral Juſtices came, and were mightily affected with the *Truth*. The Week following, the Yearly Meeting for all the *Friends of New-England*, and the other Colonies adjacent, was held in this *Iſland* ; to which, beſides very many *Friends*, who lived in thoſe parts, came John Stubbs from Barbados, and James Lancaſter and John Cartwright from another way. This *Meeting* laſted Six Days : of which the firſt four Days were general publick *Meetings* for *Worſhip* ; to which abundance of the *World's People* came. For they having no *Prieſts* in the *Iſland*, and ſo no *Reſtriction* to any particular Way of *Worſhip* ; and both the Governour and Deputy-Governour, with ſeveral Juſtices of the Peace daily frequenting the *Meetings*, this did ſo encourage the *People*, that they flock'd in from all parts of the *Iſland*. Very good *Service* we had amongſt them ; and *Truth* had a good Reception with them : And indeed, to give them their due, I have rarely obſerved a *People*, in the *State* wherein they ſtood, to hear with more *Attention*, *Diligence* and *Affection*, than generally they did, during the four Days together ; which alſo was taken notice of by other *Friends*. After theſe publick

publick Meetings were over, the Mens-Meeting began, which was large, 1672. precious and weighty; and the day following was the Womens-Meeting, which also was large and very solemn: and these two Meetings <sup>Road-Island.</sup> being for the Ordering the Affairs of the Church, many weighty things <sup>Yearly-Meeting.</sup> were opened, and communicated to them, by Way of Advice, Information and Instruction in the Services relating thereunto; that all might be kept clean, sweet and savoury amongst them. In these two Meetings several Mens and Womens Meetings for other parts were agreed and settled, to take Care of the Poor, and other Affairs of the Church; and to see, that all, who profess Truth, walk according to the glorious Gospel of God. Now when this great and General Meeting in Road-Island was ended, it was somewhat hard for Friends to part: For the glorious Power of the Lord, which was over all, and his blessed Truth and Life flowing amongst them, had so knit and united them together, that they spent two Days in taking leave one of another, and of the Friends of the Island: and then being mightily filled with the Presence and Power of the Lord, they went away with joyful Hearts to their several Habitations, in the several Colonies where they lived.

When this General Meeting was fully over, and Friends had taken their Leaves one of another to depart home; we, who travelled amongst them, dispersed our selves into our several Services, according as the Lord ordered us. John Burncyate, with John Cartwright and George Pattison went into the Eastern parts of New-England, in Company with the Friends, that came from thence, to visit the particular Meetings there; whom John Stubbs and James Lancaster intended to follow a while after, in the same Service of Truth: but they were not yet Clear of this Island. Robert Widders and I staid some time longer also upon this Island; finding Service still here for the Lord, through the great Openness of the People, and the daily Coming in of Fresh People in Sloops from other Colonies, for some time, after the General Meeting was over: So that we had many large and serviceable Meetings among them for several Days after.

During the time, that we abode here, there was a Marriage celebrated amongst Friends in this Island; and we were at it. It was at a Friend's House, who had formerly been Governour of the Island; and three Justices of the Peace, and many others of the World's People were there: and both they and Friends said, They never saw such a Solemn Assembly on such an Occasion, and so weighty a Marriage, and so comely an Order. Thus Truth was set over all: and this might serve for an Example to others; for there were some present from many other places.

After this I had a great Travel in Spirit concerning the Ranters (for there were many of them in those parts, and they had been rude at a Meeting, which I was not at.) Wherefore I appointed a Meeting amongst them; and I believed, the Lord would give me Power over them: and he did so to his Praise and Glory; blessed be his Name for ever. There were at this Meeting many Friends, and divers of the World's People; some of whom were Justices of the Peace, and other Officers: and they were generally well affected with the Truth. But one of the Justices, who had been a Justice twenty Years, was



1672. *Convinced, and spake highly of the Truth; and more highly of me, than is fit for me to mention, or take notice of.*

*Providence* Then we had a *Meeting* at a place called *Providence*, which was very large; as consisting of many *Sorts* and *Sells* of *People*: and I had a great *Travel* upon my *Spirit* concerning the *Meeting*, that it might be preserved quiet; and that *Truth* might be brought over the *People*, and might gain an *Entrance*, and have a *Place* in them: For they were generally above the *Priests*, in high *Notions*; and some of them came on purpose to dispute. But the *Lord*, whom we waited upon, was with us, and his *Power* went over them all; and his blessed *Seed* was exalted, and set above all: and the *Disputers* were silent, and the *Meeting* was quiet, and ended well; praised be the *Lord*! And the *People* went away mightily satisfied; much desiring another *Meeting*. This place (called *Providence*) was about *Thirty Miles* from *Road-Island*; and we went to it by *Water*. The *Governour* of *Road-Island*, and many others, went with me thither; and we had the *Meeting* in a great *Barn*, which was throng'd with *People*, so that I was exceeding hot, and in a great *Sweat*: but all was well; the glorious *Power* of the *Lord* shined over all, *Glory* to the great *God* for ever!

*Narragan- set.* After this we went to another place called *Narraganset*, about *Twenty Miles* from *Road-Island*; and the *Governour* went with us. There we had a *Meeting* at a *Justice's House*, where *Friends* had never had any *Meeting* before: And the *Meeting* was very large, for the *Country* generally came in; and *People* came also from *Connecticut*, and other parts round about. There were amongst them four *Justices* of the *Peace*; and most of these *People* were such, as had never heard *Friends* before: but they were mightily affected with the *Meeting*; and a great *Desire* there is after the *Truth* amongst that *People*: So that our *Meeting* was of very good *Service*; blessed be the *Lord* for ever! The *Justice*, at whose *House* the *Meeting* was, and another *Justice* of that *Country*, invited me to come again; but I was then clear of those parts, and was going off towards *Shelter-Island*. But *John Burneyate* and *John Cartwright*, being come back out of *New-England* into *Road-Island*, before I was gone, I laid this place before them; and they felt *Drawings* thither, and went to visit them. At another place, I heard, some of the *Magistrates* should say amongst themselves; *If they had Money enough, they would hire me to be their Minister.* This was, where they did not well understand *Us*, and our *Principles*: But when I heard of it, I said, 'It was time for me to be gone: for if their *Eye* was so much to *Me*, or any of *Us*, they would not come to their own *Teacher*. For this thing (of hiring *Ministers*) had spoiled many, by hindring them from improving their own *Talents*; whereas our *Labour* is, to bring every one to their own *Teacher* in themselves.

Now, after we had had very good *Service* for the *Lord* in *Road-Island*, and the *Parts* adjacent, and that *John Burneyate*, with the other *Friends*, that went from the *General Meeting* here into *New-England*, were returned hither again, I went off from hence to *Shelter-Island*; having with me *Robert Widders*, *James Lancaster*, *George Pattison* and one *John Jay*, a *Planter* in *Barbados*: and leaving *John Scrubbs* and

and John Burneyate in Road-Island, to Water, what had been Planted 1672. by the Lord there, and there-aways; who expected John Cartwright (whom they had left at Piscataway) to come and join shortly with them in the same Service. We that were for Shelter-Island, went off in a Sloop: and passing by Point-Juda, and Block-Island, came to Fishers Island, where at Night we went on Shore; but were not able to stay for the Muschetos (a sort of Gnats, or little Flies) which abound there, and are very troublefom. Wherefore we went into our Sloop again, and put off from the Shore, and cast Anchor; and so lay in our Sloop that Night. Next day we went into the Sound; but finding, our Sloop was not able to live in that Water, we turned in again, (for we could not pass that way;) and so came to Anchor again before Fisher's-Island, where we lay in our Sloop that Night also. There fell abundance of Rain that Night, and our Sloop being open, we were exceeding wet. Next day we passed over the Waters called the two Horse-Races, and then by Garner's-Island: after which we passed by the Gull's-Island, and so got at length to Shelter-Island; which, though it was but about Twenty seven Leagues from Road-Island, yet through the Difficulty of Passage, we were three Days in getting thither. The Day after we came thither, being the First Day of the Week, we had a Meeting there. Afterwards, in the same Week, I had a Meeting among the Indians there; at which were their King, with his Council, and about an hundred Indians more: They sat down, like Friends, and heard very attentively, while I spake to them by an Interpreter, an Indian, that could speak English well. After the Meeting they appeared very loving; and confessed, that what was said to them, was Truth. On the next First-Day we had a great Meeting on the Island; to which came many of the World's People, that had never heard Friends before. They were very well satisfied with the Meeting; and would not go away, when the Meeting was done, till they had spoken with me: Wherefore I went amongst them, and found, they were much taken with the Truth; and good Desires were raised in them, and a great Love. Blessed be the Lord, his Name spreads, and will be great among the Nations, and Dreadful among the Heathen. While we were in Shelter-Island, William Edmondson came to us, who had been labouring in the Work of the Lord in Virginia. From whence he travelled through the Desert-Country, through Difficulties and many Trials, till he came to Roan-Oak; where he met with a tender People: And after Seven Weeks Service in those parts, sailing over to Mary-land, and so to New-York, he came from thence to Long-Island; and so to Shelter-Island: where we met with him, and were very glad to hear from him the good Service, he had had for the Lord, in the several Countries and Places, wherein he had travelled, since he parted from us.

We staid not long in Shelter-Island, but entring our Sloop again, put forth to Sea for Long-Island. We had a very rough Passage: for the Tide did run so strong for several Hours, that I have not seen the like; and being against us, we could hardly get forwards, though we had a Gale. We were upon the Water all that Day and the Night following; but found our selves next Day driven back near unto Fisher's-Island. For there was a great Fog, and

1672. and towards Day it was very dark, so that we could not see what way we made : and besides it rained much in the Night, which in our New-Eng- open Sloop made us very wet. Next day a great Storm arose ; so that land: we were fain to go over the Sound ; and did get over with much ado. Faulcon- When we had gotten from Fisher's-Island, we passed by Faulcon-Island, Island. and came to the Main ; where we cast Anchor, till the Storm was Sound. over : and then we came over the Sound, being all very wet ; and much difficulty we had to get to Land, the Wind being strong against us. But blessed be the Lord God of Heaven and Earth, and of the Long-Island Seas and Waters, all was well ; and we got safe to Oyster-Bay in Long-Oyster-bay. Island, on the Seventh Day of the Sixth Month very early in the Morning, which (they say) is about two hundred Miles from Road-Island. At Oyster-Bay we had a very large Meeting : and the same day James Lancaster and Christopher Holder went over the Bay to Rye on the Continent, in Governour Winthrop's Government, and had a Meeting there. From Oyster-Bay we passed about Thirty Miles to Flushing, Flushing. where we had a very large Meeting, many Hundreds of the People of the World being there ; some of whom came about Thirty Miles to it. A glorious and heavenly Meeting it was, (praised be the Lord God !) and the People were much satisfied. Mean while Christopher Holder and some other Friends went to a Town in Long-Island, called Jamaica, and had a Meeting there. We passed from Flushing to Grave-Grave-lands sands, about Twenty Miles, and there had three precious Meetings ; to which many would have come from New-York, but that the Weather hindred them. Then being clear of this Place, we hired a Sloop and the Wind serving, we set forth for the New-Country, now called Jersey. And passing down the Bay, by Conny-Island, and Natton-Island, and Stratton-Island, we came to Rich. Hartshorn's at Middletown-Harbour, about Break of Day in the Morning, on the 27th of the Sixth Month. Next day we rode about Thirty Miles in that Country, through the Woods, and over very bad Boggs, one worse than all the rest ; the Descent into which was so steep, that we were fain to slide down with our Horses, and then let them lie and breath themselves, before they could go on : This place the People of the Country called PURGATORY. We got at length to Shrewsbury in East-Jersey, and on the First-Day of the Week had a precious Meeting there ; to which Friends, and other People came far : and the blessed Presence of the Lord was with us. The same Week we had a Mens and Womens Meeting out of most parts of New-Jersey. They are building a Meeting-Place in the Midst of them ; and there is a Monthly and General Meeting set up, which will be of great Service in those parts, in ' keeping up the Gospel-Order, ' and Government of Christ Jesus, (of the Increase of which there is ' no End) that they who are faithful, may see, that all who profess ' the holy Truth, do live in the pure Religion, and walk, as becometh ' the Gospel.

While we were here at Shrewsbury, an Accident befell ; which for the time was a great Exercise to us. There was one John Jay, a Friend of Barbados, who came with us from Road-Island, and intended to accompany us through the Woods to Mary-land. He being to Trie an Horse, got upon his Back : and the Horse fell a running, and cast him down upon his Head, and brake his Neck ; as the People said. They

JERSEY.  
Conny-  
Island.  
Natton-  
Island.  
Stratton-  
Island.  
Middle-  
town-Har-  
bour.

East-Jersey  
Shrewsbu-  
ry.

They that were near him, took him up *Dead*, and carried him a good Way, and laid him on a *Tree*. I got to him, as soon as I could; and feeling on him, concluded he was *Dead*. And as I stood by him, pitying him and his *Family*, I took hold of his *Hair*; and his *Head* turned any way, his *Neck* was so *limber*. Whereupon, throwing away my *Stick* and my *Gloves*, I took his *Head* in both my *Hands*; and setting my *Knees* against the *Tree*, I raised his *Head*; and perceived, there was nothing *out* or *broken* that Way. Then I put *one Hand* under his *Chin*, and the *other* behind his *Head*, and raised his *Head* two or three times with all my *Strength*; and brought it in. I soon perceived, his *Neck* began to grow *stiff* again; and then he began to *rattle* in the *Throat*, and quickly alter to *breath*. The *People* were *amazed*: but I bid them 'Have a good Heart, and be of good Faith, and carry him into the *House*. They did so; and set him 'by the *Fire*: but I bid them, Get him some warm thing to drink, 'and put him to *Bed*. After he had been in the *House* a while, he began to *speak*; but did not know, where he had been. The next day we passed away (and he with us, pretty well) about *Sixteen Miles*, to a *Meeting* at *Middletown*, through *Woods* and *Boggs*, and over a *River*; where we swam our *Horses*, and got over our selves upon a *hollow Tree*: and many *hundred* of *Miles* did he travel with us after this.

To this *Meeting* came most of the *People* of the *Town*, and a glorious *Meeting* we had; and the *Truth* was over all, blessed be the great *Lord God* for ever! After the *Meeting* we went to *Middletown-Harbour*, about *five Miles*, in order to take our *long Journey* next Morning, through the *Woods* towards *Mary-land*; having hired *Indians* for our *Guides*: for I determined to pass through the *Woods*, on the other side of *Delaware-Bay*, that so we might head the *Creeks* and *Rivers*, as much as was possible. So on the *Ninth Day* of the *Seventh Month* we set forwards, and passed through many *Indian Towns*, and over some *Rivers* and *Boggs*: And when we had ridden about *Forty Miles*, we made us a *Fire* at *Night*, and lay by it. As we came among the *Indians*, we declared the *Day* of the *Lord* to them. Next Day we travelled *fifty Miles*, (as we computed:) And at *Night* finding an *Old House*, which the *Indians* had forced the *People* to leave, we made a *Fire*, and lay there, at the Head of *Delaware-Bay*. The next Day we swam our *Horses* over a *River* about a *Mile*, at *twice*, first to an *Island* called *Upper Dinidock*, and then to the *Main Land*; having hired *Indians* to help us over in their *Canoos*. This day we could reach but about *Thirty Miles*, and came at *Night* to a *Swede's House*; where we got a little *Straw*, and lay there that *Night*. Next day, having hired another *Guide*, we travelled about *Forty Miles* through the *Woods*, and made us a *Fire* at *Night*, by which we lay, and dried our selves; for we were often wet in our *Travels* in the day-time. The next day we passed over a desperate *River*, which had in it many *Rocks* and broad *Stones*, very *hazardous* to us and our *Horses*. From thence we came to *Christian-River*; where we swam over our *Horses*, and went over our selves in *Canoos*: but the sides of this *River* were so bad and miery, that some of the *Horses* had like to have been laid up. From thence we came to a *Town* called *Newcastle*,

1672. Newcastle, heretofore called *New-Amsterdam* : and being very weary, and inquiring in the *Town*, where we might buy some *Corn* for our *Horses* ; the *Governour* came into the *Street*, and invited me to his *House* : and afterwards desired me to lodge there ; telling me, he had a *Bed* for me, and I should be welcom. So I staid there ; the other *Friends* being taken care of also. This was on the *Seventh Day* of the *Week* : and he offering his *House* for a *Meeting*, we had a *Meeting* there the *next Day*, a pretty large one ; for the *Chief* of the *Town*, and indeed *most* of the *Town* were at it. Here had never been a *Meeting* before, nor any within a great Way of it : but this was a very precious *One*, and many of the *People*, both *Men* and *Women* were tender, and confessed to the *Truth*, and some received it ; blessed be the *Lord* for ever !

On the *Sixteenth* of the *Seventh Month* we set forward again from hence, and travelled (as near as we could compute) about *Fifty Miles* that *Day*, through the *Woods*, and over the *Boggs*, heading *Bohemia-River* and *Saxifrax-River*. At *Night* we made us a *Fire* (as we used to do) in the *Woods*, and lay there all *Night* : and it being *rainy Weather*, we got under some thick *Trees* for *Shelter* ; and afterwards dried our selves again by the *Fire*. Next *Day* we waded through *Chester-River*, a very broad *Water*, and afterwards passing through many bad *Boggs*, lay that *Night* also in the *Woods* by a *Fire* ; not having gone (by reason of *Hindrances* in the *River* and *Boggs*) above *Thirty Miles* that day. But on the day following we travelled hard : and though we had some troublefom *Boggs* in our way, we rode about *Fifty Miles* ; and got safe that *Night*, but very weary, to a *Friend's* House, one *Robert Harwood*, at *Miles-River* in *Mary-land*. This was the *Eighteenth Day* of the *Seventh Month* : and though we were very weary, and much dirtied with getting through the *Boggs* in our *Journey* ; yet hearing of a *Meeting* next day, we went to it, and from it to *John Edmundson's* : from whence we went *three* or *four Miles* by *Water* to a *Meeting* on the *First-Day* following. At this *Meeting* there was a *Judge's Wife*, who had never been at any of our *Meetings* before ; and she was reached, and said after the *Meeting* : *She had rather hear us once, than the Priests a thousand times*. Many others also of the *World's People*, that were there, were very well satisfied ; For the *Power* of the *Lord* was eminently with and amongst us : blessed for ever be his holy Name ! We passed from thence about *twenty two Miles*, and had a *Meeting* upon the *Kentish Shore*, to which one of the *Judges* came ; and a good *Meeting* it was. Then, after we had had another good *Meeting* hard by there, at one *Henry Wilcock's* House, where also we had good *Service* for the *Lord* ; we went by *Water* about *twenty Miles*, to a very large *Meeting*, where were some *Hundreds* of the *World's People*, and divers of the *Chief Rank*, both *English* and *Indians* : For there were *four Justices* of the *Peace*, and the *High-Sheriff* of *Delaware*, and some others from thence : and there was an *Indian Emperor*, or *Governour*, and *two* others of the *Chief Men* among the *Indians*. With these *Indians* I had a good Opportunity the *Night* before the *Meeting* ; and I spake to them by an *Interpreter* : and they heard the *Truth* attentively, and were very loving. A blessed *Meeting* this was, and of great *Service*, both for

Convincing

Convincing, and Establishing in the Truth them, that were convinced of 1672.  
 it; blessed be the Lord, who causeth his blessed Truth to spread. After the Meeting a Woman came to me, (whose Husband was one of the <sup>Mary-land.</sup> Judges of that part of the Country, and a Member of the Parliament or Assembly there) and told me, Her Husband was sick, not like to live; and desired me to go home with her to see him. It was three Miles to her House; and I being just come out of the Meeting, it was hard for me then to go: Yet considering the Service, I got an Horse, and went with her, and visited her Husband; and spake, what the Lord gave me to him: And the Man was much refreshed, and finely raised up by the Power of the Lord; and he afterwards came to our Meetings. I went back again to the Friends that Night; and next day we departed thence, and went about nineteen or twenty Miles to Tredhaven-Creek, to John Edmundson's again: from whence, on the <sup>Tredh-</sup> <sup>ven-Creek.</sup> Third of the Eighth Month, we went to the General Meeting for all Maryland-Friends.

This Meeting held five Days together: the first three Days we had <sup>General</sup> <sup>Meeting.</sup> Meetings for Publick Worship, to which People of all sorts came; the other two days were spent in the Mens and Womens Meetings. To those Publick Meetings came many of the World, both Protestants of divers sorts, and some Papists; and amongst these were several Magistrates, and their Wives, and other Persons of chief Account in the Country: and of the common People there were so many, besides Friends, that they thought, there were sometimes a Thousand People at one of those Meetings. So that, although they had not long before enlarged their Meeting-place, and made it as big again, as it was before; yet it could not contain the People. I went by Boat every Day four or five Miles to the Meeting, and there were so many Boats at that time passing upon the River, that it was almost like the Thames; and People said, There were never so many Boats seen there together before. And as the Concourse of People was very great (so that one of the Justices, who was there, said, He never saw so many People together in that Country before;) so it was a very Heavenly Meeting, wherein the Presence of the Lord was gloriously manifested, and Friends were thereby sweetly refreshed, and the People generally satisfied, and many convinced: for the blessed Power of the Lord was over all; everlasting Praises to his Holy Name for ever. After the Publick Meetings were over, the Mens and Womens-Meetings began, and were held the other two Days: for I had something to impart to them, which concerned the Glory of God, and the Order of the Gospel, and the Government of Christ Jesus. So when these Meetings were all over, we took our Leaves of Friends in those parts; whom we left well established in the Truth (which is of good Report amongst the People there, and great Enquiries there are after it, amongst all sorts of People.) And upon the Tenth Day of the Eighth Month we went from thence about Thirty Miles by Water, passing by Cranes-Island, and Swan-Island, and Kent-Island in very foul Weather and much Rain; whereby (our Boat being open) we were not only very much wetted, but in great danger of being overset: Insomuch that some of the World thought, we could not have escaped casting away, till they saw us come to Shore next morning. But blessed

1672. be God, we were very well. And having got a little House, and dried our *Cloths* by the *Fire*, and refreshed our selves a little, we be-  
 Mary-land took us to our *Boat* again; and put off from *Land*, sometimes *Sailing*, and sometimes *Rowing*: but having very *foul Weather* that day too, we could not get above *twelve Miles* forward that Day. At Night we got to *Land*, and made us a *Fire*, and some lay by that; and some lay by a *Fire* at an *House* a little way off. Then, next Morning pursuing our *Journey*, we passed over the *great Bay*, and sailed about Great-Bay. *Forty Miles* that day; and making to *Shore* at Night, we lay there, some in the *Boat*, and some at an *Ale-house* by. Next morning (it being the *First-Day* of the *Week*) we went *Six* or *Seven Miles* to a Friend's House, who was a *Justice* of the *Peace*; where we had a *Meeting* that Day: and this was a little above the *Head* of the *Great Bay*. So we were almost *four Days* upon the *Water*, weary with *Rowing*; yet all was very well, blessed and praised be the Lord. We went next Day to another *Friend's House*, near the *Head* of *Hatton's-Island*, where we had good *Service* amongst *Friends* and others: as we had also the Day following at *Geo. Wilson's*, a *Friend*, that lived about three *Miles* further; where we had a very precious *Meeting*, there being a great *Tenderness* amongst the *People*.

After this *Meeting* we sailed thence about *Ten Miles* to *James Frizby's* (who was a *Justice* of the *Peace*) and there, on the *Sixteenth* of the *Eighth Month*, we had a very large *Meeting*; at which, besides *Friends*, were some *Hundreds* of *People*, as it was supposed, and amongst them were several *Justices* of the *Peace*, and *Captains*, and the *Sheriff*, with other Persons of Note in the *World's Account*. A blessed, heavenly *Meeting* this was, and a powerful, thundering *Testimony* for *Truth* was born therein; and a great *Sense* there was upon the *People*, and a great *Brokenness* and *Tenderness* was amongst them. We stay'd after *Meeting*, till about the *Eleventh Hour* in the *Night*, that the *Tide* turned, and was with us: and then taking *Boat* again, we passed that *Night* and the next Day about *Fifty Miles*, to another Friend's House. The two next days we made short *Journies*, visiting *Friends*: and on the *Twentieth* we had a great *Meeting* at a place called *Severn*, where there was a *Meeting-Place*, but not large enough to hold the *People* by many; for the *People* of those parts came generally to it. Divers of the *Chief Magistrates* were at it, and many other considerable *People*; and it gave them generally great Satisfaction. Two days after we had a *Meeting* with some, that walked disorderly; and we had good *Service* in it. Then spending a day or two in visiting *Friends* thereabouts, we passed to the *Western-Shore*; and on the *Twenty fifth Day* had a large and precious *Meeting* at *William Coale's*, where the *Speaker* of their *Assembly*, with his *Wife*, and a *Justice* of *Peace*, and several other *People* of *Quality* were present. Next Day we had a *Meeting*, six or seven *Miles* further, at *Abraham Birkhead's*, where many of the *Magistrates* and upper sort of *People* were; and the *Speaker* of the *Parliament* or *Assembly* for that Country was convinced: A blessed *Meeting* it was, praised be the Lord. We travelled on next Day; and on the Day following (which was the *Twenty eighth* of the *Eighth Month*) had a large and very precious *Meeting* at *Peter Sharp's*, on the *Cliffs*, between *Thirty* and *Forty Miles*.

Miles distant from the former. Many of the *Magistrates*, and upper 1672.  
 Rank of People were at this *Meeting*, and a heavenly *Meeting* it was. ~~~~~  
 One of the *Governour's Council's Wives* was *Convinced*; and her *Hus-* Mary-land  
*band* very loving to *Friends*: and one, that came from *Virginia* (be-  
 ing a *Justice* of the *Peace* there) was *Convinced*; and hath a *Meeting*  
 since at his *House*. There was some *Papists* at this *Meeting*; and one  
 of them threatened, before he came, that he would *Dispute* with me:  
 but when he came, he was reached, and could not *oppose*. Blessed be  
 the *Lord*, the *Truth* hath reached into the *Hearts* of People beyond  
 Words, and it is of a good *Savour* amongst them. After the *Meeting*  
 we went about *Eighteen Miles* to *James Preston's*, a *Friend* that liveth  
 on *Pottuxon-River*; and thither came to us an *Indian King*, with his Pottuxon-  
*Brother*, to whom I spake; and I found, they understood the thing I River.  
 spake of. Now having finished our *Service* in *Mary-land*, and intend-  
 ing forthwith to set forward for *Virginia*, we had a *Meeting* at Pot- Pottuxon.  
*tuxon*, on the *Fourth Day* of the *Ninth Month*, to take our *Leaves* of  
*Friends*. The *Meeting* was in the *Meeting-Place*; and many of the  
*World's* People of all sorts were at it; and a powerful *Meeting* it  
 was.

Upon the *Fifth Day* of the *Ninth Month* we set *Sail* for *Virginia*, VIRGINIA  
 and in three days came to a Place called *Nancemum*; it being (as they Nance-  
 there computed) about *Two hundred Miles* from *Mary-land*. In this mum.  
*Voyage* we met with nothing, but what had been usual with us, namely,  
*foul Weather*, *Storms* and *Rain*; and to lie in the *Woods* by a *Fire* in  
 the *Night*. At this *Nancemum* lived a *Friend*, called the *Widow*  
*Wright*. Next *Day* we had a great *Meeting* at *Nancemum*, of *Friends*  
 and *People*: There came to this *Meeting* one *Col. Dewes*, with several  
 other *Officers* and *Magistrates*, and were much taken with the  
*Truth* declared. After this *Meeting* was over, we hast'ned towards *Car-*  
*olina*; yet had several *Meetings* by the *Way*, wherein we had good  
*Service* for the *Lord*: One about *four Miles* from *Nancemum-Water*,  
 which was a very precious *Meeting*; and there was a *Mens-* and a  
*Womens-Meeting* settled, for taking *Care* of the *Affairs* of the *Church*.  
 Another very good *Meeting* also we had at *William Tarrow's*, at a place  
 called *Pagan-Creek*; where the *Meeting* was so large, that we were Pagan-  
 fain to be *abroad*, the *House* not being big enough to contain the Peo- Creek.  
*ple*. A great *Openness* there was in the *People*; and the *Sound* of *Truth*  
 did spread abroad, and had a good *Savour* in the *Hearts* of *People*:  
 the *Lord* have the *Glory* for ever!

After this our way to *Carolina* grew worse, being much of it  
 plashy and wet, and pretty full of great *Bogs* and *Swamps*; so that  
 we were commonly wet to the *Knees* most of us, and lay abroad  
 a-*Nights* in the *Woods* by a *Fire*: saving that one of the *Nights* we  
 got to a poor *House*, at a place called *Sommertown*, and lay by the *Fire* Sommer-  
 in the *House*. The *Woman* of the *House* had a *Sense* of *God* upon her: ton.  
 and the *Report* of our *Travel* had reached thither, and drawn some  
*People*, that lived beyond *Sommertown*, to that *House*, in *Expectation*  
 to have seen and heard us (so acceptable was the *Sound* of *Truth* in  
 that *Wilderness-Country*;) but they missed us. The next *Day*, which  
 was the *Twenty first* of the *Ninth Month*, having travelled hard through  
 the *Woods*, and over many *Bogs* and *Swamps*, we reached at *Night*



1672. to Bonner's Creek; and there we lay that Night by the Fire-side, the Woman lending us a Mat to lie on.

CAROLINA. This was the first House we came to in Carolina: And here we left our Horses, which were over-wearied with Travel. From hence we went down the Creek in a Canoe to Macocomocock-River, and came to a Man's Houle, whose Name was Hugh Smith; where the People of the World came in to see us (for there were no Friends in that part of the Country:) and many of them did receive us gladly. Amongst others that came to us, there was one Nathaniel Batts, who (we heard) had been Governour of Ronoack: He went by the Name of Captain Batts, and had been a Rude, Desperate Man. He asked me about a Woman in Cumberland, who, he said he was told, had been healed by our Prayers, and Laying on of Hands, after she had been long sick, and given over by the Physicians; and he desired to know the certainty of it. I told him, We did not glory in such things; but many such things had been done by the Power of Christ.

Maratick-River. Cunny-oke-Bay. Not far from hence we had a Meeting among the World's People, and they were taken with the Truth; blessed be the Lord. Then passing down the River Maratick in a Canoe, we went down the Bay Connie-oak; and came to a Captain's House, who was loving to us, and lent us his Boat (for we were much wetted in the Canoe; the Water flashing in upon us.) With this Boat we went on to the Governour's House: but the Water in some places was so shallow, that the Boat being loaden, could not Swim; so that we were fain to put off our Shooes and Stockings, and wade through the Water a pretty way. The Governour, with his Wife, received us lovingly: but there was at his House a Doctor, who would needs Dispute with us. And truly, his Opposing us was of good Service, giving Occasion for the Opening of many things to the People, concerning the Light and Spirit of God, which he denied to be in Every one; and affirmed, that it was not in the Indians. Whereupon I called an Indian to us, and asked him, 'Whether or no, when he did lie, or do wrong to any one, there was not something in him, that did reprove him for it? And he said, There was such a thing in him, that did so reprove him; and he was ashamed, when he had done wrong, or spoken wrong. So we shamed the Doctor before the Governour and the People; insomuch, that the poor Man run out so far, that at length he would not own the Scriptures. We tarried at the Governour's that Night: and next Morning he very courteously walked with us himself about two Miles through the Woods, to a place, whither he had sent our Boat about to meet us. Where taking our Leave of him, we entred our Boat again, and went that Day about Thirty Miles to one Joseph Scot's, who was one of the Representatives of the Country: And there we had a Meeting, and many People were at it: a sound, precious Meeting it was, and the People were tender; and much desired after Meetings. Wherefore we went to another House about four miles further, and there we had another Meeting; to which the Governour's Secretary came, who was Chief Secretary of the Province, and had (it seems) been formerly Convinced.

I went from this place among the *Indians*, and spake unto them by an *Interpreter*, shewing them ; ' That *God* made all things in *Six Days*, ' and made but *one Woman* for *one Man* : and that *God* did *drown* the ' *Old World*, because of their *Wickedness*. Afterwards I spake to them ' concerning *Christ*, shewing them, That he did *die* for all men, for ' *their Sins* as well as for *others* ; and had enlightned *them*, as well as ' *others* : and that if they did that which was *Evil*, he would *burn* ' them ; but if they did *well*, they should not be *burned*. There was among them their young *King*, and others of their *Chief Men* ; and they seemed to receive kindly, what I said unto them.

1672.  
Caroline.  
Indians.

Now having visited the *North-Part* of *Carolina*, and made a little *Entrance* for *Truth* upon the *People* there ; we began to return again towards *Virginia*, having several *Meetings* in our way, wherein we had very good *Service* for the *Lord*, the *People* being generally tender and open, blessed be the *Lord*. We lay one *Night* at the *Secretary's* House, to which we had much ado to get : for the *Water* being shallow, we could not bring our *Boat* to Shore. But the *Secretary's* *Wife*, seeing our *Strait*, came her self in a *Canoe* (her *Husband* being from home) and brought us to *Land*. By next *Morning* our *Boat* was *sunk*, and full of *Water* : But we got her up, and mended her ; and went away in her that *Day* about *Twenty four Miles*, the *Water* being rough and troubled, and the *Winds* high : but the great *Power* of *God* was seen, in carrying us safe in that *rotten Boat*. In our *Return* we had a very precious *Meeting* at *Hugh Smith's* ; praised be the *Lord* for ever : the *People* were very *tender*, and very good *Service* we had amongst them. There was at this *Meeting* an *Indian Captain*, who was very loving ; and did acknowledge it to be *Truth*, that was spoken. There was also one of the *Indian Priests*, whom they call a *Pauwaw* ; and he sate *seberly* among the *People*. On the *Ninth* of the *Tenth Month* we got back to *Bonnars-Creek*, where we had left our *Horses* ; having spent a matter of *Eighteen Days* in the *North of Carolina*.

Bonner's-  
Creek.

Our *Horses* having rested, and being now fresh, we set forward forthwith for *Virginia* again ; travelling through the *Woods* and *Bogs*, as far as we could well reach that *Day* ; and at *Night* lay by a *Fire* in the *Woods*, as we often used to do. *Next Day* we had a *tedious Journey* through the *Bogs* and *Swamps*, and were exceeding wet and dirty all the *Day* ; but dried our selves at *Night* by a *Fire*. We got that *Night* to *Sommerton*. And when we came near the *House*, the *Woman* of the *House* seeing us, spake to her *Son* to keep up their *Dogs* (for both in *Virginia* and *Carolina* they generally keep great *Dogs* to guard their *Houses*, living lonely in the *Woods* :) But the *Son* said, *He need not* ; for *their Dogs* did not use to meddle with these *People*. Whereupon, when we were come into the *House*, the *Woman* told us ; *We were like the Children of Israel*, whom the *Dogs* did not move their *Tongues* against. Here we lay, but in our *Cloths*, and by the *Fire* ; as we had done many a *Night* before. And the *next Day*, before we went away, we had a *Meeting* here : for the *People* having heard of us, had a great *Desire* to hear us ; and a very good *Meeting* we had among them, where we never had *Meeting* before : praised be the *Lord* for ever ! After the *Meeting* we hastened away. And when we had

Sommer-  
ton.

1672. had ridden about *Twenty Miles*, calling at a *House* to enquire the *Way*, the *People* of the *House* desired us to tarry all *Night* with them; *Virginia*. which we did. *Next Day* we came among *Friends*, after we had travelled about an *Hundred Miles* from *Carolina* into *Virginia*: In which time we observed a great *Variety* of *Climates*; having passed in a few *Days* from a very *Cold*, to a *warm* and *spring-like Country*. But the *Power* of the *Lord* is the same in all, and is over all, and doth reach the *good* in all; praised be the *Lord* for ever!

We spent about *three Weeks* this time in travelling through *Virginia*, sometimes amongst the *World's People* only, but mostly amongst *Friends*; having many large and precious *Meetings* in several *parts* of the *Country*: As at the *Widow Wright's*, where a great many of the *Magistrates*, and *Officers*, and other *high People* came. And a most Heavenly *Meeting* we had; wherein the *Power* of the *Lord* was so great, that it struck a *Dread* upon the *Assembly*, and chained all down, and brought a *Reverence* upon the *Peoples Minds*. Among the *Officers* that were there, there was a *Major*, that was *Kinsman* to the *Priest*; and he told me, *The Priest threatened to come, and Oppose us*. But the *Lord's Power* was too strong for him, and stopt him; and we were quiet and peaceable: and the *People* were wonderfully affected with the *Testimony* of *Truth*; blessed be the *Lord* for ever! Another very good *Meeting* we had at a place called *Crickatrough*, at which many *Considerable People* were; many of whom had never heard a *Friend* before: and they were greatly satisfied with the *Meeting*, praised be the *Lord*! We had also a very good and serviceable *Meeting* at *John Porter's*, which consisted mostly of the *World's People*; in which the *Power* of the *Lord* was gloriously *seen* and *felt*, and it brought the *Truth* over all the *bad Walkers* and *Talkers*: blessed be the *Lord*! Divers other *Meetings* we had, and many *Opportunities* of doing *Service* for the *Lord* amongst the *People*, where we came. And the *last Week*, that we stay'd, we spent some *Time* and *Pains* among *Friends*, sweeping away, that which was to be swept out, and working down a *bad Spirit*, that was got up in some: And blessed for ever be the *Name* of the *Lord*, he it is, that gives *Victory* over all.

Now having finished, what *Service* lay upon us at *Virginia*; on the *MART. Thirtieth Day* of the *Tenth Month* we set *Sail* in an open *Sloop* for *Mary- LAND. land*. But having a very great *Storm* that day, and being much *wetted*, we were glad to get to *Shore* before *Night*: And walking to an *House* at *Willoughby-Point*, we got *Lodging* there that *Night*. The *Woman* of the *House* was a *Widow*, and a very *tender Woman*: She had never received *Friends* before; but she received us very kindly, and with *Tears* in her *Eyes*. We returned to our *Boat* in the *Morning*, and hoisted up our *Sail*; getting forward as fast and as far as we could: but towards *Evening* a *Storm* rising, and the *Wind* being *high*, we had much ado to get to the *Shore*; and our *Boat* being open, the *Water* flashed often in, and sometimes over us, so that we were sufficiently *wetted*. Being got to *Land*, we made us a *Fire* in the *Woods*, to warm and dry us; and there we lay all that *Night*, the *Wolves* howling about us. On the *First* of the *Eleventh Month* we sailed again: but the *Wind* being against us, and sometimes driving us backwards, we made but *little Way*; and were fain to get to *Shore*-

at *Point-Comfort*; where yet we found but *small Comfort*: for the *Weather* was so *Cold*, that though we made us a good *Fire* in the *Woods* to lie by; yet our *Water*, that we had got for our Use, was frozen near the *Fire-side*. We made to *Sea* again next *Day*: but the *Wind* being strong, and against us, we advanced but little; but were glad to get to *Land* again, and travel about to find some *House*, where we might buy some *Provisions*: for our *Store* was spent. That *Night* also we lay in the *Woods*: and so extream *Cold* was the *Weather*, the *Wind* blowing high, and the *Frost* and *Snow* being great, that it was hard for some to abide it. On the *Third* of the *Eleventh Month*, the *Wind* sitting pretty fair, we fetched it up by *Sailing* and *Rowing*, and got that *Night* to *Milford-Haven*, where we lay at *Richard Long's* near *Quincies-Island*. Next *Day* we passed by *Raphabannock-River*, where dwell much *People*; and *Friends* had a *Meeting* there-aways at a *Justice's House*, that had formerly been at a *Meeting*, where I was. We passed over *Potomack-River* also; the *Winds* being high, the *Water* very rough, our *Sloop* open, and the *Weather* extream *Cold*: and having a *Meeting* there-aways also, some *People* of the *World*, that came to it, were *Convinced*: and when we parted thence, some of our *Company* went amongst them. We steered our *Course* for *Pottuxon-River*; and I sat at *Helm* most part of the *Day*, and some of the *Night*. About the *First Hour* in the *Morning* we reached *James Preston's House* in *Pottuxon-River*; which is accounted about *Two hundred Miles* from *Nancemum* in *Virginia*. We were very weary; yet the next *Day* (being the *First* of the *Week*, and *Fifth* of the *Month*) we went to the *Meeting* not far from thence: and the same *Week* we went to an *Indian-King's-Cabbin*, where several of the *Indians* were; with whom we had a pretty *Opportunity* to *discourse*: and they carried themselves very *lovingly*. We went also that *Week* to a *General Meeting*: from which we went about *Eighteen Miles* further to *John Gearies*, where we had a very precious *Meeting*; praised be the *Lord God* for ever! But after *this* the *Cold* grew so exceeding *sharp*, such extream *Frost* and *snowy Weather*, beyond what was usual in that *Country*; so that we could hardly *endure* to be in it. Neither was it easie or safe to *stir abroad*: yet we got (with some *Difficulty*) *six Miles* through the *Snow* to *John Mayor's*, where we met with some *Friends*, that were come from *New-England*; whom we had left there, when we came away: and glad we were to see each other, after so long and tedious *Travels*. By these *Friends* we understood, that *William Edmundson*, having been at *Road-Island* and *New-England*, was gone from thence for *Ireland*; that *Solomon Eccles* coming from *Jamaica*, and landing at *Boston* in *New-England*, was taken at a *Meeting* there, and banished to *Barbados*; that *John Stubbs* and another *Friend* were gone into *New-Jersey*, and several other *Friends* to *Barbados*, *Jamaica*, and the *Leeward-Islands*. It was *Matter of Joy* to us to understand, that the *Work* of the *Lord* went on and prospered, and that *Friends* were *unwearied*, and *diligent* in the *Service*.


On the *Twenty Seventh* of the *Eleventh Month*, we had a very precious *Meeting* in a *Tobacco-House*: and on the next *Day* we returned to *James Preston's*, about *Eighteen Miles* distant. But when we came there we found, his *House* was burnt down to the *Ground* the *Night*

1672. *Night* before, through the Carelessness of a *Maid-servant* : So we lay three *Nights* on the Ground by the *Fire*, the *Weather* being very *Cold*. We made an *Observation*, which was somewhat strange, but certainly true ; that *one Day* in the midst of this *Cold Weather*, the *Wind* turning into the *South*, it grew so *hot*, that we could hardly bear the *Heat* ; and the *next Day and Night*, the *Wind* chopping back into the *North*, we could hardly endure the *Cold*.

Pottuxon. On the *Second* of the *Twelfth Month*, we had a glorious *Meeting* at Pottuxon : and after it went to *John Gearie's* again, where we waited for a *Boat*, to carry us to the *Monthly Meeting* at the *Clifts* ; to which we went, and a living *Meeting* it was, praised be the *Lord* : This was on the *Sixth* of the *Twelfth Month*. And another *Meeting* we had on the *Ninth*, wherein the *Glory* of the *Lord* shined over all ; blessed and magnified be his *Holy Name* for ever.

Manaco-River. From hence we intended to go to *Anamessy* ; and on the *Twelfth Day* of the *Twelfth Month* we set forward in our *Boat* : And travelling by *Night*, as well as by *Day*, in the *Night* we run our *Boat* on Ground in a *Creek* near *Manaco-River*. There we were fain to stay, till *Morning*, that the *Tide* came, and lifted her off again : And in the mean time, sitting in an *open Boat*, and the *Weather* being *bitter-cold*, some had like to have lost the *Use* of their *Hands*, they were so *frozen* and *benumbed* with *Cold*. But in the *Morning*, when the *Tide* had set our *Boat* a-float again, we got to *Land*, and made us a good *Fire* ; at which we warmed our selves well : and then went to our *Boat* again, and passed on about *ten miles* further to a *Friend's House* ; where next day we had a very precious *Meeting*, at which some of the *Chief* of the *Place* were. I went after the *Meeting* to a *Friend's House*, about four miles off, at the *Head* of *Anamessy-River* ; where on the *Day* following, the *Judge* of the *Country*, and a *Justice* with him came to me, and were very *loving*, and much satisfied with *Friend's Order*. The *next Day* we had a large *Meeting* at the *Justice's House*, but it was in his *Barn* ; for his *House* could not hold the *Company*. There were several of the *Great Folks* of that *Country* ; and among the rest there was an *Opposer* : but all was preserved quiet and well, and a precious *Meeting* it was ; and the *People* were much taken and affected with the *Truth*, blessed be the *Lord*. We went *next Day* to see one *Capt. Colburn*, who was also a *Justice* of the *Peace* ; and there we had some *Service* : Then returning again, we had a very glorious *Meeting* at the same *Justice's*, where we met before ; and there were many *People* of *Account* in the *World*, *Magistrates*, *Officers*, and others at it. It was a large *Meeting*, and the *Power* of the *Lord* was much felt ; so that the *People* were generally well satisfied, and taken with the *Truth* : and there being several, both *Merchants*, and *Masters* of *Ships* from *New-England*, the *Truth* was spread abroad ; blessed be the *Lord* !

A Day or two after, departing from this place, we travelled about sixteen miles through the *Woods* and *Bogs*, heading *Anamessy-River*, and Amoroca-River ; part of which last we went over in a *Canoe*, and came to *Manaoke*, to a *Friendly Woman's House* : where on the *Twenty fourth* of the *Twelfth Month*, we had a large *Meeting* in a *Barn* ; and the *Lord's* living *Presence* was with us, and among the *People* : blessed be his *Holy Name* for ever-more ! *Friends* had never had a *Meeting*

in those *Parts* before. After this *Meeting* we passed over the River *1673.*  
*Wicocomaco*, and through many bad and watry *Swamps* and *Marish*   
*Way*; and came to *James Jones*, a *Friend*, who was a *Justice* of the *Mary-land*  
*Peace*: where we had a large and very glorious *Meeting*, praised be *Wicoco-*  
the Lord God. Then passing over the Water in a *Boat*, we took *maco-Ri-*  
*Horse*, and travelled about *Twenty four Miles* through *Woods* and *ver.*  
troublesom *Swamps*, and came to another *Justice's House*; where we  
had a very large *Meeting*, much *People* of the *World* being at it, and  
many of *Considerable Account* amongst them: and the living *Presence*  
of the Lord was amongst us, praised for ever be his holy *Name*! This  
was on the *Third Day* of the *First Month*, 1673. And on the *Fifth*  
*Day* of the same we had another living and heavenly *Meeting*, at  
which divers of the *Justices*, with their *Wives*, and many others of  
the *World's People* were; amongst whom we had very good *Service*  
for the Lord, blessed be his *Holy Name*. At this *Meeting* was a *Woman*,  
that lived at *Anameffy*, who had been many *Tears* in *Trouble of Mind*;  
and sometimes would sit *moping* near *two Months* together, and hardly  
*speak* or *mind* any thing. When I heard of her, I was moved of the  
Lord to go to her, and tell her, 'That *Salvation* was come to her  
*House*. And after I had spoken the *Word of Life* to her, and intreat-  
ed the Lord for her, she mended; and went up and down with us to  
*Meetings*, and is since well: blessed be the Lord!

Being now clear of these parts, we left *Anameffy* on the *Seventh*  
*Day* of the *First Month*: and passing by *Water* about *Fifty Miles*,  
came to a *Friendly Woman's House* at *Hunger-River*. We had very *Hunger-*  
rough *Weather* in our *Passage* to this Place, and were in great *Danger*; *River.*  
for the *Boat* had like to have been *turned over*; and I lost both my  
*Hat* and *Cap*: yet we recovered them again with much ado; and  
through the good *Providence* of God got safe thither, praised be his  
*Name*. At this place we had a *Meeting*, where we had never any  
before; and amongst the *People* that were at it, there were *two Papists*,  
a *Man* and a *Woman*: the *Man* was very *tender*; and the *Woman* con-  
fessed to the *Truth*. This *Meeting* was not so large, as it would have  
been, if many, who intended to have been at it, could have got to it:  
but the *Weather* was so *foul*, and the *Water* by reason of *high Winds*,  
so *rough*, that it was not safe to pass upon it. I had no *Friend* now  
with me, but *Robert Widders*; the rest having dispersed themselves  
into several parts of the *Country* in the *Service of Truth*.

So soon as the Wind would permit, we passed from hence about  
*Forty Miles* by *Water*, rowing most part of the way; and came to the  
Head of little *Choptanck-River*, to Dr. *Winsmore's*, who was a *Justice* *Chop-*  
of *Peace*, and lately *convinced*. Here we met with some *Friends*, *tanck-*  
with whom we staid a while: and then went on by *Land* and *Water*, *River.*  
and had a large *Meeting* abroad; for the *House* we were at, could not  
receive the *People*. There were divers of the *Magistrates*, and their  
*Wives* at this *Meeting*; and a good *Meeting* it was, blessed be the  
Lord, who is making his *Name* known in that *Wildernefs-Country*.  
We went back from thence to a *Friend's House*, whose *Name* is *William*  
*Stephen's*, where we met with those other *Friends*, that had been tra-  
velling in other parts; and were much refreshed in the Lord together,  
when we imparted to each other the good *Success*, we had had in the

1673. *Lord's Work*, and the *Prosperity* and spreading of *Truth* in the places, where we travelled. *John Cartwright* and another *Friend* had been at *Mary-land Virginia*, where were great Desires in *People* after the *Truth*: and being now returned, they staid but a little with us here; and then set forward for *Barbados*. But before we left this place, we had a very glorious *Meeting* here, at which were very many of the *World's People*, and some of the *Chief* of them. For there was the *Judge* of that *Country*, and *three Justices* of the *Peace*, and the *High-Sheriff*, with their *Wives*, and several others: And of *Indians* there was he, who was called their *Emperor*, and one of the *Indian Kings*, and their *Speaker*; who all sat very attentive, and carried themselves very lovingly: and an establishing, settling *Meeting* it was. This was on the *Twenty third* of the *First Month*.

And on the *Twenty fourth* we went by *Water ten Miles* to the *Indian Town*, where this same *Emperor* dwelt; whom I had acquainted before with my *Coming*, and desired him to get their *Kings* and *Councils* together. In the *Morning* the *Emperor* came himself, and had me to the *Town*; and they were generally come together, and had their *Speaker*, and other *Officers* with them, and the *Old Empress* sat among them: And to give them their due, they sat very grave and sober, and were all very *Attentive*, beyond many that are called *Christians*. I had some with me, that could *interpret* to them; and we had a very good *Meeting* with them, and of very good *Service* it was: for it gave them a good *Esteem* of *Truth* and *Friends*; blessed be the *Lord*!

After this, we had many *Meetings* in several parts of that *Country*; one at *William Stephens's*, which was a general *Meeting* once a *Month*: another at *Tredhaven-Creek*; another at *Wye*; another at *Reconow-Creek*; and another at *Thomas Taylor's* in the *Island* of *Kent*. Most of these *Meetings* were large, there being many of the *World's People* at them, and divers of them of the most *Considerable* in the *World's Account*: And the *Lord's Power* and living *Presence* was with us, and plenteously manifested amongst the *People*, by which their *Hearts* were tendred, and opened to receive the *Truth*, which had a good *Savour* amongst them; blessed be the *Lord God* over all for ever. Then being clear of that side, we passed over the *Bay* about *Fourteen Miles* to a *Friend's House*, where we met with several *Friends*; and I sent for *Thomas Thurston* thither, and had a *Meeting* with him, to bring the *Truth* over his *bad Actions*.

Now having travelled through most parts of that *Country*, and visited most of the *Plantations* thereabouts, and had very good *Service* for the *Lord* in *America*, having alarm'd the *People* of all sorts, where we came, and proclaimed the *Day* of *God's Salvation* amongst them; we found, our *Spirits* began to be clear of those parts of the *World*, and to draw towards *Old England* again. Yet we were desirous, and felt *Freedom* from the *Lord* to stay, till the *General Meeting* for that *Province* of *Mary-land* was over (which drew nigh;) that we might see *Friends* generally together, before we departed. Wherefore spending our time in the *interim*, partly in visiting *Friends* and *Friendly People*, and in having *Meetings* about the *Cliffs* and *Pottuxon*; and partly in writing *Answers* to some *Cavilling Objections*, which some of *Truth's Adversaries* had raised and spread abroad, to hinder *People* from

from receiving the *Truth*: we were not idle, but laboured in the *Work of the Lord*, until that *General Provincial Meeting* came on; which began on the *Seventeenth Day* of the *Third Month*, and lasted *four Days*. On the *First* of these days the *Men and Women* had their *Meetings for Business*, wherein the *Affairs of the Church of God* were taken Care of; and many things, relating thereunto, were opened unto them to their *Edification and Comfort*. The other *Three Days* were spent in *Publick Meetings* for the *Worship of God*, at which divers of considerable Account in the *Government*, and many others of the *World's People* were present; who were generally satisfied, and many of them reached: for it was a wonderful, *glorious Meeting*, and the mighty *Presence of the Lord* was seen and felt over all; blessed and praised be his Holy *Name* for ever, who over all giveth *Dominion*!

After this *Meeting* we took our *Leave of Friends*, parting in great *Tenderness*, in the sense of the *Heavenly Life*, and vertuous *Power of the Lord*, that was livingly felt amongst us: and went by *Water* to the place, where we were to take *Shipping*; many *Friends* accompanying us thither, and tarrying with us that *Night*. *Next Day*, which was the *Twenty first* of the *Third Month*, 1673, and the *Day* following we set *Sail for England*: The same *Day* *Richard Covell* came on *Board* our *Ship*, having had his own taken from him by the *Dutch*. We had *foul Weather*, and *contrary Winds*, which caused us to cast *Anchor* often; so that we were till the *Thirty first* of the *Third Month*, e'er we could get past the *Capes of Virginia*, and come out into the *main Sea*. But after this we made good *Speed*, and on the *Twenty eighth* of the *Fourth Month*, cast *Anchor* at *Kings-road*, which is the *Harbour for Bristol*. We had in our *Passage* very *high Winds* and *Tempestuous Weather*, which made the *Sea* exceeding *rough*, the *Waves* rising like *Mountains*; so that the *Masters and Sailors* wondred at it, and said, They never saw the like before. But though the *Wind* was *strong*, it sate for the most part with us; so that we sailed away before it: and the *Great God*, who commands the *Winds*, who is *Lord of Heaven*, of *Earth* and the *Seas*, and whose *Wonders* are seen in the *Deep*, he steered our *Course*, and preserved us from many imminent *Dangers*. The same good *Hand of Providence*, that went with us, and carried us safely over, watched over us in our *Return*, and brought us safely back again; *Thanksgivings* and *Praises* be to his *holy Name* for ever! Many sweet and precious *Meetings* we had on *Board* the *Ship* during this *Voyage*, (commonly *two a Week*;) wherein the blessed *Presence of the Lord* did greatly refresh us, and did often break in upon, and tender the *Company*. And when we came into *Bristol Harbour*, there lay a *Man of War*; and the *Press-master* came on *Board* us to *press* our *men*. We had a *Meeting* at that time in the *Ship* with the *Sea-men*, before we went to *Shore*; and the *Press-master* sate down with us, and staid the *Meeting*, and was very well satisfied with it. After the *Meeting* I spake to him to leave *two* of the *Men* he had *Pressed*, in our *Ship* (for he had pressed *four*;) one of which was a *lame Man*; and he said, *At my Request* he would.

We went on *Shore* that *Afternoon*, and got to *Shear-hampton*, where we got *Horses*, and rode to *Bristol* that *Night*; where *Friends*



1673. received us with great Joy. In the Evening I writ a Letter to my Wife, to give her Notice of my Landing, as followeth :

Bristol

Dear Heart,

THIS Day we came into Bristol near Night, from the Seas ; Glory to the Lord God over all for ever, who was our Convoy, and steered our Course : who is the God of the whole Earth, and of the Seas and Winds, and made the Clouds his Chariots, beyond all Words, blessed be his Name for ever ! Who is over all in his great Power and Wisdom, Amen. Robert Widders and James Lancaster are with me, and we are well : Glory to the Lord for ever, who hath carried us through many Perils, Perils by Water, and in Storms, Perils by Pirates and Robbers, Perils in the Wilderness, and amongst false Professors ; Praises to him, whose Glory is over all for ever, Amen. Therefore mind the fresh Life, and live all to God in it. I do intend (if the Lord will) to stay a while this-away ; it may be till the Fair. So no more, but my Love to all Friends.

Bristol, the 28th Day of the  
4th Month, 1673.

G. F.

Between this and the Fair, my Wife came out of the North to Bristol to me ; and her Son-in-Law Thomas Lower, with two of her Daughters came with her. And her other Son-in-Law John Rouse, and W. Penn and his Wife, and Gerrard Roberts came down from London, and many Friends from several parts of the Nation came to the Fair ; and glorious, powerful Meetings we had there at that time, for the Lord's Infinite Power and Life was over all. In the fresh Openings whereof I was moved to declare of Three Estates, and Three Teachers, viz. ' That God was the first Teacher of Man and Woman in Paradise : And as long as they kept to, and under God's Teaching, they kept in the Image of God, and in his Likeness, in Righteousness and Holiness, and in Dominion over all, that God had made ; in the blessed State, in the Paradise of God. But when they heark'ned to the Serpent's false Teaching (who was out of Truth) and disobeyed God, and obeyed the Serpent, in feeding upon that, which God forbade them ; then they lost the Image of God, the Righteousness and Holiness, and came under the Power of Satan, and were turned out of Paradise, out of the Blessed into the Cursed State. And then the Promise of God was, That the Seed of the Woman should bruise the Serpent's Head, and break his Power that Man and Woman were under, and destroy his Works. So here were Three States, and Three Teachers. God was the first Teacher in Paradise : and whilst Man kept under his Teaching, he was happy. The Serpent was the Second Teacher : and when Man followed his Teaching, he came into Misery, and into the Fall, from the Image of God, and Righteousness and Holiness, and from the Power, that he had over all, that God had made ; and came under the Serpent, whom he had Power over before. Christ Jesus was the

' the *Third Teacher* ; of whom God saith, *This is my beloved Son, in* 1673.  
 ' whom I am well pleased, hear ye him : and who himself saith, *Learn* ~~~~~  
 ' of me. This is the true *Gospel-Teacher*, who bruises the Head of the *Bristol*.  
 ' *Serpent*, that is the *False Teacher*, and the Head of all *False Teachers*,  
 ' and of all *False Religions, False Ways, False Worships and False*  
 ' *Churches*. Now *Christ*, who said, *Learn of me* ; and of whom the  
 ' Father said, *Hear ye him*, he said ; *I am the Way to God, I am the*  
 ' *Truth, I am the Life, and the true Light*. So as *Man and Woman*  
 ' come up again to God, and are renewed up into his *Image, Righte-*  
 ' *ousness and Holiness* by *Christ*, thereby they come up into the *Pa-*  
 ' *radise of God, the State*, which *Man* was in, before he fell ; and in-  
 ' to an *higher State* than that, to sit down in *Christ*, that *never fell*.  
 ' Therefore the *Son of God* is to be heard in all things, who is the *Sal-*  
 ' *viour*, and the *Redeemer* ; and hath laid down his *Life*, and bought  
 ' his *Sheep* with his precious *Blood*. And we can challenge all the  
 ' World, Who hath any thing to say against our *Way* ? our *Saviour* ?  
 ' our *Redeemer* ? who is our *Prophet*, whom God hath raised up, that  
 ' we may hear, and whom we must hear in all things : Who hath  
 ' any thing against our *Shepherd, Christ Jesus*, who leads and feeds us,  
 ' and we know his *Heavenly Voice* ? And who hath any thing against  
 ' our *Bishop*, in whose *Mouth* was never *Guile* found, who doth *Over-*  
 ' *see* us in his *Pasture of Life*, that we do not go astray from God,  
 ' and out of his *Fold* ? And who hath any thing against our *Priest*,  
 ' *Christ Jesus*, made higher than the *Heavens* ; who gives us *freely*,  
 ' and commands us to give *freely* ? And who hath any thing to say  
 ' against our *Leader and Counsellor, Christ Jesus*, who never *sinned* ;  
 ' but is *holy and harmless*, and separate from *Sinners* ? God hath com-  
 ' manded us to *hear him*, and he saith, *Learn of me* ; and if we should  
 ' *disobey* God's and *Christ's Command*, we should be like our Father  
 ' *Adam* and Mother *Eve*, who *disobeyed God's Command*, and heark-  
 ' ned to the *Serpent's Teaching*. Now, *Man* commands, and would  
 ' force us to hear the *Hirelings*, who plead for *Sin* and the *Body of*  
 ' *Death to the Grave* ; which *Doctrine* favours of the *Devil's Teach-*  
 ' *ing*, not of *Christ's* : But we resolve to hear the *Son*, as both he and  
 ' the Father command ; and in bearing the *Son*, we hear the Father  
 ' also, as the *Scripture* testifies. For the *Apostle* to the *Hebrews* says,  
 ' God, who at sundry times, and in divers manners spake in time past,  
 ' unto the Fathers by the Prophets, hath in these last days spoken unto us  
 ' by his Son : Mark that, God hath spoken unto us (his *Apostles, Dis-*  
 ' *ciples, Church*) by his Son. And whereas some have objected, *That*  
 ' *although Christ did speak both to his Disciples and to the Jews, in the*  
 ' *days of his Flesh* ; yet since his *Resurrection and Ascension* he doth not  
 ' speak now. The Answer is ; That as God did then speak by his Son,  
 ' in the Days of his *Flesh* ; so the Son, *Christ Jesus*, doth now speak  
 ' by his Spirit. Wherefore *John* saith in the *Revelations* ; *He that hath*  
 ' *an Ear, let him hear, what the Spirit saith to the Churches*, Rev. 2.  
 ' And *Christ* is said to speak from Heaven, Heb. 12. 25. See, that ye  
 ' refuse not him, that speaketh : for if they escaped not, who refused him,  
 ' that spake on Earth ; much more shall not we escape, if we turn away  
 ' from him, that speaketh from Heaven. They that resisted *Moses* his  
 ' Law (who spake on Earth) died for it without Mercy ; which was a  
 Natural

1673. *Natural Death* : but they that refuse him, that speaks from *Heaven*, neglect and slight their own Salvation ; and so die a *Spiritual Death*, through Unbelief and *Hardness* of Heart. Therefore was the Exhortation given of old ; *To day, if ye will hear his Voice, harden not your Hearts, as in the Provocation, &c.* Heb. 3. 15. &c. So that they, who neglect or refuse to hear the *Voice* of *Christ*, now speaking from *Heaven* in this his *Gospel-Day*, harden their Hearts. Therefore let all mark well these *three States* and *Teachers* : The *God* of *Truth* was the *first Teacher*, while Man was in *Paradise*, and in *Innocency*. The *Serpent* was the *second Teacher*, the *false Teacher*, who by his *false Teaching* came to be the *God* of the *World*, which lies in *Wickedness*. *Christ Jesus*, that bruises the *Serpent's Head*, is the *third Teacher*, who saith, *Learn of me* ; and of whom *God* saith, *This is my beloved Son, in whom I am well pleased, Hear ye him* : and of whom the *Testimony* of the *Saints* of *Old* was, *That God hath in these last days spoken unto us by his Son*. Thus they, that come to be renewed up again into the *Divine, Heavenly Image*, in which Man was at first made, will know the same *God*, that was the *First Teacher* of *Adam* and *Eve* in *Paradise*, to speak to them now by his *Son*, who changes not ; Glory be to his Name for ever !

Glocestershire.  
Wiltshire.  
Slattenford.

The Service of  
Womens-Meetings.

Many deep and precious Things were opened in those *Meetings*, by the *Eternal Spirit*, which searcheth and revealeth the deep Things of *God* : And after I had finished my *Service* for the *Lord* in that *City*, I departed thence into *Glocestershire*, where we had many large and precious *Meetings* ; and the *Lord's* Everlasting *Power* flowed over all. From *Glocestershire* I passed into *Wiltshire*, where also we had many blessed *Meetings*. At *Slattenford* in *Wiltshire* we had a very good *Meeting*, though we met there with much *Opposition* from some, who had set themselves against *Womens-Meetings* ; which I was moved of the *Lord* to recommend to *Friends*, for the Benefit and Advantage of the *Church* of *Christ*. That the *faithful Women*, who were called to the *Belief* of the *Truth*, being made *Partakers* of the same precious *Faith*, and *Heirs* of the same everlasting *Gospel* of *Life* and *Salvation*, as the *Men* are ; might in like manner come into the *Possession* and *Practice* of the *Gospel-Order*, and therein be *Meet-helpers* unto the *Men* in the *Restoration*, in the *Service* of *Truth*, in the *Affairs* of the *Church*, as they are outwardly in outward and civil, or temporal things. That so all the *Family* of *God*, *Women* as well as *Men*, might know, possess, perform and discharge their *Offices* and *Services* in the *House* of *God*, whereby the *Poor* might be the better looked after, and taken care of ; the *Younger* sort instructed, informed and taught in the *Way* of *God* ; the loose and disorderly reprov'd and admonished in the *Fear* of the *Lord* ; the *Clearness* of *Persons* propounding *Marriage*, more closely and strictly enquired into in the *Wisdom* of *God* : and all the *Members* of the *Spiritual Body*, the *Church*, might watch over, and be helpful to each other in *Love*. But after these *Opposers* had run into much *Contention* and *Wrangling*, the *Power* of the *Lord* struck down one of the *Chief* of them, so that his *Spirit* sunk ; and he came to be sensible of the *Evil* he had done, in opposing *God's Heavenly Power* ; and confessed his *Error* before *Friends* : and afterwards

wards gave forth a *Paper of Condemnation*; wherein he declared, *That* 1673.  
*he did wilfully oppose* (although I often warned him to take heed;) *until*  
*the Fire of the Lord did burn within him: and he saw the Angel of the* Sharnes-  
*Lord with his Sword drawn in his Hand, ready to cut him off, &c.* ford.

Notwithstanding the *Opposition* was made at the *Meeting*, yet a  
 very good and serviceable *Meeting* it was; for occasion was thereby  
 administered to Answer their *Objections* and *Cavils*, and to open the  
*Services* of *Women* in and for the *Church*. And at this *Meeting*  
 the *Womens Meetings* for that *County* were established in the blessed  
 Power of God.

After this I went to *Marlborough*, and had a *Meeting* there; to Marlbo-  
 which some of the *Magistrates* came, and were civil and moderate. rough.  
 Then passing on to *Bartholomew Maylin's*, I had a very precious *Meet-*  
*ing* there: and from thence went a little beyond *Ore*, where we had a Ore.  
 blessed *Meeting*, and very large; as we had also soon after upon the  
*Border* of *Hampshire*. Then turning into *Oxfordshire*, we visited Hampshire.  
*Friends* there; and then went to *Reading*, where we had a large Oxfordshire  
*Meeting*: and from thence passing into *Buckinghamshire*, had many Reading.  
 precious *Meetings* in that *County*. After which we went upwards, Bucking-  
 visiting *Friends*, till we came to *Kingston* upon *Thames*, where my hamshire.  
 Wife, and her Daughter *Rachel* met me. Kingston  
upon  
Thames.

I made no long stay at *Kingston*, but went to *London*, where I found, London.  
 the *Baptists* and *Socinians*, with some *Old Apostates*, were grown ve-  
 ry *Rude*, having printed many *Books* against us: So that I had a  
 great *Travel*, in the *Lord's Power*, before I could get clear of that  
*City*. But blessed be the *Lord*, his *Power* came over them all; and  
 all their *lying*, *wicked*, *scandalous Books* were answered. Then after  
 a while, I made a short *Journey* into some parts of *Essex* and *Middle-* Essex.  
*sex*, visiting *Friends* at their *Meetings*, and their *Children* at their Middlesex.  
*Schools*; and returned soon again to *London*. And after I had had London.  
 some Service there among *Friends*, I went down to *Kingston*, and  
 from thence to *Stephen Smith's* in *Surrey*; where was a very large Kingston,  
*Meeting*, many *Hundreds* of *People* being at it. I staid in those parts, Surrey.  
 till I had cleared my self of the *Service*, the *Lord* had given me to  
 do there, and then returned by *Kingston* to *London*, whither I felt my Kingston.  
*Spirit* drawn; having heard, that many *Friends* were had before the London.  
*Magistrates*, and divers *Imprisoned*, both at *London*, and in other *Ci-*  
*ties* and *Towns* in the *Nation*, for opening their *Shop-windows* upon  
*Holy-days*, and *Fast-days*, (as they were called) and for bearing *Te-*  
*stimony* against all such *Observations* of *Days*. Which *Friends* could  
 not but do, knowing, that the *true Christians* did not observe the  
*Jews Holy-days* in the *Apostles* times; neither could we observe the  
*Heathens* and *Papists Holy days* (so called) which have been set up  
 amongst those that are called *Christians*, since the *Apostles* days. For  
 we were redeemed out of *Days* by *Christ Jesus*, and brought into the  
*Day*, which hath sprung from on high; and are come into him, who  
 is *Lord* of the *Jewish Sabbath*, and the *Substance* of the *Jews*  
*Signs*.

Now after I had staid some time in *London*, labouring for some *Re-*  
*lief* and *Ease* to *Friends* in this Case, I took Leave of *Friends* there,  
 and went into the *Country*, with my *Wife*, and her Daughter *Rachel*,  
 to

1673. to Hendon in *Middlesex*, and from thence to William Penn's at Rickmanworth in *Hertfordshire*, whither Thomas Lower (who married another of my Wife's Daughters) came to us the next Day, to accompany us in our Journey Northward. After we had visited Friends thereabouts, we passed to a Friend's House near Aylesbury; and from thence to Bray Doily's at Adderbury in *Oxfordshire*, where on the First Day we had a large and precious Meeting: and Truth being well spread, and Friends in those parts much increased in number, two or three new Meetings were then set up thereabouts.

Now at Night, as I was sitting at Supper, I felt, I was Taken; yet I said nothing to any body of it then. But getting out next Morning, we travelled through the Country into *Worcestershire*, and went to John Halford's House at Armscot in *Tredington-Parish*; where we had a very large and precious Meeting in his Barn, the Lord's Powerful Presence being eminently with us, and amongst us. After the Meeting was done, and Friends (most of them) gone away, as I was sitting in the Parlour, discoursing with some Friends, that staid, there came to the House one Henry Parker, called a Justice, and with him one Rowland Hains, a Priest of *Huninton* in *Warwickshire*. This Justice came to know of the Meeting by means of a Woman-Friend; who being Nurse to a Child of his, asked Leave of her Mistress, to go to the Meeting to see me: and she speaking of it to her Husband, he and the Priest plotted together to come and break up the Meeting, and apprehend me. But by means of their sitting long at Dinner (it being the Day, on which his Child was sprinkled) they came not, till the Meeting was over, and Friends mostly gone. But though there was no Meeting, when they came; yet I being there in the House, who was the Person they aimed at; the said Henry Parker took me, and Thomas Lower for Company with me: and though he had nothing to lay to our Charge, sent us both to *Worcester-Jail*, by a strange sort of *Mittimus*, a Copy of which here followeth:

*Worcester* ff. To the Constables of *Tredington* in the said County of *Worcester*, and to all Constables and Tithing-men of the several Townships and Villages within the said Parish of *Tredington*, and to the Keeper of the Goal for the County of *Worcester*.

Complaint being made to me, being one of his Majesty's Justices of the Peace for the said County of *Worcester*, that within the said Parish of *Tredington* in the said County, there has of late been several Meetings of divers Persons, to the number of Four hundred Persons and upwards at a time, upon Pretence of Exercise of Religion, otherwise than what is established by the Laws of England. And many of the said Persons, some of them were Teachers, and came from the North, and others from the remote parts of the Kingdom, which tends to the Prejudice of the Reformed and Established Religion, and may prove prejudicial to the Publick Peace. And it appearing to me, that there was this present Day such a Meeting as aforesaid, to the number of Two hundred

dred or thereabouts, at Armscot in the said Parish of Tredington; 1670. and that George Fox of London, and Thomas Lower of the Parish of <sup>Armscot.</sup> Creed in the County of Cornwall, were present at the said Meeting; and the said George Fox was Teacher or Speaker of the said Meeting; and no satisfactory Account of their Settlement, or place of Habitation appearing to me, and forasmuch as the said George Fox and Thomas Lower refused to give Sureties to Appear at the next Sessions of the Peace, to be holden for the said County, to answer the Breach of the Common-Laws of England, and what other Matters should be Objected against them: These are therefore in his Majesty's Name to will and require you, or either of you, forthwith to Convey the Bodies of the said George Fox and Thomas Lower to the County-Goal of Worcester aforesaid, and there safely to be kept, until they shall be from thence delivered by due Course of Law: For which this shall be your sufficient Warrant in that behalf. Dated the 17th Day of December, in the 25th Year of his Majesty's Reign over England, &c.

HENRY PARKER.

Being thus made Prisoners, without any probable Appearance of being Released before the Quarter-Sessions at Soonest, we got some Friends to accompany my Wife and her Daughter into the North; and we were conveyed to Worcester-Jail: from whence, by that time <sup>Worcester-</sup> I thought, my Wife could be got home, I writ her the following <sup>Jail.</sup> Letter.

Dear Heart,

' **T** Hou seemd'st to be a little grieved, when I was speaking of  
' Prisons, and when I was taken: Be content with the Will of  
' the Lord God. For when I was at John Rous's at Kingston, I had a  
' fight of my being taken Prisoner; and when I was at Bray Doily's  
' in Oxfordshire, as I sate at Supper, I saw, I was taken: and I saw,  
' I had a Suffering to undergo. But the Lord's Power is over all, blef-  
' sed be his Holy Name for ever!

G. F.

When we had been some time in the Jail, we thought fit to lay our Case before him, who was called the Lord Windfore, who was the Lord Lieutenant of Worcestershire; and before the Deputy Lieutenants, and other Magistrates: Which we did by the following Letter.

' **T** Hese are to inform you, the Lord Lieutenant (so called) and  
' the Deputy-Lieutenants, and the Justices of the County of  
' Worcestershire, how Unchristianly and Inhumanly we have been  
' dealt withal by Henry Parker, a Justice (so called) in our Journey  
' or Travel towards the North. We coming to our Friend John Hal-  
' ford's House on the Seventeenth Day of the Tenth Month 1673. and  
' some Friends bringing us on the Way, and others coming to Visit  
' us there; towards Night there came the aforesaid Justice, and a  
' Priest, called Rowland Hains of Hunniton in Warwickshire, and de-  
' manded our Names and Places of Abode. And though we were

Cccc

' nov

1673. *Worcester-Jail.* not in any Meeting, but were discoursing together, when they came in; yet he made a *Mittimus* to send us to Worcester-Jail. Now, whereas he says in his *Mittimus*, That Complaint had been made to him of several By-past Meetings of many Hundreds at a time, we know nothing of that; nor do we think, that concerns us. And whereas he says further, That no satisfactory Account of our Settlement, or place of Habitation appeared unto him. This he contradicts in his own *Mittimus*, mentioning therein the Places of our Abode and Habitation; the Account of which we satisfactorily and fully gave him. And one of us (*Tho. Lower*) told him, That I was going down with my Mother-in-Law (who is George Fox his Wife) and with my Sister, to fetch up my own Wife and Child out of the North into my own Country: And the other of us (*George Fox*) told him, That I was bringing forward my Wife on her Journey towards the North (who had been at London to visit one of her Daughters, that had lately lain in.) And having received a Message from my Mother, an ancient Woman in Leicestershire, that she earnestly desired to see me, before she died; I intended, as soon as I had brought my Wife on her Journey as far as Cusial in Warwickshire, to turn over into Leicestershire, to have seen my Mother and Relations there, and then to have returned to London again. But by his interrupting of us in our Journey, and taking the Husband from his Wife, and the Son from his Mother and Sister, and stopping him from visiting his Wife and Child so remote off; we were forced to get Strangers, or whom we could, to help them on their Journey, to our great Damage, and their Hindrance. We askt the Priest, Whether this was his Gospel, and their Way of Entertaining Strangers? And we desired the Justice to consider, Whether this was doing, as he would be done by? But he said, He had said it, and he would do it. And whereas he says, We refused to give Sureties: He asked only George Fox for Sureties; who replied, He was an Innocent Man, and knew no Law, he had broken: But he did not ask *Tho. Lower* for any; as if it had been Crime and Cause enough for his Commitment, that he came out of Cornwall. And if we were at a Meeting, as he says in his *Mittimus*, he might have proceeded otherwise, than by sending us to Jail, to answer the Breach of the Common Laws; though yet he shewed us no Breach of any: as may be seen in the *Mittimus*. So we thought fit to lay before you the Substance of his Proceedings against us; hoping, there will more Moderation and Justice appear in you towards us, that so we may prosecute our intended Journey.

George Fox.

Thomas Lower.

But no Enlargement did we receive by our Application to the Lord Windfor (so called.) And although Thomas Lower received several Letters from his Brother Dr. Lower (who was one of the King's Physicians) concerning his Liberty, and one, by his Procurement, from Henry Savil (who was one of the King's Bed-Chamber) to his Brother, called the Lord Windfor, to the same Effect; yet seeing, it related only to his Enlargement, not mine, so great was his Love and Regard to me, that he would not seek his own Liberty singly, but kept the Letter by

by him *unsent*. So we were continued *Prisoners*, till the next *General* 1673. *Quarter-Sessions* of the *Peace* : At which time divers *Friends* from several places being in Town, did speak to the *Justices* concerning us ; who spake fair to *Friends*, and said, we should be discharged. For many of the *Justices* seemed to dislike the *Severity* of *Parker's Proceedings* against us ; and did declare an *Averseness* to ensnare us by the *Tender* of the *Oaths*. Some *Friends* also had spoken with him, that was called the Lord *Windsor*, who likewise spake them fair ; so that it was the general Discourse, that we should be discharged. We heard also, that Dr. *Lower* had procured a *Letter*, from one Col. *Sands* at *London*, to some of the *Justices* in *Favour* of us. Some of the *Justices* also spake to some *Friends*, to acquaint us, that they would have us speak but little in the Court, lest we should provoke any of the Bench ; and they would warrant, we should be discharged.

Worcester-  
General-  
Quarter-  
Sessions

We were not called, till the last Day of the *Sessions*, which was the *Twenty First* of the *Eleventh Month*, 1673. And when we came in, they were stricken with *Paleness* in their *Faces* ; and it was some time, before any thing was spoken : inasmuch that a *Butcher* in the *Hall* said, *What ! are they afraid ? Dare not the Justices speak to them ?* At length, before they spake to us, Justice *Parker* made a long Speech on the Bench, much to the same Effect, as was contained in the *Mitimus* ; often mentioning the *Common Laws*, but not *Instancing* any, that we had broken : adding, *That he thought it a milder Course, to send us Two to Jail, than to put his Neighbours to the loss of two hundred Pounds, which they must have suffered, if he had put the Law in Execution against Conventicles.* But in this he was either very *Ignorant*, or very *Deceitful* : for there being no *Meeting*, when he came, nor any to *Inform* ; he had no *Evidence* to *Convict* us, or his *Neighbours* by.

When *Parker* had ended his Speech, the *Justices* spake to us, and began with *Thomas Lower*, whom they examined of the Cause of his Coming into that Country ; of which he gave them a full and plain Account. Sometimes I put in a Word, while they were Examining him ; and then they told me, *They were upon his Examination : but that when it came to my turn, I should have free Liberty to speak, for they would not hinder me ; but I should have full time, and they would not ensnare us.* When they had done with him, they asked me an Account of my *Travel* ; which I gave them, according as is mentioned before, but more largely. And whereas Justice *Parker*, to aggravate the Case, had made a great Noise of *There being some from London, some from the North, some from Cornwall, and some from Bristol at the House, when I was taken* : I told them, ' That this was in a manner all but one Family. For there was none from London but my self ; none from the North, but my Wife and her Daughter ; none from Cornwall, but my Son-in-Law *Thomas Lower* ; nor any from Bristol, but one Friend, a Merchant there, who met us, as it were, providentially, to assist my Wife and her Daughter in their Journey homewards, when by our Imprisonment they were deprived of our Company and Help. When I had spoken, the Chair-man (whose Name was *Simpson*, an Old Presbyterian) said ; *Your Relation, or Account is very Innocent.* Then he and *Parker* whispered a while together ; and



1673. after that the *Chair-man* stood up, and said: *Tou, Mr. Fox, are a Famous Man; and all this may be true, which you have said: but that we may be the better satisfied, will you take the Oaths of Allegiance and Supremacy?* I told them, 'They had said, *They would not ensnare us;* but this was a plain *Snare*: for they knew, we could not take any *Oath*. However, they caused the *Oath* to be read: and when they had done, I told them, 'I never took *Oath* in my *Life*; but I had 'always been true to the *Government*. That I was cast into the 'Dungeon at *Darby*, and kept a *Prisoner Six Months* there, because I 'would not take up *Arms* against *King Charles* at *Worcester-Fight*; and 'for going to *Meetings*, was carried up out of *Leicestershire*, and brought 'before *Oliver Cromwel*, as a *Plotter* to bring in *King Charles*. And 'ye know, said I, in your own Consciences, that we, the People called *Quakers*, cannot take an *Oath*, or *Swear* in any *Case*, because 'Christ hath forbidden it. But as to the *Matter*, or *Substance* contained in the *Oaths*, this I can and do say, that I do own and acknowledge the *King* of *England* to be *lawful Heir* and *Successor* to 'the *Realm* of *England*; and do abhor all *Plots* and *Plotters*, and *Con- trivances* against him: and I have nothing in my *Heart*, but *Love* 'and *Good will* to him and all *Men*, and desire *his* and *their Prosperity*, 'the *Lord* knows it, before whom I stand an *Innocent Man*. And as 'to the *Oath* of *Supremacy*, I deny the *Pope*, and his *Power*, and his 'Religion; and abhor it with my *Heart*. While I was speaking to them, they cried, *Give him the Book*: And I said, 'The *Book* saith, 'Swear not at all. Then they cried, *Take him away Jailor*; and I still speaking on, they were *Urgent* upon the *Jailor*, crying, *Take him away; we shall have a Meeting here: Why do you not take him away? That Fellow* (meaning the *Jailor*) *loves to hear him preach*. Then the *Jailor* drew me away: and as I was turning from them, I stretched out my *Arm*, and said, 'The *Lord* forgive you, who cast me into 'Prison for *Obeying the Doctrine of Christ*. Thus they apparently brake their *Promise* in the face of the *Country*: for they *promised*, I should have *free Liberty* to *speak*; but now they would not give it me: and they *promised*, they would not *ensnare* us; yet now they tendred me the *Oaths*, on purpose to *ensnare* me.

Worce- After I was had away, *Thomas Lower* was stayed behind in the ster-Jail Court; and they told him, *He was at Liberty*. Then he would have reasoned with them, asking them, *Why I might not be set at Liberty, as well as he, seeing we were both taken together, and our Case was alike?* But they told him, *They would not hear him*; saying, *Tou may be gone about your business, for we have nothing more to say to you, seeing you are discharged*; And this was all he could get from them. Wherefore after the Court was risen, he went to speak with them at their Chamber, desiring to know, *What Cause they had to detain his Father, seeing they had discharged him*; and wishing them to consider, whether this was not *Partiality*, and would be a *Blemish* to them. Whereupon *Simpson* threatened him, saying, *If you be not Content, we will tender you the Oaths also, and send you to your Father*. To which he replied, *They might do that, if they thought fit: But whether they sent him or no, he intended to go, and wait upon his Father in Prison; for that was now his business in that Country*. Then said *Justice Parker* to him, *Do*

you think, Mr. Lower, that I had not Cause to send your Father and you to Prison, when you had such a great Meeting, inasmuch that the Parson of the Parish Complained to me, that he hath lost the greatest part of his Parishioners; so that when he comes amongst them, he hath scarce any Auditors left. I have heard, replied Thomas Lower, that the Priest of that Parish comes so seldom to visit his Flock, (but once, it may be, or twice in a Year, to gather up his Tithes) that it was but Charity in my Father, to visit such a forlorn and forsaken Flock: And therefore thou had'st no Cause to send my Father to Prison for visiting them, or for Teaching, Instructing and Directing them to Christ their true Teacher, who had so little Comfort or Benefit from their pretended Pastor, who comes amongst them only to seek for his Gain from his Quarter. Upon this the Justices fell a laughing; for it seems Dr. Crowder (who was the Priest they spake of) was then in the Room sitting among them; though Thomas Lower did not know him: and he had the Wit to hold his Tongue, and not undertake to Vindicate himself, in a matter so notoriously known to be true. But when Thomas Lower was come from them, the Justices did so play upon Dr. Crowder, that he was pitifully ashamed; and so nettled with it, that he threatened to Sue Thomas Lower in the Bishop's Court, upon an Action of Defamation. Which when Thomas Lower heard of, he sent him Word, that he would Answer his Sute, let him begin it when he would; and would bring his whole Parish in Evidence against him: And this cool'd the Doctor. Yet some time after he came to the Prison, pretending, that he had a mind to Dispute with me, and to talk with Tho. Lower about that business; and he brought another with him, he himself being then a Prebend at Worcester.

When he came in, he asked me, What I was in Prison for? Dost not thou know that, said I? Wast not thou upon the Bench, when Justice Simpson and Parker tendred the Oath to me? And had'st not thou an hand in it? Then he said, It is lawful to Swear: and Christ did not forbid Swearing before a Magistrate; but Swearing by the Sun, and the like. I bid him Prove that by the Scriptures: but he could not. Then he brought that Saying of Paul's; All things are lawful unto me, 1. Cor. 6. 12. And if, said he, all things were lawful unto him, then Swearing was lawful unto him. By this Argument, said I, thou may'st also affirm, that Drunkenness, Adultery, and all manner of Sin and Wickedness is lawful also, as well as Swearing. Why, said Dr. Crowder, Do you hold, that Adultery is unlawful? Yes, said I, that I do. Why, Then (said he) this Contradicts the Saying of St. Paul. Thereupon I called to the Prisoners and the Jailor, to hear, what Doctrine Dr. Crowder had laid down for Orthodoxy, viz. That Drunkenness, Swearing, Adultery, and such like things, were lawful. Then he said, He would give it under his Hand: and took a Pen, but writ another thing, than he had spoken. Then turning to Thomas Lower, he asked him, Whether he would Answer, what he had there written? Who undertook it. Whereupon, when he had threatened Tho. Lower to Sue him in the Bishop's Court, for speaking so Abusively (as he called it) of him before the Justices; and Thomas had bid him Begin, when he pleased, for he would Answer him, and bring his Parishioners in Evidence against him; he went away in a great Fret,

1673. *Fret*, grumbling to himself, as he went. A few days after *Tho. Lower* sent him an *Answer* to the *Paper* he had writ, and left with him : which *Answer* a *Friend* of *Worcester* carried to him, and he read it, and said, *He would Reply to it* ; but never did, though he often sent him word, *He would do it*.

Worcester-Jail.

London.

King's-Bench-Bar.

Soon after the *Sessions* were over, the *Term* coming on, an *Habeas Corpus* was sent down to *Worcester*, for the *Sheriff* to bring me up to the *King's-Bench-Bar*. Whereupon, the *Under-Sheriff*, having made *Tho. Lower* his *Deputy*, to *Convey* me to *London*, we let forth out of *Worcester* on the *Twenty Ninth* of the *Eleventh Month* 1673, and came to *London*, the *Second Day* of the *Twelfth Month* ; the *Ways* being very deep, and the *Waters* out. Next day *Notice* being given, that I was brought up, the *Sheriff* was *Ordered* to bring me into *Court*. I went accordingly, and did *Appear* in *Court* before Judge *Wild* ; and both he and the *Lawyers* were pretty fair, so that I had time to speak, to clear my *Innocency*, and shew my wrong *Imprisonment*. After the *Return* of the *Writ* was entred, I was *Ordered* to be brought into *Court* again next *Day* ; the *Order* of *Court* being as followeth.

Worcester. Thursday, next after the *Morrow* of the *Purification*  
 The King } of the *Blessed Virgin Mary*, in the 26th Year of  
 against }  
 George Fox. } King Charles the Second.

THE Defendant being brought here into *Court*, upon a *Writ* of *Habeas Corpus ad Subjiciend' &c.* under the *Custody* of the *Sheriff* of the *County* aforesaid ; it is *Ordered*, That the *Return* unto the *Habeas Corpus* be *Filed*, and the *Defendant* is *Committed* unto the *Marshal* of this *Court*, to be safely kept, until, &c.

By Motion of Mr. G. Stroude.

By the Court.

Accordingly I went in the *Morning*, and walked in the *Hall*, till the *Sheriff* came to me (for he trusted me to go, whither I would :) and it being Early, we went into the *Court* of the *King's-Bench*, and sat there among the *Lawyers* almost an *Hour*, till the *Judges* came in. When the *Judges* came in, the *Sheriff* took off my *Hat* ; and after a while I was called ; and the *Lord's Presence* was with me, and his *Power* I felt was over all. I stood and heard the *King's Attorney*, whose Name was *Jones*, who indeed spake notably on my behalf, as did also another *Counsellor* after him ; and the *Judges*, who were *Three*, were all very moderate, not casting any reflecting *Words* at me, So I stood still in the *Power* and *Spirit* of the *Lord*, seeing, how the  
 Lord

Lord was at Work, and the Earth was helping the Woman. But when 1673. they had done, I applied my self to the Chief Justice, desiring, 'That I might speak: and he said, I might. Then I related the Cause of London, 'our Journey, the Manner of our being Taken and Committed; and the <sup>King's- Bench-</sup> Time of our Imprisonment, until the Sessions; with a brief Account of 'our Trial at the Sessions, and what I had offered to the Justices then, 'as a Declaration, that I could make or sign, instead of the Oaths of Allegiance and Supremacy. When I had done, the Chief Justice said, I was to be turned over to the King's Bench, and the Sheriff of Worcester to be discharged of me. He said also, That they would consider further of it; and if they found any Errour in the Record, or in the Justices Proceedings, I should be set at Liberty. So a Tipstaff was called to take me into Custody, and he delivered me to the Keeper of the King's-Bench, who let me go to a Friend's House, where I lodged; and appointed to meet me at Edward Man's in Bishopsgate-Street next Day. But after this, Justice Parker, or some other of my Adversaries moved the Court, That I might be sent back to Worcester. Whereupon another Day was appointed for another Hearing; and they had Four Counsels, that pleaded against me: and there was one George Strond, a Counsellor, that pleaded for me; and was pleading, before I was brought into the Court: but they bore him down, and prevailed with the Judges to give Judgment, That I should be sent down to Worcester-Sessions. Only they told me, I might put in Bail to Appear at the Sessions, and to be of the good Behaviour in the mean time. But I told them, 'I was never in ill Behaviour in my Life; and that they, 'the Four Judges might as well put the Oath to me there, as send me 'to Worcester to be ensnared by the Justices, in their putting the Oath 'to me, and then premuniring me, who never took Oath in my Life. 'But, I told them, if I brake my Tea or Nag, I was content to suffer the same Penalty, which they should, that break their Oaths. This Alteration of the Judges Minds in my Case proceeded (as was thought) from some false Informations, that my Adversary Justice Parker had given against me: For between the times of my former Appearance and this, he had spread abroad a very false and malicious Story, viz. That there were many substantial men with me, out of several parts of the Nation, when he took me, and that we had a Design or Plot in hand; and that Thomas Lower stayed with me in Prison, long after he was set at Liberty, to carry on our Design. This was spoken in the Parliament-House; insomuch, that if I had not been brought up to London, when I was, I had been stopped at Worcester, and Thomas had been Recommitted with me. But although these Lies were easily disproved, and laid open to Parker's Shame, yet would not the Judges alter their last Sentence; but remanded me to Worcester-jail: only this Favour was granted, that I might go down my own Way, and at my own Leisure; provided, I would be without fail there by the Assize, which was to begin on the Second Day of the Second Month next following.

So I stayed in and about London, till toward the latter End of the First Month 1674, and then went down leisurely (for I was not able to abide hasty and hard Travel;) and came into Worcester on the last Day of the First Month 1674, being the Day before the Judges came

1674. to Town. On the *Second Day* of the *Second Month* I was brought from the *Jail* to an *Inn* near the *Hall*, that I might be in Readiness, if I should be called. But not being called that Day, the *Jailer* came to me at *Night*, and told me, *I might go home*, (meaning to the *Jail* :) Whereupon, *Gerrard Roberts* of *London* being with me, he and I walked down together to the *Jail* without any *Keeper*. Next Day being brought up again, they set a little Boy, of about *eleven Years* old, to be my *Keeper*. I came to understand, that *Justice Parker*, and the *Clark* of the *Peace* had given Order, that I should not be put into the *Calendar*, that so I might not be brought before the *Judge*; Wherefore I got the *Judge's Son* to move in *Court*, That I might be called: And thereupon I was called, and brought up to the *Bar* before *Judge Turner*, my old *Adversary*; who had rendered me the *Oaths*, and *Premunured* me once before at *Lancaster*. After *Silence* made, he asked me, *What I did desire*? I answered, 'My *Liberty*, according to *Justice*. He said, *I lay upon the Oath*; and asked, *If I would take it*? 'I desired, he would hear the *Manner* of my being *Taken* and *Committed*; and he being *silent*, I gave him an *Account* thereof at large, 'as is before set down: letting him also know, 'That since my *Imprisonment* I had understood, that my *Mother*, who was an *Ancient*, *Tender Woman*, and had desired to see me, before she *died*; hearing, 'that I was *stopped* and *imprisoned* in my *Journey*, so that I was not 'likely to come to see her, it struck her so, that she *died* soon after: 'which was a very hard thing to me. When I had done speaking, he again asked me, *To take the Oaths*. I told him, 'I could not take 'any *Oath*, for *Conscience-sake*; and I did believe, he and they all 'knew in their *Consciences*, that it was for *Conscience-sake*, I could not 'Swear at all: But I did declare amongst them, what I could say, 'and what I could sign, in owning of the *King's Right* to the *Government*, and in denying the *Pope*, and his pretended *Power*; and all 'Plotters, Plots and *Conspiracies* against the *Government*. Some thought, the *Judge* had a mind to have set me at *Liberty*, for he saw, they had nothing *Justly* against me; but *Parker*, who *Committed* me, endeavoured to incense him against me, telling him, *That I was a Ring-leader: that many of the Nation followed me, and he knew not, what it might come to*; with many more *envious Words*, which some that stood near, took notice of: who also observed, that the *Judge* gave him never a *Word* in *Answer* to it. However, the *Judge* willing to ease himself, referred me and my *Case* to the *Sessions* again; bidding the *Justices* make an *End* of it there, and not trouble the *Affizes* any more with me. So I was continued *Prisoner*, chiefly (as it seemed) through the means of *Justice Parker*, who in this *Case*, was as *false*, as *envious*: for he had promised *Richard Cannon* of *London* (who had, it seems, Acquaintance with him) *That he would endeavour to have me set at Liberty*; and yet he was the *worst Enemy* I had in *Court*, as some of the *Court* observed and reported. Other of the *Justices* were very loving, and promised, *That I should have the Liberty of the Town, and to lodge at a Friend's House, till the Sessions*: Which accordingly I had; and the *People* were very civil and respectful to me.

Worce-  
ster-Jail.

Worce-  
ster-Affizes

Between this time and the Sessions (having the Liberty of the 1674.  
 Town for my Healeth's sake) I had some Service for the Lord, with several People, that came to Visit me. For at one time there came <sup>Worcester-Priest.</sup> Three Non conformist Priests, and two Lawyers to discourse with me; and one of the Priests undertook to prove, *That the Scriptures are the only Rule of Life.* Whereupon, after I had plunged him about his Proof, I had a fit Opportunity to open unto them 'The  
 ' right and proper Use, Service and Excellency of the Scriptures; and  
 ' alio to shew, that the Spirit of God, which was given to every one to  
 ' profit withall, and the Grace of God, which bringeth Salvation, and  
 ' which hath appeared to all men, and teacheth them that obey it, to deny  
 ' Ungodlineß and Worldly Lusts, and to live soberly, righteously and  
 ' godly in this present World; that this, I say, is the most fit, proper and  
 ' universal Rule, which God hath given to all Mankind to rule, direct,  
 ' govern and order their Lives by.

Another time there came a Common-Prayer-Priest, and some People with him; and he asked me, *If I was grown up to Perfection?* I told him; 'What I was, I was by the Grace of God. He replied, *It was a modest and civil Answer.* Then he urged the Words of John; *If we say, that we have no sin, we deceive our selves, and the Truth is not in us.* And he asked, *What did I say to that?* 'I said with the same  
 ' Apostle, *If we say, that we have not sinned, we make him a Liar, and  
 ' his Word is not in us;* who came to destroy Sin, and to take away Sin.  
 ' So there is a Time for People to see, that they have sinned, and there  
 ' is a Time for them to see, that they have Sin; and there is a Time for  
 ' them to Confess their Sin, and to forsake it, and to know the Blood  
 ' of Christ to cleanse from all Sin. Then the Priest was asked, 'Whether  
 ' Adam was not perfect, before he fell? and whether all God's  
 ' Works were not perfect? The Priest said, *There might be a Perfection, as Adam had, and a falling from it.* But I told him, 'There  
 ' is a Perfection in Christ above Adam, and beyond falling; and that  
 ' it was the Work of the Ministers of Christ, to present every man perfect  
 ' in Christ, and for the Perfecting of them, they had their Gifts  
 ' from Christ: And therefore they, that denied Perfection, denied the  
 ' Work of the Ministry, and the Gifts, which Christ gave for the Perfecting  
 ' of the Saints. The Priest said, *We must always be striving.*  
 But I told him, 'It was a sad and comfortless sort of striving, to  
 ' strive with a Belief, that we should never Overcome. I told him also,  
 ' that Paul, who cried out of the Body of Death, did also Thank God,  
 ' who gave him the Victory, through our Lord Jesus Christ: So there  
 ' was a time of Crying out for Want of Victory; and a time of Praising  
 ' God for the Victory. And Paul said, *There is no Condemnation  
 ' to them, that are in Christ Jesus.* The Priest said, *Job was not perfect.*  
 I told him, 'God said, *Job was a perfect Man,* and that he did  
 ' shun Evil: and the Devil was forced to confess, that God had set an  
 ' Hedge about him; which was not an outward Hedge, but the invincible,  
 ' heavenly Power. The Priest said, *Job said, He chargeth his  
 ' Angels with Folly, and the Heavens are not clean in his sight.* I told  
 him, 'That was his Mistake: for it was not Job said so; but Eliphaz,  
 ' who contended against Job. Well but, said the Priest, *What say you  
 ' to that Scripture; The justest Man that is, sinneth seven times a Day.*  
 ' Why truly (said I) I say, there is no such Scripture: and with  
 D d d d that

1674. ' that the Priest's Mouth was stopp'd. Many other Services I had with several sorts of People between the Assizes and the Sessions.

Worcester-Quarter-Sessions

The next Quarter-Sessions began on the Twenty Ninth Day of the Second Month; and there I was called before the Justices. The Chair-man's Name was — Street, who was a Judge in the Welsh Circuit, and he mis-represented me and my Case to the Country, telling them; *That we had a Meeting at Tredington from all parts of the Nation, to the terrifying of the King's Subjects, for which we had been committed to Prison: That for the Trial of my Fidelity the Oaths were put to me; and having had time to consider of it, he asked me, If I would now take the Oaths?* 'I desired Liberty to speak for my self: and having obtained that, began first to clear my self from those 'Falshoods, he had charged on me and Friends; declaring, That we 'had not any such Meeting from all parts of the Nation, as he had represented it; but that (except the Friend, from whose House we 'came, and who came with us to guide us thither, and one Friend of 'Bristol, who came accidentally, or rather providentially, to assist my 'Wife homewards, after we were taken) they that were with me, 'were in a sense part of my own Family, being my Wife and her 'Daughter, and her Son-in-Law. And we did not Meet in any way 'or manner, that would occasion Terror to any of the King's Subjects; for we met peaceably and quietly, without Arms: and I did 'not believe, there could any one be produced, that could truly say, 'he was terrified with our Meeting. Besides, I told them, we were 'but in our Journey; the Occasion whereof I now again related, as before. Then as to the Oaths, I shewed, why I could not take them, '(seeing, Christ hath forbidden all Swearing;) and what I could say or 'sign in lieu of them, as I had done before. Yet they caused the Oaths to be read to me again, and afterwards read an Indictment also, which they had drawn up in Readiness; having a Jury ready also. Now when the Indictment was read, the Judge asked me, *If I was Guilty?* I said, 'Nay; for it was a great Bundle of Lies: which I shewed and 'proved to the Judge in several particulars, which I instanced; asking 'him, if he did not know in his Conscience, that they were Lies? He said, *It was their Form.* I said, 'It was not a true Form. He asked me again, *Whether I was Guilty?* I told him, 'Nay, I was not Guilty 'of the Matter, nor of the Form: for I was against the Pope and 'Popery, and did acknowledge, and should set my Hand to that. Then the Judge told the Jury, what they should say, and what they should do, and what they should write on the Back-side of the Indictment; and as he said, they did. But before the Jury gave in their Verdict, I spake to them, and told them, 'That it was for Christ's 'sake, and in Obedience to his and his Apostle's Command, that I could 'not swear: and therefore (said I) take heed, what ye do; for before 'his Judgment-Seat ye shall all be brought. The Judge said, *This is Canting, (a base Word!)* I said, 'If to Confess Christ our Lord and 'Saviour, and to obey his Command, be called Canting by a Judge of 'a Court, it is to little purpose for me to say more among you: Yet 'ye shall see, that I am a Christian, and shall shew forth Christianity; 'and my Innocency shall be manifest. So the Jailor led me out of the Court; and the People were generally Tender, like as if they had been

in a *Meeting*. Soon after I was brought in again, and the *Jury* found <sup>1674.</sup> the *Bill* against me, which I *Traversed*; and then I was asked to put <sup>Worcester-Quarter-Sessions</sup> in *Bail*, till the next *Sessions*, and the *Jailer's Son* offered to be bound for me. But I stopped him, and warned *Friends* not to meddle, for I told them, 'There was a *Snare* in that: Yet I told the *Justices*, that I could *promise* to *Appear*, if the *Lord* gave *Health* and *Strength*, and I were at *Liberty*. Some of the *Justices* were *loving*, and would have stopped the rest from *Indicting* me, or putting the *Oath* to me: but Judge *Street*, who was the *Chair-man*, said; *He must go according to Law*. So I was sent back to *Prison* again; yet within two *Hours* <sup>Worcester-Prison</sup> after, through the *Moderation* of some of the *Justices*, I had *Liberty* given me to go at large, till next *Quarter-Sessions*. These moderate *Justices* (it was said) desired Justice *Parker* to write to the *King* for my *Liberty*, or for a *Noli prosequi* (as they called it;) because they were satisfied, I was not such a *dangerous Person*, as I had been represented: and this (it was said) he promised them to do, but did it not.

After I had gotten a *Copy* of the *Indictment* against me, I went up to *London*, visiting *Friends* as I went. And when I came there, some <sup>London</sup> that were *Earnest* to get me out of the *Hands* of those *Envious Justices*, that sought to *Premunire* me at *Worcester*, would needs be tampering again, to bring me before the *Judges* of the *King's-Bench*: Whereupon I was brought again by an *Habeas Corpus* before them. <sup>King's-Bench-Bar.</sup> And I tendred them a *Paper*, in which was contained, what I could say instead of the *Oaths* of *Allegiance* and *Supremacy*, as followeth:

' **T**HIS I do in the *Truth*, and in the *Presence* of *God* declare, that  
' *King Charles* the *Second* is lawful *King* of this *Realm*, and of  
' all other his *Dominions*; and that he was brought in, and set up *King*  
' over this *Realm* by the *Power* of *God*: and I have nothing, but  
' *Love* and *Good Will* to him and all his *Subjects*, and desire his *Prosperity*  
' and *Eternal Good*. And I do utterly abhor and deny the *Pope's*  
' *Power* and *Supremacy*, and all his *Superstitions* and *Idolatrous Inven-*  
' *tions*; and do affirm, that he hath no *Power* to *Absolve Sin*: And I  
' do abhor and detest his *Murthering* of *Princes*, or other *People*, by  
' *Plots* or *Contrivances*. And likewise I do deny all *Plots* and *Contrivances*,  
' and *Plotters* and *Contrivers* against the *King* and his *Subjects*;  
' knowing them to be the *Works* of *Darkness*, and the *Fruits*  
' of an *Evil Spirit*, and against the *Peace* of the *Kingdom*, and not  
' from the *Spirit* of *God*, the *Fruit* of which is *Love*. I dare not take  
' an *Oath*, because it is forbidden by *Christ* and the *Apostle*; but if I  
' break my *Tea* or *Nay*, then let me suffer the same *Penalty*, as they  
' that break their *Oaths*.

George Fox.

But the *Business* being so far proceeded in at *Worcester*, they would not meddle in it; but left me, as I was, to *Appear* again before the *Justices*, at the next *General Quarter-Sessions* at *Worcester*.



1674. Mean while the *Tearly Meeting* of *Friends* came on, at which, (through the *Liberty* granted me till the *Sessions*) I was present; and exceeding glorious the *Meetings* were, beyond Expression, blessed be the Lord.

London.  
Tearly-  
Meeting.

After the *Tearly Meeting* was over, and *Friends* out of the *Countries* were pretty generally returned home, I set forward again for *Worcester*, the *Sessions* drawing on; which were held in the *Fifth Month*. And when I was called to the *Bar*, and the *Indictment* read, some *Scruple* arising among the *Jury* concerning it, the *Judge* of the *Court*, who was *Justice Street*, caused the *Oaths* to be read, and tendered to me again. I told him, 'I came now to *Trie* the *Traverse* of my *Indictment*; and that his tendering me the *Oaths* a-new, was a new *Snare*. Then I desired him to Answer me a *Question* or two: and I asked him, 'Whether the *Oaths* were to be tendered to the *King's Subjects*, or to the *Subjects of Foreign Princes*? He said, *To the Subjects of this Realm*. Then said I, 'You have not named me a *Subject* in the *Indictment*, and therefore have not brought me within the *Statute*. The *Judge* cried, *Read the Oath to him*: I said, 'I require *Justice*. Again, I asked him, 'Whether the *Sessions* ought not to have been holden for the *King*, and the *Body of the County*? He said, *Yes*. Then said I, 'You have there left the *King* out of the *Indictment*; how then can you proceed upon this *Indictment* to a *Trial* between the *King* and me, seeing the *King* is left out? He said, *The King was in before*. But I told him, 'The *King's (Name)* being left out, here was a great *Error* in the *Indictment*, and sufficient (as I was informed) to quash it. Besides, I told him, that I was *Committed* by the Name of *George Fox of London*; but now I was *Indicted* by the Name of *George Fox of Tredington* in the *County of Worcester*: And I wished the *Jury* to consider, how they could find me *Guilty* upon that *Indictment*, seeing, I was not of the *Place* in the *Indictment* mentioned? The *Judge* did not deny, but there were *Errors* in the *Indictment*; but said, *I might take my Remedy in their proper place*. I answered, 'Ye know, we are a *People* that suffer all things, and bear all things; and therefore ye thus use us, because we cannot revenge our selves: but we leave our *Cause* to the Lord. The *Judge* said, *The Oath hath been tendered to you several times; and we will have some Satisfaction from you concerning the Oath*. I offered them the same *Declaration* instead of the *Oath*, which I had offered to the *Judges* above; but it would not be accepted. Then I desired to know, 'Seeing they put the *Oath* a-new to me, whether the *Indictment* was quashed, or no? Instead of answering me, the *Judge* told the *Jury*, *They might go out*. Some of the *Jury* were not *Satisfied*; whereupon the *Judge* told them, *They had heard a Man Swear, that the Oath was tendered to me the last Sessions*; and then he told them, what they should do. I told him, 'He should leave the *Jury* to their own *Consciences*. However, the *Jury*, being put on by him, went forth; and soon after came in again, and found me *Guilty*. I spake to the *Jury*, and asked them, 'How they could satisfy themselves to find me *Guilty* upon that *Indictment*, which was laid so false, and had so many *Errors* in it? They could make but little Answer; yet one, who seemed to be the *Worst* of them, would have taken me by the *Hand*: But I put him by, saying, 'How now  
Judas

' Judas, hast thou *betrayed* me, and dost thou now come with a *Kiss*? 1674.  
 ' So I bid him and them *Repent*. Then the Judge began to tell me, *How favourable the Court had been to me*. I asked him, ' How he  
 ' could say so? Was ever any man worse dealt with, than I had been <sup>Worce-  
ster-Suffe  
ons.</sup>  
 ' in this *Case*, who was *stopped* in my *Journey*, being travelling upon  
 ' my *lawful Occasions*, and then *Imprisoned* without *Cause*; and now  
 ' had the *Oaths* put to me only for a *Snare*? And I desired him to  
 ' Answer me in the *Presence* of the *Lord*, in whose *Presence* we all  
 ' are, , *Whether* this *Oath* was not rendered me in *Envy*? He would  
 not answer that, but said; *Would you had never come here, to trouble*  
*us and the Country!* I told him, ' I came not thither of my self,  
 ' but was *brought*, being stopped in my *Travel* on my *Journey*; and  
 ' I did not *trouble* them, but they had brought *Trouble* upon them-  
 ' selves. Then the Judge told me, *What a sad Sentence* he had to  
*tell me*. I asked him, ' *Whether* what he was going to speak, was  
 ' by way of *passing Sentence*, or by way of *Information*? For, I told  
 ' him, I had many things to say, and more *Errors* to Assign in the  
 ' *Indictment* (besides those I had already mentioned) so stop him from  
 ' *giving Sentence* against me upon that *Indictment*. He said, *He was*  
*going to shew me the danger of a Premunire, which was the Loss of my*  
*Liberty, and of all my Goods and Chattels; and to endure Imprison-*  
*ment during Life*. But he said, *He did not deliver this, as the Sen-*  
*tence of the Court upon me; but as an Admonition to me:* and then he  
 bid the *Jailer*, *Take me away*. I expected to have been called again,  
 to hear the *Sentence*; but when I was gone, the *Clerk* of the *Peace*,  
 (whose Name was *Twitney*) asked him, (as I was informed) *Whether*  
*that, which he had spoken to me, should stand for Sentence?* And he,  
 consulting with some of the *Justices*, told him, *Yes; that was the*  
*Sentence, and should stand*. This was done behind my Back, to save  
 himself from *Shame* in the *Face* of the *Country*. Many of the *Ju-*  
*stices*, and the generality of the *People* were *moderate* and *civil*; and  
 there was one *John Ashley*, a *Lawyer*, was very *friendly* both the time  
*before*, and *now*, speaking on my behalf, and pleading the *Errors* of  
 the *Indictment* for me: But *Justice Street*, who was *Judge* of the  
*Court*, would not regard, but *over-ruled* all. This *Justice Street* said  
 to some *Friends* in the Morning before my *Trial*, *That if he had*  
*been upon the Bench the first Sessions, he would not have tendered me the*  
*Oath: but if I had been Convicted of being at a Conventicle, he would*  
*have proceeded against me according to that Law; and that he was*  
*sorry, that ever I came before him:* And yet he maliciously tendered  
 the *Oath* to me in the *Court* again, when I was to have *Tried* my *Tra-*  
*verse* upon the *Indictment*. But the *Lord* pleaded my *Cause*, and met  
 with both him and *Justice Simpson*, who first *ensnared* me with the *Oath*  
 at the *first Sessions*: For *Simpson's Son* was *Arraigned* not long after,  
 at the same *Bar* for *Murder*. And *Street*, who, as he came down  
 from *London*, (after the *Judges* had returned me back from the *King's*  
*Bench* to *Warcester*, said; *Now I was returned to them, I should lie in*  
*Prison, and rot:* had his *Daughter*, (whom he so *doted* on, that she  
 was called his *Idol*) brought down dead from *London* in an *Hearse*,  
 to the same *Inn*, where he *spoke those Words*; and brought to *War-*  
*cester* to be *buried* within a few days after. And *People* took notice  
 of

1674. of the *Hand of God*, how *sudden* it was upon him : but it rather *hardned*, than *tendered* him, as his *Carriage* afterwards shewed.

Worce-  
ster-Prison

After I was carried back to *Prison*, several came to see me, and amongst others, the *Earl of Salisbury's Son* ; who was very loving, and troubled ; that they had *dealt so badly* by me. He stayed about *two Hours* with me, and took a *Copy* of the *Errors* in the *Indiſtment* himself in Writing.

The *Sessions* being now over, and I fixt in *Prison* by a *Premunire*, my *Wife* came up to me out of the *North*, to be with me : And the *Aſſizes* coming on soon after, in the *Sixth Month*, the *State* of my *Caſe* being drawn up in Writing, *She* and *Thomas Lower* delivered it to Judge *Wild*. In it was set forth the *Occaſion* of my *Journey* ; the *Manner* of my being *Taken* and *Imprisoned* ; the *Proceedings* of the several *Sessions* againſt me ; and the *Errors* in the *Indiſtment* by which I was *Premunired* : which having had *Occaſion* to mention often before, I forbear to repeat here. When the *Judge* had read it, he *ſhook* his *Head*, and ſaid ; *We might Trie the Validity or Invalidity of the Errors, if we would* : And that was all they could get from him.

While thus I lay in *Prison*, it came upon me to *ſtate* our *Principle* to the *King* ; not with particular *Relation* to my own *Sufferings*, but for his better *Information* concerning our *Principle*, and us as a *People*. It was thus, and thus Directed :

## To the KING.

‘ **T**He *Principle* of the *Quakers* is the *Spirit of Chriſt*, who Died  
 ‘ for us, and is Riſen for our *Juſtification* ; by which we know,  
 ‘ we are his, and he dwelleth in us by his *Spirit* : and by the *Spirit* of  
 ‘ *Chriſt* we are led out of *Unrighteouſneſs* and *Ungodlineſs*. It brings us  
 ‘ to deny all *Plottings* and *Contrivings* againſt the *King*, or any *Man* :  
 ‘ And the *Spirit* of *Chriſt* brings us to deny all manner of *Ungodli-*  
 ‘ *neſs*, as *Lying*, *Theft*, *Murder*, *Adultery*, *Fornication* and all *Unclean-*  
 ‘ *neſs* and *Debauchery*, *Malice* and *Hatred*, *Deceit*, *Couſening* and  
 ‘ *Cheating* whatſoever, and the *Devil* and his *Works*. And the *Spirit*  
 ‘ of *Chriſt* brings us to ſeek the *Peace* and *Good* of all *Men*, and to live  
 ‘ peaceably ; and leads us from ſuch *Evil Works* and *Actions*, as the  
 ‘ *Magiſtrate's Sword* takes hold upon. And our *Deſire* and *Labour* is,  
 ‘ that all, who profeſs themſelves *Chriſtians*, may walk in the *Spirit*  
 ‘ of *Chriſt* ; that they, through the *Spirit*, may mortifie the *Deeds* of  
 ‘ the *Fleſh*, and by the *Sword* of the *Spirit* may cut down *Sin* and  
 ‘ *Evil* in themſelves. Then the *Judges* and other *Magiſtrates* would  
 ‘ not have ſo much *Work* in *puniſhing Sin* in the *Kingdom* ; neither  
 ‘ then need *Kings* or *Princes* fear any of their *Subjects*, if they all  
 ‘ walked in the *Spirit* of *Chriſt* : For the *Fruits* of the *Spirit* are  
 ‘ *Love*, *Righteouſneſs*, *Goodneſs*, *Temperance*, &c. And if all, that pro-  
 ‘ feſs themſelves *Chriſtians*, did walk in the *Spirit* of *Chriſt*, and by it  
 ‘ did mortifie *Sin* and *Evil*, it would be a great *Eaſe* to the *Magiſtrates*  
 ‘ and *Rulers*, and would free them from a great deal of *Trouble* : For  
 ‘ it would lead all *Men* and *Women* To do unto all others, as they  
 ‘ would

would have others do unto them; and so the Royal Law of Liberty 1674.  
 would be fulfilled. For if all, that are called *Christians*, did walk in  
 the *Spirit* of *Christ*, by it to have the *Evil Spirit* and its *Fruits* mor-  
 tified, and cut down in them; then, not being led by the *Evil Spirit*,  
 but by the good *Spirit* of *Christ*, the *Fruits* of the good *Spirit*  
 would appear in all Men and Women: for as *People* are led by  
 the good *Spirit* of *Christ*, it leads them out of *Sin* and *Evil*,  
 which the *Magistrate's Sword* takes hold upon; and so would be an  
*Ease* to the *Magistrates*. But as *People* err from this good *Spirit* of  
*Christ*, and follow the *Evil Spirit*, which leads them into *Sin* and  
*Evil*; that *Spirit* brings the *Magistrate* into a great deal of *Trouble*,  
 to *Execute* the *Law* upon the *Sinners* and *Transgressors* of the good  
*Spirit*. That *Spirit*, that leads *People* from all manner of *Sin* and  
*Evil*, is one with the *Magistrate's Power*, and with the righteous  
*Law*: for the *Law* being added because of *Transgression*; that *Spirit*,  
 that leads out of *Transgression*, must needs be One with that *Law*,  
 that is against *Transgressors*. So that *Spirit*, that leads out of *Trans-*  
*gression*, is the good *Spirit* of *Christ*, and is One with the *Magistrates* in  
 the *Higher Power*, and owns it and them: But that *Spirit*, that  
 leads into *Transgression*, is the bad *Spirit*, and is against the *Law*, and  
 against the *Magistrates*; and makes them a great deal of *Troublesome*  
*Work*. Now the *Manifestation* of the good *Spirit* is given to every  
 Man to profit withall; and no Man can profit in the *Things* of *God*,  
 but by the *Spirit* of *God*, which brings to deny all *Sin* and *Evil*. It  
 is said of *Israel*, *Nehem. 9. The Lord gave them his good Spirit to in-*  
*struct them, yet they rebelled against it*: But if all *People* did mind  
 this *Manifestation* of the *Spirit*, which *God* hath given to instruct  
 them, it would lead them to forsake all manner of *Sin* and *Evil*;  
*Enmity, Hatred, Malice, and all manner of Unrighteousness and*  
*Ungodliness*, and to mortifie it. And then in the *Spirit* of *Christ*  
 they would have *Fellowship* and *Unity*, which is the *Bond* of *Peace*;  
 and then would *Love* and *Peace*, which are the *Fruits* of the good  
*Spirit*, flow among all them, that are called *Christians*.

Now we are a *People*, who in *Tenderness* of *Conscience* to the  
*Command* of *Christ* and of his *Apostle*, cannot *Swear*: for we are  
 commanded in *Matth. 5.* and *James 5.* to keep to *Tea* and *Nay*, and  
 not to *Swear* at all; not by *Heaven*, nor by *Earth*, nor by any other  
*Oath*, lest we go into *Evil*, and fall into *Condemnation*. The *Words* of  
*Christ* are these; *Ye have heard, that it hath been said by (or to)*  
*them of old time, Thou shalt not forswear thy self, but shalt perform*  
*unto the Lord thine Oaths*: These were true and solemn *Oaths*; which  
 they who made, ought to perform in *Old Time*: But these *Christ*  
 and his *Apostle* forbids in the *Gospel-times*, as well as *false* and *vain*  
*Oaths*. Now if we could take any *Oath* at all, we could take the *Oath*  
 of *Allegiance*, as knowing, that *King Charles* was by the *Power* of  
*God*, brought into *England*, and set up *King* of *England, &c.* over  
 the *Heads* of our *Old Persecutors*: And as for the *Pope's Supremacy*,  
 we do utterly deny it. But *Christ* and the *Apostle* having com-  
 manded us *Not to Swear*, but to keep to *Tea* and *Nay*, we dare not  
 break their *Commands*: and therefore many have put the *Oaths* to  
 us, as a *Snare*, that they might make a *Prey* of us. So our deny-

1674. *ing to Swear, is not in Wilfulness, Stubbornness, or Contempt; but  
 only in Obedience to the Command of Christ and his Apostle: And  
 we are content, if we break our Tea and Nay, to suffer the same  
 Penalty, as they should, that break their Oaths. We desire therefore,  
 that the King would take this into his Consideration, and how long  
 we have Suffered in this Case. This is from one, who desires the  
 Eternal Good and Prosperity of the King, and of all his Subjects in  
 the Lord Jesus Christ.*

G. F.

About this time I had a fit of *Sickness*, which brought me very low and weak in my *Body*; and I continued so a pretty while, inso-much that some *Friends* began to doubt of my *Recovery*: and I seemed to my self to be amongst the *Graves* and *dead Corpses*. Yet the *Invisible Power* did secretly support me, and conveyed refreshing *Strength* into me; even when I was so *Weak*, that I was almost *Speechless*. And one *Night*, as I was lying awake upon my *Bed* in the *Glory* of the *Lord*, which was over all, it was said unto me; *That the Lord had a great Deal more Work for me to do for him, before he took me to himself.*

*Endeavours* were used to get me *Released*, at least for a *Time*, till I was grown *stronger*; but the *Way* of *Effecting* it proving difficult and tedious (for the *King* was not willing to *Release* me by any other way, than a *Pardon*, being told, he could not *Legally* do it: and I was not willing to be *Released* by a *Pardon*, which he would readily have given me; because I did not look upon that way, as agreeable with the *Innocency* of my *Cause*) a *Friend*, one *Edward Pitway*, having Occasion to speak with *Justice Parker* upon some other *Business*, desired him to give *Order* to the *Jailer*, That, in regard of my *Weakness*, I might have *Liberty* to go out of the *Jail* into the *City*. Whereupon *Justice Parker* wrote the following *Letter* to the *Jailer*, and sent it to the *Friend* to deliver.

Mr. Harris,

I Have been much importuned by some *Friends* to *George Fox*, to write to you. I am informed by them, that he is in a very weak Condition, and very much *Indisposed*: What lawful Favour you can do, for the Benefit of the Air for his Health, pray shew him. I suppose, the next Term they will make Application to the King. I am, Sir,

Your loving Friend

Evesham, the 8th of  
Octob. 1674.

HENRY PARKER.

After this my *Wife* went to *London*, and spake with the *King*; laying before him my long and unjust *Imprisonment*, with the *Manner* of my being taken, and the *Justices Proceedings* against me, in tending me the *Oath*, as a *Snare*, whereby they had *Premunured* me: so that I being now his *Prisoner*, it was in his *Power*, and at his *Pleasure* to *Release*; which she desired. The *King* spake kindly to her, and referr'd her to the *Lord-Keeper*: to whom she went, but could

could not obtain, what she desired ; for he said, *The King could not* 1674.  
*Release me otherwise, than by a Pardon :* And I was not free to receive  
 a Pardon, knowing, I had not done Evil. And if I would have been  
 freed by a Pardon, I needed not have lain so long ; for the King  
 was willing to have given me a Pardon long before, and told Thomas  
 Moore, that *I need not scruple being Released by a Pardon ; for many a*  
*Man, that was as Innocent as a Child, had had a Pardon granted him :*  
 Yet I could not Consent to have one. For I had rather have lain in  
 Prison all my Days, than have come out in any way dishonourable to  
 Truth : Wherefore I chose to have the *Validity* of my *Indictment*  
*Tried* before the Judges. And thereupon, having first had the *Opini-*  
*on* of a Counsellor upon it (one Thomas Corbet of London, whom Rich-  
 ard Davis of Welchpool was well acquainted with, and recommended  
 to me) an *Habeas Corpus* was sent down to Worcester to bring me up  
 once more to the King's-Bench-Bar, for the Trial of the Errors in my  
 Indictment. The Under-Sheriff set forward with me on the Fourth  
 Day of the Twelfth Month, there being with us in the Coach the Clerk  
 of the Peace, and some others. The Clerk had been my Enemy all  
 along ; and now sought to Ensnare me in Discourse : but I saw, and  
 shunned him. He asked me, *What I would do with the Errors in the*  
*Indictment ?* I told him, ' They should be Tried, and every Action  
 ' should Crown it self. He quarrelled with me for calling their Mini-  
 sters Priests : I asked him, ' If the Law did not call them so ? Then  
 he asked me, *What I thought of the Church of England ? Was there no*  
*Christians among them ?* I said, ' They are all called so ; and there are  
 ' many tender People amongst them. We came to London on the  
 Eighth of the Twelfth Month, and on the Eleventh I was brought be-  
 fore the Four Judges at the King's-Bench, where Counsellor Corbet  
 pleaded my Cause. He started a New Plea : for he told the Judges,  
 That they could not Imprison any Man upon a Premunire. Whereupon  
 the Chief Justice Hales said, Mr. Corbet, *You should have come sooner,*  
*at the beginning of the Term with this Plea :* He Answered, *We could*  
*not get a Copy of the Return, and of the Indictment.* The Judge re-  
 plied ; *You should have told us, and we would have forced them to have*  
*made a Return sooner.* Then said Judge Wild, Mr. Corbet, you go  
 upon General Terms ; and if it be so, as you say, we have Committed  
 many Errors at the Old Baily, and in other Courts. Corbet was posi-  
 tive, that by Law they could not Imprison upon a Premunire. The  
 Judge said, *There is Summons in the Statute.* Yes, said Corbet, but *Summons*  
*is not Imprisonment : for Summons is in Order to a Trial.* Well, said the  
 Judge, *We must have time to look in our Books, and consult the Statutes :*  
 So the Hearing was put off till the next Day. The next Day they chose  
 rather to let this Plea fall, and begin with the Errors of the Indictment ;  
 and when they came to be opened, they were so many and gross,  
 that the Judges were all of Opinion, *That the Indictment was quash'd*  
*and void, and that I ought to have my Liberty.* There were that Day  
 several Great Men, Lords and others, who had the Oaths of Allegiance  
 and Supremacy tendered unto them in open Court, just before my  
 Trial came on : and some of my Adversaries moved the Judges, that  
 the Oaths might be Tendered again to me, telling them ; *I was a dan-*  
*gerous Man to be at Liberty.* But Judge Hales, who was then Chief-  
 Justice

1674. Justice of England, said: He had indeed heard some such Reports of me; but he had also heard many more good Reports of me: and so he and the rest of the Judges ordered me to be freed by Proclamation. Thus after I had suffered Imprisonment a Year, and almost Two Months for nothing, I was fairly set at Liberty upon a Trial of the Errors in my Indictment, without receiving any Pardon, or coming under any Obligation or Engagement at all: and the Lord's Everlasting Power went over all, to his Glory and Praise, and to the magnifying of his Name for ever! Amen. Counsellor Corbet, who pleaded for me, got great Fame by it; for many of the Lawyers came to him, and told him, He had brought that to Light, which had not been known before; as to the not Imprisoning upon a Premunire: And after the Trial a Judge said to them, Thou have attained a great deal of Honour by Pleading George Fox's Cause so in Court.

King's-  
Bench-  
Bar.

During the time of my Imprisonment in Worcester, (notwithstanding my Illness and Want of Health, and my being so often hurried to and fro to London, and back again) I writ several Books for the Press; one whereof was called, *A Warning to England*. Another was, *To the Jews, proving by the Prophets, that the Messiah is come*. Another, *Concerning Inspiration, Revelation and Prophecy*. Another, *Against all vain Disputes*. Another, *For all Bishops and Ministers, to trie themselves by the Scriptures*. Another, *To such as say, We love none but our selves*. Another Entitled, *Our Testimony concerning Christ*. And another little Book concerning Swearing; being the first of those Two, that were given to the Parliament. Besides these I writ many Papers and Epistles to Friends, to Encourage and strengthen them in their Services for God, which some (who had made Profession of Truth, but had given way to a Seducing Spirit, and were departed from the Unity and Fellowship of the Gospel, in which Friends stand) endeavoured to Discourage them from; especially in their diligent and watchful Care for the well-ordering and managing the Affairs of the Church of Christ: Which may be read amongst the rest of my Epistles.

London. Now after I was set at Liberty, I visited the Friends in London; and having for some time been very Weak, and not yet well recovered, I  
Kingston. went down to Kingston for a little Season. But I did not stay long  
London. there; but having visited the Friends there, I returned to London again, and writ a Paper to the Parliament, and sent several Books to them. And a great Book against Swearing had been delivered to them a little before; the Reasonableness whereof had so much Influence upon  
1675. many of them, that it was thought, they would have done something towards our Relief therein, if they had fate longer. I staid in and near London, until the Yearly Meeting came on; to which Friends came up from most Parts of the Nation, and some from beyond the Seas: and a glorious Meeting we had, in the Everlasting Power of God.

London-  
Yearly-  
Meeting.

After this Meeting was over, the Parliament being also risen (who had done nothing for nor against Friends) I was Clear of my Service for the Lord at London. And having taken my Leave of Friends there, and had a Glorious Meeting with some of them at John Elson's in the Morning, before I came away, I set forward from thence, with  
my

my Wife and her Daughter *Susan* by Coach (for I was not able to travel on *Horse-back*) towards the North; many *Friends* accompanying us as far as *High-Gate*, and some to *Dunstable*, where we lodged that Night. Afterwards travelling on, we visited *Friends*, and were visited by them at *Newport-Pagnell*, *Northampton* and *Cossel*, where (amongst other *Friends*, that came to see us) there came a *Woman*, and brought her Daughter for me to see, how Well she was; putting me in mind, That when I was there before, she had brought her to me much troubled with the Disease, called the King's Evil, and had then desired me to Pray for her: Which I did, and she grew Well upon it; praised be the Lord! From *Cossel* we went on by *John Simcock's* and *William Gandy's*, to *Warrington* and *Preston*, and so to *Lancaster*; *Friends* visiting us, and we them, as we went.

1675.  
Highgate.  
Dunstable.  
Newport-  
Pagnell.  
Northampton.  
Cossel.

Warrington.  
Preston.  
Lancaster.

I had not been at *Lancaster*, since I was carried Prisoner from thence by the *Under-Sheriff* and *Jailer*, towards *Scarborough-Castle* in *Yorkshire*; and now I found the Town full of People: for it was both the *Fair-time* there, and the *Trained-Bands* were met there also, upon a *General Muster*. There were also many *Friends* in Town, from several parts of the County; because the *Quarterly Meeting* for the County was to be there the next Day. I staid Two Nights and a Day at *Lancaster*, and visited *Friends* both at their *Mens-* and *Womens-Meetings*, which were very full, large and peaceable; for the *Lord's Power* was over all, and none meddled with us. Here met us *Thomas Lower* and his Wife, with *Sarah Fell*, *James Lancaster* and *Leonard Fell*; and the next Day after the Meeting, being the *Twenty Fifth* of the *Fourth Month*, we went over the *Sands*, with several other *Friends*, and came safe to *Swarthmore*.

Over the  
Sands.

After I had been a while at *Swarthmore*, several *Friends* from divers places and parts of the Nation came to visit me; and some out of *Scotland*: by whom I understood, that there were *Four young Students* of *Aberdeen* Convinced there this Year, at a Dispute held there by *Robert Barclay* and *George Keith*, with some of the *Scholars* of that University.

Swarthmore.

Among others of the Neighbourhood, that came to Visit me, *Col. Kirby* was one, who had been one of my great *Persecutors*; but now he said, he came to bid me *Welcome* into the Country: and carried himself at this time in *Appearance* very lovingly. Yet before I went from *Swarthmore*, he sent for the *Constables* of *Ulverstone*, and ordered them to come up to me, and to tell me, That we must have no more Meetings at *Swarthmore*; for if we had, they were commanded by him to break them up: and they were to come the next First-Day after. That Day we had a very precious Meeting there, and the *Lord's Presence* was wonderful amongst us; and the *Constables* did not come to disturb us: but the Meetings have been quiet since, and have encreased.

The Illness I got in my Imprisonment at *Worcester*, had so much weakned me, that it was long, before I recovered my Natural Strength again. For which Reason, and for that I had many things lay upon me to Write, both for publick and private Service, I did not stir much abroad, during the Time, that I now staid in the North; but when *Friends* were not with me, spent pretty much time in writing Books and Papers for Truth's Service. For while I was at *Swarthmore*, I gave forth several Books to be Printed, viz.



1675.

Swarth-  
more.

One, Concerning Swearing.

Another, shewing ; That none are Successors to the Prophets and Apostles; but who succeed them in the same Power and Holy Ghost, that they were in.

Another, shewing ; That Possession is above Profession ; and how the Professors now do persecute Christ in Spirit, as the professing Jews did persecute him outwardly in the Days of his Flesh.

Another little Book, To the Magistrates of Dantzick.

Another, called Cain against Abel, or, An Answer to the New-England-mens Laws.

Another, To Friends at Mevis concerning Watching.

Another, A General Epistle to all Friends in America.

Another, Concerning Cæsar's Due, and God's Due, &c.

Another, Concerning Ordering of Families.

Another, Entituled ; The Spiritual Man judgeth all things.

Another, Concerning the Higher Power.

Besides these, I writ several Epistles to Friends, both here in England and beyond the Seas ; and Answers to divers Papers concerning the Running out of some, who opposed the Order of the Gospel, and had stirred up a great deal of Strife and Contention in Westmorland. Wherefore I was moved to write a few Lines particularly to Friends there, directed thus :

### *This is for Friends in Westmorland.*

‘ ALL live in the Power of God, and in his Light and Spirit, which  
 ‘ did first Convince you ; that in it ye may keep in the ancient  
 ‘ Unity, and in the Humility, and in the Fear of the Lord, and his  
 ‘ gentle and peaceable Wisdom, which is Easie to be intreated : That in  
 ‘ the same Power, Light and Spirit of God ye may all be serviceable  
 ‘ in your Mens and Womens-Meetings, in the Possession of the Gospel-  
 ‘ Order, which Gospel, the Power of God, hath brought Life and Im-  
 ‘ mortality to light ; that in this ye may see over him, that hath dark-  
 ‘ ned you. And in this Power, the Glorious Gospel, no Apostates can  
 ‘ come : for the Power of God was before the Apostates were, or the  
 ‘ Fall of Man and Woman was, or the Devil either ; and will be, when  
 ‘ he is gone. Therefore praise God, in his Glorious Gospel, in which  
 ‘ you have an Eternal Fellowship, in the Everlasting Gospel of Jesus  
 ‘ Christ, which is not of Man, nor by Man. And therefore all Friends  
 ‘ in Westmorland, keep in the Power of God, which will and must  
 ‘ preserve and cover you, if ye be preserved. Therefore let your  
 ‘ Faith stand in the Power of God, and not in the Wisdom of Mens  
 ‘ Words, lest ye fall : for in God's Power ye have Peace, Life and Uni-  
 ‘ ty ; and for want of keeping in God's Power, and in his Righteous-  
 ‘ ness and Holy Ghost, is all this Strife come among you.

G. F.

I also

I also writ the following General Epistle to Friends at the Yearly Meeting in London. 1676.

Swarth-  
more.

My Dear Friends and Brethren,

‘ **W**HOM the Lord hath preserved by his *Eternal Power* to this Day, over and through many *Troubles, Storms, and Tempests*, and *Prisons*; and therefore let every one’s *Faith* stand in the *Power of God*, which is over the *Devil*, and before he was. So your *Faith* standing in the *Invisible Power of God*, it stands in that, which does not change; and the *Faith*, that *Christ Jesus*, the *Power of God*, is the *Author* of, it must stand in the *Power of God*: So then it stands in that, which is over all; in which they are established. And this the *Apostle* brought the *Church* and the *true Christians* to: And so ought all the *true Christians Faith* now, which *Christ* is the *Author* of, it must stand in the *Power of God*; in which *Power of God* the *Everlasting Kingdom* stands: and so as every one’s *Faith* stands in the *Power of God*, this keeps all in the *Power of Godliness*.

‘ For as it was in the *Days of the Apostles*, when some was crying up *Paul* and *Apollon* (and so forth) he judged them as *Carnal*; and exhorted them, and admonished them, that their *Faith* should stand in the *Power of God*. So it was not to stand in *Men*, nor in the *Words of Man’s Wisdom*; but in the *Power of God*: And he said, *He would not know the Speech of them, but the Power amongst them*; for the *Kingdom of God* is not in *Word*, but in *Power*. And so it is to be now: Every one’s *Faith* must stand in the *Power of God*, and not in *Men*, nor their *Speeches* of the good *Words*. For we have seen by *Experience*, when they begin to cry up *Men*, and their *Faith* to stand in them; such *Men*, as would have *Peoples Faith* stand in them, loves *Popularity*, and brings not *People’s Faith* to stand in the *Power of God*; and such cannot exalt *Christ*: And when such fall, they draw a great *Company* after them. And therefore the *Apostle* would not know such after the *Flesh*, but would know them, that were in the *Power and Spirit*; and struck down every one’s *Faith*, that stood in the *Words of Man’s Wisdom*, that they might stand in the *Power of God*: And so it must be now. And all, whose *Faith* doth not stand in the *Power of God*, they cannot Exalt his *Kingdom*, that stands in *Power*; and therefore every one’s *Faith* must stand in the *Power of God*.

‘ And the *Apostle* denied *Popularity*, when he Judged the *Corinthians*, for looking at *Paul* and *Apollon*, to be *Carnal*; and such are *Carnal* still: And therefore all should know one another in the *Spirit*, *Life and Power*, and look at *Christ*; and this keeps all low and down in the *Humility*. And they, whose *Faith* stands in *Men*, will make *Sells*: as in the *Days of J. N. and J. P.* and since in others: And such their *Faith* *Christ* is not the *Author* of; and if he be, they have erred from it, and made *Shipwreck* of it. And all those, that are in the *True Faith*, that stands in the *Power of God*, they will Judge them as *Carnal*, and Judge down that *Carnal Part* in them, that cries up *Paul* or *Apollon*; that their *Faith* may stand in the *Power of God*,  
and

1676. 'and that they may *Exalt Christ*, the *Author* of it. For every one's  
 'Eye ought to be to *Jesus*, the *Author* and *Finisher* of their *Faith*;  
 Swarthmore. 'and every *Just Man* and *Woman* may live by their *Faith*, which *Je-*  
 'sus *Christ* is the *Author* and *Finisher* of: And by this *Faith* every  
 'Man and *Woman* may see *God*, who is *Invisible*; which *Faith* gives  
 'the *Victory*, by which he hath *Access* to *God*. And so every one's  
 'Faith and *Hope* standing in the *Power* of *God*, in it they all have  
 'Unity and *Victory*, and *Access* to *God's Throne* of *Grace*; in which  
 'Faith they do please *God*, which *Christ* is the *Author* of. And so  
 'by that *Faith* they are *Saved*: and by this *Faith* they obtain the  
 'good *Report*, and subdue all the *Mountains*, that have been betwixt  
 'them and *God*.

'So that *Power* hath kept and preserved *Friends* over their *Persecutors*,  
 'and over the *Wrath* of *Men*, and above the *Spoilings* of their *Goods*,  
 'and *Imprisonments*; as *seeing God*, that hath created all, and gives  
 'the *Encrease* of all; and upholds all by his *Word* and *Power*. There-  
 'fore let every one's *Faith* be in his *Power*: And here in this no  
 'Schism or *Self* can come, for it is over them, and before they  
 'were; and will be, when they are gone. But perfect *Unity* is in the  
 'Truth and in the *Spirit*, that does *Circumcise* the *Body* of *Death*,  
 'and that puts off the *Sins* of the *Flesh*, and plunges it down with  
 'the *Spirit*: And in the *Spirit* of *God* there is a perfect *Fellowship*;  
 'and *Christ* is the *Minister* of this *Circumcision* and *Baptism*.

'So this is upon me from the *Lord*, to write unto you all, that  
 'every one of your *Faith*, that *Jesus* is the *Author* of, may stand in  
 'the *Power* of *God*: and from the *Lord* I do warn you, and all every  
 'where to the same. For if a *Star* should fall, which has been a  
 'Light, either the *Earth* or the *Sea* does receive it; that is, the  
 'Earthly *Mind*, or the foaming, raging *People*: Though neither the  
 'Seed, nor *Light*, nor *Power*, nor *Truth* ever fell, nor the *Faith* it  
 'self, the *Gift* of *God*; but *Men* going from it, then they become  
 'Unsavoury.

'For *Adam*, whilst he kept in *Truth*, and obeyed the *Command* of  
 'God, he was happy: but when he disobeyed the *Lord*, he fell under  
 'the *Power* of *Satan*, and became unhappy, though he might talk af-  
 'ter of his *Experiences* in *Paradise*; but he had lost his *Image*, and  
 'his *Power* and *Dominion*, that *God* Created him in.

'And the *Jews*, after they received the *Law* of *God*, as long as they  
 'kept the *Law* of *God*, which was just, holy, good and perfect, it kept  
 'them good, just, and holy, and savoury; but when they turned their  
 'Backs off the *Lord*, and forsook his *Law*, then they came under the  
 'Power of *Darkness*, and under the *Powers* of the *Earth*, and were trod-  
 'den under, as unsavoury.

And so the *Christians*, they were called a *City set on a Hill*, The  
 'Light of the *World*, and the *Salt* of the *Earth*: but when they for-  
 'sook the *Power* of *God*, and their *Faith* stood in *Words* and *Men*,  
 'and not in the *Power*; then their *Walls* fell down, though the *Power*  
 'in it self stood: and they lost their *Hill*, and their *Saltness*, and  
 'their *Shining*. And so as *Christendom* now does confess, they are  
 'not in the same *Power* and *Spirit*, as the *Apostles* were in; so not in  
 'the same *Salt*, nor upon the same *Hill*. So they came to be trod-  
 'den

' *den* under, and the *Beast*, and the *Whore*, and the *false Prophet* are 1676.  
 ' uppermost ; the *unfavoury*. So their *Dead Faith* is in *Men*, and in  
 ' *Words* ; and therefore they are full of *Seeds*, and one against ano- Swarth-  
 ' ther. more.

' And now the *Everlasting Gospel*, the *Power of God* is preacht again,  
 ' which was before the *Devil* was, that had darkned *Man* ; and by  
 ' this *Power of God*, the *Gospel*, *Life* and *Immortality* is come to light  
 ' again. And therefore every one's *Faith* is to stand in this *Power*,  
 ' the *Gospel*, that hath brought *Life* and *Immortality* to Light in them ;  
 ' and so to be Heirs of the *Power of God*, the *Gospel*. And here have all  
 ' *Men* and *Women* a *Right* to the *Power of God*, before the *Devil*  
 ' was : and the *Power of God* is the *Authority* of the *Mens*. and the  
 ' *Womens-Meetings*, and of all the other *Meetings* set up thereby.

' But now as the *Gospel* is preacht again, if your *Faith* doth not stand  
 ' in the *Power*, but in *Men*, and in the *Wisdom of Words*, you will  
 ' grow *Carnal* ; and such are for *Judgment*, who cry up, as they did,  
 ' *Paul* and *Apollos*, and not *Christ*, the *Author* of your *Faith*. And  
 ' them that loves to be *Popular*, would have *People's Faith* to stand in  
 ' them ; and such do not *preach Christ*, but *themselves*. But such as  
 ' *preach Christ* and his *Gospel*, would have every *Man* and *Woman* to  
 ' be in the *Possession* of it ; and so to have every *Man* and *Woman's*  
 ' *Faith* to stand in *Christ*, the *Author* of it, and in the *Power of God*,  
 ' which was before the *Devil* was : and it will be, when he is gone.  
 ' And their *Faith* standing in the *Power of God*, then nothing can get  
 ' betwixt them and God : For if any should *fall* amongst us, as too  
 ' many have done ; then that leads its *Followers* either into the *Waters*,  
 ' or into the *Earth*.

' And if any should go from the *Spirit of Prophecy*, that did *open*  
 ' to them, and from the *Power* ; they may speak their *Experiences*,  
 ' which the *Power* hath *opened* to them formerly. And so might *Adam*  
 ' and *Eve* *speak*, of what they *saw* and *enjoyed* in *Paradise* ; and so  
 ' might *Cain* and *Balaam*, of what they *saw* ; and also the *Jews*, and  
 ' *Corah*, and *Dathan*, who praised God on the *Banks*, and saw the *Vi-*  
 ' *lory* over *Pharaoh*, and they ate of the *Manna*, and drank of the  
 ' *Rock*, and came to Mount *Sinai*, and saw the *Glory* of the *Lord*.  
 ' And so also might the *false Apostles* speak of their *Experiences* ; and  
 ' all those *false Christians*, that turned from the *Apostles* and *Christ*.  
 ' And so may such do now, that *err from the Spirit*, that are come  
 ' out of *Egypt* (in *Spirit*) and *Sodom*, and have known the *Raging* of the  
 ' *Sodomites*, as *Lot* did the *outward* ; and the *Pursuit* of the *Spiritual*  
 ' *Egyptians*, as the *outward Jew* did of the *outward Egyptians* : yet if  
 ' they do not *Walk* in the *Spirit of God*, and in the *Light*, and in the  
 ' *Grace*, which keeps their *Hearts* stablished, and their *Words* seasoned,  
 ' and also their *Faith* to stand in the *Power of God*, in which the *Kingdom*  
 ' stands ; they may go forth like the *false Christians*, and like the  
 ' *Jews*, and like *Adam* and *Eve*, and *Cain*, and *Corah*, and *Balaam*,  
 ' and be *wandering Stars*, *Trees* without *Fruit*, and *Wells* without *Wa-*  
 ' *ter*, and *Clouds* without *Rain* : and so come to be *Unfavoury*, and  
 ' trodden down. And as *Adam* who lost *Paradise* ; and the *Jews*,  
 ' who lost the *Holy Land*, not walking in the *Law*, and keeping the  
 ' *Command of God* ; and as the *Christians*, who lost the *City*, and the  
 ' *Hill*,

1676. *‘ Light, and the Salt, and the Light since the Apostle’s Days, and came  
 to be unfavoury, and to be trodden under foot of Men.*

Swarth-  
more.

*‘ And therefore let every one’s Faith stand, as I said before, in the  
 Lord’s Power, which is over all, through which they may be built  
 upon the Rock, and the Foundation of God, the Seed Christ Jesus, that  
 bruises the Head of the Serpent ; who was before he was , and will  
 be, when he is gone : who is the Head of his Church. So that all  
 in Christ may be always fresh and green ; for he is the green Tree  
 that never withers : and all are fresh and green, that are grafted  
 into him : and abide in him fresh and green, and bring forth bea-  
 venly, fresh Fruits to the Praise of God. And though Adam and  
 Eve fell from Paradise, and the Jews fell from the Law of God, and  
 many of the Christians fell from their Prophecies, and erred from the  
 Faith, and the Spirit, and the Grace ; and the Stars have fallen, as  
 was spoken of in the Revelations : yet the Spirit, Grace, Faith and  
 Power of God remains.*

*‘ And many such States have I seen within this Twenty Eight Tears ;  
 though there is a State, that shall never fall, nor be deceived in the  
 Elect, before the World began : who are come to the End of  
 the Prophecies, and are in him, where they end, and renewed up  
 into the Image of God (by Christ) which Man was in, before he  
 fell ; in that Power, where he had Dominion over all, that God made :  
 and not only so, but Attain to a perfect Man, unto the measure of the  
 Stature of the fulness of Christ, who never fell. And in him is the  
 Sitting down in Life Eternal , where their Feet stand sure and  
 fast in the Gospel, his Power : and here their Bread is sure ; and he  
 that eats this Bread, lives for ever.*

*‘ And all Friends and Brethren, that do Declare God’s Eternal Truth,  
 and Word of Life, live in it ; and be seasoned with Grace, and salted  
 with the Heavenly Salt, that your Lives and Conversations may  
 preach, where ever you come : That there be no Rawness, nor no  
 Quenching of the Spirit, nor despising Prophecy neither in Men nor  
 Women. For all must Meet in the Faith, that Jesus is the Author of ;  
 and in the Light, that comes from Jesus ; and so grafted into the  
 Life, that your Knowledge may be there one of another, in Christ.  
 And that there may be none Slothful, nor sitting down in Earthly  
 Things, and minding them, like Demas of old ; lest you Cloath your  
 selves with another Clothing, than you had at first : but all to keep  
 Chaste ; for the Chaste do follow the Lamb.*

*‘ And Friends, that are settled in Places, that be Ministers, possess,  
 as if ye did not ; married, as if ye were not : and be loose to the  
 World in the Lord’s Power ; for God’s Oil will be a-top of all Visible  
 things, which makes his Lamps to burn, and to give Light afar off.  
 And none strive nor covet to be Rich in this World in these Changea-  
 ble things, that will pass away : but your Faith, to stand in the  
 Lord God, who changes not ; that Created all, and gives the Increase  
 of all.*

*‘ And now Friends, Concerning Faithful Men and Womens-Meetings,  
 which were set up in God’s Counsel, whoever should oppose them,  
 and the Authority and Tenure of them, I say ; They oppose the Power  
 of God, which is the Authority of them ; and they are no Ministers*

‘ of

of the Gospel, nor of Christ, that opposes his Power, which all are to possess. For the true Ministers of Christ, that preach Christ and his Gospel (which is to be preached to all Nations, as Deceit is gone over all Nations, and all Nations have drunk the Whore's Cup, and she hath them in her Cage, her unclean Power from the Beast and Dragon, out of the Power of God, and out of Truth and the Spirit of God, the Apostles were in; the Power of God must come over all this again, and all the true Ministers, that preach the Gospel,) the Power of God, must bring all People into the Possession of it again. I say, whosoever preaches the Gospel of Christ and him to People or Nations, and those People and Nations receiving the Gospel, they receive the Power of God, that brings Life and Immortality to Light in them; and they see over the Devil, that hath darkned them, and the Beast, and the Whore and her Cage. And so by the Power of God Life and Immortality is brought to Light in them: then all these Men and Women being Heirs of this Power, the Gospel; they are Heirs of Authority and Power over the Devil, Beast, Whore and Dragon.

1676.

Swarthmore.

So all Men and Women, that be Heirs of this Power of God, it is their Possession and Portion; and they are to labour in their Possession and Portion, and to do God Almighty's business and Service in the Possession of the Power of God, the Gospel, which is a Joyful, Glorious, Everlasting Order. And here is the Authority of our Men and Women's Meetings, and other Meetings in the Name of Jesus, the Gospel of Christ, the Power of God; which is not of Man, nor by Man: and in this they are all to Meet, and to Worship God; and by this they are all to act, and in this Power they have all Fellowship, a Joyful Fellowship, a Joyful and Comfortable Assembly. And so this is the Day in the Eternal Light, that all are to take their Possessions of the Gospel and its Order, that Power of God, which they are Heirs of. And all the Faithful Men and Women in every Country, City and Nation, whose Faith stands in the Power of God, the Gospel of Christ, and have received this Gospel, and are in the Possession of this Gospel, the Power of God, they have all Right to the Power in these Meetings; for they be Heirs of the Power, which is the Authority of the Mens- and Womens-Meetings.

So here is God's Choice (and not Man's) by his Power of his Heirs, and they have all Freedom in this Gospel, the Power of God, to go to the Meetings, the Men to the Mens, and the Women to the Womens; for they are Heirs of the Power, which Power is the Gospel not of Man, nor by Man, but from Heaven, sent by the Holy Ghost, and received in the Holy Ghost; which hath brought Life and Immortality to Light in them, and they see over Enmity, and before it was, by the Light, and the Life, and Immortality, which is brought to Light in them.

So the Devil, the Author of Enmity, cannot get into this Authority and Power, nor Order, nor Fellowship of the Gospel, nor Life, nor Light, nor the Fellowship in the Holy Spirit, nor into the Unity of the Faith, which gives Victory over him, that hath separated Man from God, by which Faith they have Access to God; and into the Unity of this Faith the Serpent cannot come, nor into the Worship of God in Spirit and Truth: into this Worship the Devil cannot

1676.

Swarth-  
more.

' not come, nor any *Enmity*. So I say, that the *Serpent*, the *Devil*,  
' is out of the *Fellowship* of the *Gospel*, out of the *Unity* of the  
' *Faith*, and out of the *Order* of the *Gospel*, and out of the *Worship*  
' in *Spirit*, and *Truth*: And they that be in this, be in *Unity* over him.  
' And therefore, as I said before, let every one's *Faith* stand in the  
' *Power* of *God*, the *Glorious Gospel*; and all to walk, as becomes the  
' *Gospel* and the *Order* of it: and as every one hath received *Christ*  
' *Jesus*, the *Lord*, so walk in him, and let him be their *Lord* and *Or-*  
' *derer*. For they that do preach the *Gospel* of *Christ Jesus*, it is to the  
' *Intent*, that all might come to be *Heirs* of the *Gospel*, and into the  
' *Possession* of it; and to be *Heirs* of *Christ* and of his *Government*, the  
' *Encrease* of which there is *no end*; who is over all in his *Righteous-*  
' *ness*, and over all in his *Light*, *Life*, *Power* and *Dominion*. And  
' therefore know one another in his *Power*, his *Gospel*, which is the  
' *Authority* of your *Meetings*: And know one another in *Christ Je-*  
' *sus*, who is able to restore Man out of the *State* of the *Fall*, into  
' the *Image* of *God*, as he was in before he *fell*, and into that *Power*  
' and *Dominion*, that Man had, before he *fell*, and into himself, that  
' never *fell*; where they shall go no more forth. And here is the  
' *Rock* and *Foundation* of *God*, that stands sure.

' And *Friends*, be *Tender* to the *Tender Principle* of *God* in all, and  
' shun the *Occasion* of *Vain Disputes* and *Janglings*, both amongst *your*  
' *selves* and *others*; for that many times is like a *blustering Wind*,  
' that *hurts* and *bruises* the *tender Buds* and *Plants*. For the *World*,  
' though they have the *Words*, yet they be out of the *Life*: and the  
' *Apostle's* *Disputing* with them, were to bring them to the *Life*.  
' And those *Disputes*, that were amongst the *Christians* about *Genealo-*  
' *gies*, and *Circumcision*, and the *Law*, and *Meats* and *Drinks*, and  
' *Days*, those came to be the *worst sort* of *Disputers*, whom the *Apo-*  
' *stles* *Judged*; for such destroyed People from the *Faith*. And there-  
' fore did the *Apostles* exhort the *Churches*, That *every ones Faith should*  
' *stand in the Power* of *God*, and to *Look at Jesus*, which was the *Au-*  
' *thor* of it; and there every *Graft* stands in *Christ*, the *Vine*, quiet,  
' where no *blustering Storms* could *hurt* them: and there is the *Safety*.  
' And there all are of *one Mind*, *one Faith*, *one Soul*, *one Spirit*, *Bap-*  
' *tized* into *one Body* with the *one Spirit*, and made all to *drink* into  
' *one Spirit*, *one Church*, *one Head*, that is *Heavenly* and *Spiritual*;  
' *one Faith* in this *Head*, *Christ*, who is the *Author* of it, and hath  
' the *Glory* of it; *one Lord* to order all, who is the *Baptizer* into this  
' *one Body*. So *Christ* hath the *Glory* of this *Faith* out of every *Man*  
' and *Woman*; and *God* through him hath his *Glory*, the *Creator* of  
' all in his *Power*, the *Gospel*, that hath brought *Life* and *Immortality*  
' to *Light* in them: and their *Faith* standing in it, they know the  
' *Immortal God*, and *Serve* and *Worship* him, in his *Spirit* and in his  
' *Truth*; by which they are made *God's free Men* and *Women*, from  
' him, that is out of the *Truth*.

' And now *Friends*, all you, that have been *Ancient Labourers*, and  
' have known the *Dealings* of the *Lord* these *Twenty Years* (*more or less*)  
' as I have often said to you, to *draw up* what you can, of that which  
' the *Lord* hath *carried* you through by his *Power*, the *Passages* and  
' *Sufferings*,

' *Sufferings*; and how by the *Lord* ye have been supported from the 1676,  
 ' *first*: So that the *Lord* may be *Exalted* by his *Power* now, and in *Swarth-*  
 ' the *Ages* to come, who hath been the only *Support*, *Defence* and *more.*  
 ' *Stay* of his *People* all along, over all to himself; to whom be all  
 ' *Glory* and *Praise* for ever and ever, *Amen*: Who deserves it in his  
 ' *Church* throughout all *Ages*, from his living *Members*, who return  
 ' the *Praise* to the living *God*, who lives and reigns over all, blessed  
 ' for ever; who is the *Life*, and *Strength*, and *Health*, and *Length* of  
 ' the *Days* of all his *People*. And therefore let there be no *Boasting*,  
 ' but in the *Lord*, and in his *Power* and *Kingdom*; and that keeps all in  
 ' the *Humility*.

' And *Friends*, In the *Lord's Power* and *Truth*, what *Good* you can  
 ' do for *Friends*, that be in *Prison* or *Sufferers*, as to the *Informing* of  
 ' them, or *helping* of them, Every one bend your selves to the *Lord's*  
 ' *Power* and *Spirit*, to do his *Will* and his *Business*; and in that *all* will  
 ' have a *fellow-Feeling* of one anothers *Conditions*, in *Bonds*, or in what  
 ' *Trials* and *Tribulations* soever: you will have a *fellow-Feeling* one  
 ' of another, having *one Head*, and *one Lord*, and being *one Body* in  
 ' him. For *God's Heavenly Flail* hath brought out his *Seed*, and his  
 ' *Heavenly Plow* hath turned up the *fallow Ground*, and his *Heavenly*  
 ' *Seed* is sown by the *Heavenly Man*, which brings forth *Fruits* to the  
 ' *Heavenly Sower* in some *Fifty*, *Sixty*, and an *Hundred fold* in  
 ' this *Life*: And such in the *World without End* will have *Life Eter-*  
 ' *nal*. Oh, therefore *all keep within*, and let your *Lights* shine, and  
 ' your *Lamps* burn; and that you all may be the *Wells* full of the  
 ' *Living Water*, and the *Trees* full of the *Living Fruit* of *God's*  
 ' *Planting*, whose *Fruit* is unto *Holiness*, and *End* is *Everlasting*  
 ' *Life*.

' And so the *Lord God of Power* preserve you all in his *Power*, and let  
 ' all your *Faith* stand therein, that you may have both *Unity* in the  
 ' *Faith*, and in the *Power*; and by this *Faith* and *Belief* you may be  
 ' all grafted into *Christ*, the *sure Root* and *Rock* of *Ages*, where the  
 ' *Eternal Sun* of *Righteousness* shines, in the *Heavenly* and *Eternal*  
 ' *Day*, upon his *Plants* and *Grafts*. And this *Sun* never *sets* nor *goes*  
 ' *down*: And the *Heavenly Springs* of *Life*, and *Showers* are known to  
 ' *Water* and nourish the *Grafts*, and *Plants*, and *Buds*, that they may  
 ' always be kept *fresh* and *green*, and never wither; bringing forth  
 ' *fresh* and *green*, and *living Fruit*, which is offered up to the *Living*  
 ' *God*; and he is glorified, in that you bear much *Fruit*. And so, as I  
 ' said before, The *Lord God Almighty* keep you, and preserve you all in  
 ' his *Power*, *Light* and *Life*, over *Death* and *Darkness*; that in the *Light*,  
 ' *Life* and *Power* of *God* you may *spread* his *Truth* abroad, and be  
 ' valiant for it upon the *Earth*, answering *that* of *God* in all: That  
 ' with it, the *Minds* of *People* may be turned to *God* and *Christ*, so  
 ' that with it they may come to know the *Lord*, *Christ Jesus* in the  
 ' *New Covenant*, in which the *Knowledge* of the *Lord* shall cover the  
 ' *Earth*, as the *Waters* do the *Sea*; and his *Life* must go over  
 ' *Death*, and his *Light* must go over *Darkness*, and the *Power* of *God*  
 ' must go over the *Power* of *Satan*.



1676. *And so all ye, that be in the Light, Life and Power, Keep the Heavenly Fellowship in the Heavenly Power; and the Heavenly Unity in the Heavenly, Divine Faith, and the Unity of the Spirit, which is the Bond of the Heavenly Prince of Princes Peace; who bruises the Head of the Enmity and of the Adversary, and reconciles Man to God, and all things in Heaven, and in the Earth: a blessed Reconciliation. And let every one's Faith stand in the Power of God, which Jesus Christ is the Author of; that all may know their Crown of Life. For all outward things without the Substance, the Life, the Power, is as the Husk without the Kernel, and doth not nourish the Immortal Soul, nor the new-born Babe; but that which it is nourished by, is the Milk of the Word, by which it is born again, and groweth by it in the Heavenly Life, Strength and Wisdom. And the Gospel, which is not of Man, nor by Man, but is the Power of God, and answers the Truth in all, all the Possessors of it are to see, that all Walk according to it; which Everlasting Order is ordained of God already, and all the Possessors of him, possess their Joy, their Comfort and Salvation. So with my Love unto you all, with him that Reigns, and is over all, from Everlasting to Everlasting.*

Swarthmore

*So dwell in the Love of God, which passeth Knowledge, which Love of God doth Edifie the Living Members of the Body of Christ; which Love of God you come to be built up in, and in the Holy Faith, which Christ is the Author of, that stands in his Power. And this Love of God it brings you to bear all things, and endure all things, and hope all things. From this Love of God, which you have in Christ Jesus, nothing will be able to separate you, neither Powers, nor Principalities, Heights nor Depths, things present, nor things to come, Prisons, nor Spoiling of Goods, neither Death, nor Life. So the Love of God keeps above all that, which would separate from God; and makes you more than Conquerors in Christ Jesus: And therefore in this Love of God dwell, which you have in Christ Jesus. And that with the same Love you may Love one another, and all the Workmanship of God; so that you may Glorifie God with your Bodies, Souls and Spirits, which are the Lord's. Amen.*

G. F.

*All Friends, sit low in the Life and the Lord's Power, and keep your Place in it, till the Lord and Master of the Heavenly Feast bid you, Sit higher; lest you take the Highest Place, and be put down with Shame. He that hath an Ear, let him hear.*

G. F.

And

‘And *Friends*, take heed of speaking the things of *God* in the *Words*, 1676.  
 ‘that *Men’s Wisdom* hath taught; for those *Words* will lift up the  
 ‘foolish, that be erred from the *Spirit* of *God*: which *Words* and *Swarth-*  
 ‘*Wisdom* is for *Condemnation*, and that which is *lifted up* by them, *more.*  
 ‘and they, that thereby speak the *things* of *God* in them. So that  
 ‘*Old House* with it’s *Things* must be thrown under the *Foot* of the  
 ‘*New Birth*.

‘And *Friends*, I desire, that you may all keep the *Holy Order*,  
 ‘which is in the *Gospel*, the *Glorious Order* in the *Power* of *God*, which  
 ‘the *Devil* is out of; which was, before all his *Orders* were, and be-  
 ‘fore they made any in the *World*.

‘In this *Gospel*, the *Power* of *God*, is the *Glorious Order*, this Joy-  
 ‘ful *Order* keeps all *Hearts pure* to *God*, an everlasting *Peace*, *Unity*  
 ‘and *Order*; feel it, and keep the *Order* of it, both *Men* and *Women*, and  
 ‘come to be *Heirs* of the *Gospel*, which brings *Life* and *Immortality*  
 ‘to *Light*. and to see over that *Power* of *Darkness*, by him, who was  
 ‘before the *Power* of *Death* was: In this is the *Holy Order* in *Love* and  
 ‘*Peace*. And so keep in this, that keeps you always *pure*; and what  
 ‘*Men* and *Women* act in this, they act in that which will *stand*, when  
 ‘the *World* is gone. This is not received of *Man*, nor by *Man*:  
 ‘every *Man* and *Woman* must feel this *Power*, that brings *Life* and  
 ‘*Immortality* to *Light* through the *Gospel*; in that feel this, then *Heirs*  
 ‘of this *Gospel*. This is their *Inheritance* and *Portion*, which they  
 ‘have *Right* to, and to *Membership*: Every *Man* and *Woman* inherit  
 ‘it, *possess* it; every one take your *Possessions* of this *Gospel* of *Salva-*  
 ‘*tion*, and of it’s *Holy Orders*.

‘There hath been some *Scruple* about *Men- and Womens-Meetings*:  
 ‘*Men* and *Women* in the *Gospel* are *Heirs* of the *Power*, which was, be-  
 ‘fore the *Devil* was; *Heirs* of this, then enter into the *Possession* of it,  
 ‘and do the *Lord’s Business* therein: And every one take the *Care* of  
 ‘*God’s Honour*, and to keep all things in *Righteousness* and *Holiness*,  
 ‘which becomes *God’s House*. And in that, which *Honours* the *Lord*  
 ‘*God*, it eased me, when those *Meetings* were set up for *Men* and *Wo-*  
 ‘*men*: That are *Heirs* of the *Gospel*, have *Right* to the *Gospel-Order*,  
 ‘and it belongs to them. Then take your *Possessions*, and *Practise*  
 ‘in it: and be not *Talkers* only, but *Live* and *Walk* in the *Gospel*, the  
 ‘*Power* of *God*; which is the *Authority* of your *Meetings*.

Swarthmore, the 28th of the  
 Third Month, 1676.

G. F.

Read at the Yearly Meeting in London, the 17th of the  
 Third Month, 1676.

1676. During this time also, I Collected together as many as I could, of the *Epistles* I had written in former *Years* to *Friends*. I made a *Collection* too of the several *Papers*, that I had written to *O. Cromwel*, and his Son *Richard*, in the time of their *Protectorships*; and to the *Parliaments* and *Magistrates*, that were in their times. And after I had gathered them together, I Collected also the *Papers* I had written to King *Charles the Second*, since his *Return*, and to his *Council* and *Parliaments*, and the *Justices*, or other *Magistrates* under him. I made also another *Collection* of *Certificates*, which I had received from divers *Gouvernours* of *Places*, *Judges*, *Justices*, *Parliament-Men* and others, for the *Clearing* of me from many *Slanders*, which the *Envious Priests* and *Professors*, both here and beyond the *Seas*, had cast upon me: And this I did for the *Truth's sake*, as knowing, that their *Design* in *Slandering* me was, to *defame* the *Truth* published by me, and hinder thereby (if they could) the *Spreading* thereof amongst the *People*. Besides these I made *Two Books* of *Collections*; the one was, A *List* or *Catalogue* of the *Names* of those *Friends*, who went first forth out of the *North* of *England*, when *Truth* first brake forth there, to proclaim the *Day* of the *Lord* through this *Nation*. The other was of the *Names* of those *Friends*, that went first forth to *Preach* the *Gospel* in other *Nations*, *Countries* and *Places*, and in what *Years*, and to what *Parts* they went.

I made also another *Collection*, in *Two Books*; one of *Epistles* and *Letters* from *Friends* and others, on several *Occasions* to me: The other of *Letters* of mine to *Friends* and others.

I writ also a *Book* of the *Types* and *Figures* of *Christ*, with their *Significations*; and many other things, which will be of *Service* to *Truth* and *Friends* in times to come.

I took notice also of those, who had run out from *Truth*, and drawn others out after them, and turned against *Truth* and *Friends* at several times, since the *First Breaking forth* of *Truth* in this latter *Age*, and what became of them; noting particularly the *Repentance* and *Return* of such of them, as came back to *Truth* again. But some ran quite out, and never returned again; but were Cut off in their *Gain saying* and *Rebellion*: for the *Word* and *Power* of *God* hath blasted, and is blasting them, and the *Holy Seed* hath ground, and is grinding them to pieces. And this I have observed, that they, who have been *Convinced*, and have not lived and walked in the *Truth*, have been the *Worst Enemies* to the *Truth*, and done most *Hurt* amongst *Friends* in the *Truth*, and to others: And in these I have seen fulfilled, what the *Lord* did long since shew me, That such should be greater *Deceivers*, than all the *Priests* and *Professors*. For such as came as far as *Cain*, and *Balaam*, and *Corah*, and *Dathan*, and could preach *Christ*, and say, They had preached in his *Name*; and such as came to be *Apostles*, and had talked of the *Power* of *Christ*, and then turned from it; such could yet speak their *Old Experiences*, and have the good *Words*, like *Corah* and *Balaam*: but not keeping in the *Life* and *Truth*, such Deceived the *Hearts* of the *Simple* both then and now, and such come to be of the *Devil*, who abode not in the *Truth*; as *Cain*, and all the *Jews*, that abode not in the *Truth*, were. For though

Cain

Cain did Sacrifice to God, and did talk with God; and the Jews could 1675. talk of Abraham, Moses and the Prophets: yet Christ told them, *They were of their Father, the Devil.* In like manner, though they, <sup>Swarthmore.</sup> who are called *Christians*, can talk of *Christ*, and use his, and his *Apostles* and *Disciples Words*: yet not abiding in the *Truth*, and *Power*, and *Spirit*, that the *Apostles* were in, they are of the *Devil*, out of *Truth*, and do his *Work*. And so are all these, that have been *Convinced* of God's *Eternal Truth*, since it sprang up in this Nation, that have not abode in the *Light*, and in the *Spirit* and *Power* of *Christ Jesus*; but have turned against the *Power*, and have opposed the *Work* thereof: though they may retain their former *Experiences*, and be able to *speak* many good *Words*; yet not living in the *Life* and *Power*, that gave them those *Experiences*, they live in the *Power* of *Darkness*, which is of the *Devil*: and by the *Light* and *Truth* both he and they are *Condemned*; and must own their *Condemnations*, if ever they come to *Truth* again. For to *Resist* the *Heavenly Power*, and to oppose the *Workings* and *Divine Manifestations* thereof through any, is not a *light Matter*. And as I had been moved of the Lord, to travel in his *Power* round about this *Nation*, and in other *Parts*, to *preach* the *Everlasting Gospel*, and to declare the *Word of Life*, which was in the *Beginning*, through many *Imprisonments*, *Hardships*, *Sufferings* and *Trials*; so I was afterwards moved to *Travel* in the same *Heavenly Power* about the *Nation* again (and to write to such *Places*, where I came not) to recommend unto *Friends* the *setting up* of the *Quarterly* and *Monthly Meetings* in all *Counties*, for the *looking after* the *Poor*, and *taking Care* for *Orderly Proceedings* in *Marriages*, and other matters relating to the *Church of Christ*: Though some *Meetings* for this end were settled in the *North of England* in the Year 1653.

And after this also, *Truth* still spreading further over the *Nation*, and *Friends* encreasing in number, I was moved by the same *Eternal Power* to recommend the setting up the *Womens-Meetings* also; that all, both *Male* and *Female*, that had received the *Gospel*, the *Word of Eternal Life*, might come into the *Order* of the *Gospel*, brought forth by the *Power* of *God*, and might act for *God* in the *Power*, and therein do *Business* and *Service* for him in his *Church*. All the *Faithful* must labour in *God's Vineyard*; they being his *Hired Servants*, and he having given them the *Earnest* of his *Spirit*. For a *Master*, that hires a *Servant*, and gives him the *Earnest* of his *Hire*, expects, he should do his *Work*, after he knows his *Will*, in the outward *Creation*: So all *God's People*, that be of the *new Creation*, and have received the *Earnest* of his *Spirit*, ought to labour with, by and in his *Spirit*, *Power* and *Grace*, and *Faith* in the *Light*, in *God's Vineyard*, that they may have their *Wages* every one, *Male* and *Female*, when they have done *God's Work* and *Business* in his *Day*, which is *Eternal Life*. But none can labour in his *Vineyard*, and do his *Work* and *Will*, but as they walk in the *Heavenly Divine Light*, *Grace* and *Spirit* of *Christ*; which is, hath been and is my *Travel* and *Labour* in the Lord to turn all to.

1676. But some that professed *Truth*, and had made a great *Shew* therein, being gone from the *Simplicity* of the Gospel into *Jangling*, *Division*, and a *Spirit* of *Separation*, endeavoured to discourage *Friends*, (especially the *Women*) from their *Godly Care* and *Watchfulness* in the *Church* over one another in the *Truth*; opposing their *Meetings*, which in the *Power* of the *Lord* were set up for that *End* and *Service*. Wherefore I was moved of the *Lord* to write the following *Epistle*, and send it forth among *Friends*, for the discovering of that *Spirit*, by which those *Opposers* were acted, and its *Work* and *Way*, in and by which it wrought; and to warn *Friends* of it, that they might not be betrayed by it.

ALL my Dear Friends, Live in the Seed of Peace. Christ Jesus, in whom ye have all Life. And that Spirit, that comes amongst you to raise up Strife, is out of Christ; for it is the Spirit, that is not easie to be intreated, nor gentle, so not of the Wisdom of God, which is justified of her Children: And so they, that follow that Spirit, are none of Wisdom's Children. Now there is a Spirit, that hath made a Separation, and has been against Men and Womens-Meetings; yet has set up one of their own, whom they have given Power to: and that none shall sit amongst them, but whom they give Power to, but shall be looked upon as Usurpers of Authority. Now this Spirit and its Work is not of God, though it has made some Jumble amongst some; and the Path it may travel in, is through the earthly Affections, or the Unestablished, or Apostates. But all that are in the Life, and Spirit, and Light, and Grace, and Truth, and the Power of God, bar it out; and such as sit under their own Vine, Christ Jesus, and are grafted into him, have no need of their Exhortation or Counsel: for the true Believers are entred into their Rest. And therefore all keep in the Gospel of Peace; and they that be Heirs of the Kingdom, and of it, keep in your Possession of it.

Now some that are of this Spirit, have said to me, They see no Service in Womens-Meetings. My Answer is, and hath been to them and such, If they be blind, and without Sight, they should not oppose others; for there is none Imposes any thing upon them: for God never received the Blind for a Sacrifice, neither can his People. But Christ has enlightned all; and to as many, as receive him, he gives Power to become the Sons of God: And such as be Heirs of his Power, and of his Gospel, which brings Life and Immortality to Light, they can see over him, that has darkned them; and all such do keep the Order of the Gospel, the Power of God, and their Meetings in it; which preserves them in Life and in Immortality. And all these do see the great Service of the Mens- and of the Womens-Meetings, in the Order of the Gospel, which is the Power of God: For they are Meet-helpers in this Power, which is the Authority of their Meetings. And now I say to all you, that be against Womens-Meetings, or the Mens, and say, You see no Service for the Womens-Meetings, and oppose them; you are therein out of the Power of God, and his Spirit you live not in. For God saw a Service for the Assemblies of the Women in the Time of the Law, about those things, that

'appertained to his *Worship* and *Service*, and to the *holy things* of his 1676.  
 'Tabernacle; and so do they in the same *Spirit* see now their *Service* ~~~~~  
 'in the *Gospel*: many things in those *Meetings* being more proper for the Swarth-  
 'Women to see into, than the Men; and they in the *Power* and *Wis-* more.  
 'dom of God may inform the Men of such things, as are not proper  
 'for them: and the Men may inform the Women of such things, as are  
 'not proper for them, as *Meet* helps each unto another. For in the  
 'Time of the Law, by the Law of God the Women were to Offer, as  
 'well as the Men; and so in the Time of the *Gospel* much more, are  
 'they to Offer their *Spiritual Sacrifices*: for they are all called, both  
 'Men and Women, a *Royal Priesthood*; and they are of the *Household* of  
 'Faith, and they are the *Living Stones*, that make up the *Spiritual*  
 'Building, which *Christ* is the Head of; and are to be encouraged  
 'in their *Labour* in the *Gospel*: For all things that they do, both Men  
 'and Women, are to be done in the *Power* of God. And all such, as  
 'see no *Service* for these *Womens-Meetings*, or the *Mens*, but do oppose  
 'them, and make *Strife* amongst *Friends*, are in the same *Spirit*  
 'of the *World*, that is against, and forbids our other *Meetings*; and  
 'are in the same *Spirit* of the *World*, that hath been and is against *Wo-*  
 'mens *Speaking* in *Meetings*, and says, *They must be silent*, &c. though  
 'the same *Apostle* commands, *That Men should keep Silence as well as*  
 'the Women, if there were not an *Interpreter*. And therefore all  
 'Friends, you may see, that the *Spirit* of the *World* hath entred such  
 'Opposers, though they come under another *Colour*: for They would  
 'not have us to *Meet* at all. And These are against the *Womens-Meer-*  
 'ings, and some of them against the Men's also; and say, *They see no*  
 '*Service for them*: Then they may hold their *Tongues*, and not oppose  
 'them, that do see their *Service* for God in these *Meetings*.


'Therefore all you, that feel the *Power* of God, and your *Service*  
 'for God, as aforesaid, in them, you Men and Women, keep your *Meet-*  
 'ings in the *Power* of God, the *Authority* of them, as they were settled  
 'in it; and then ye will be preserved both over this *Spirit*, that op-  
 'poses them, and over the *Spirit* of the *World*, that opposes your other  
 'Meetings: For it is all one in the *Ground*, and would bring you in-  
 'to *Bondage*. For such are out of the *Peaceable Gospel*, who oppose its  
 'Order; and out of the *Faith*, that Works by Love; and out of the  
 'Wisdom, that is gentle, and easie, and peaceable, &c. and out of the  
 'Kingdom, that stands in *Peace* and *Joy*. Therefore keep over that  
 'Spirit, that sows *Discord* or *Dissension*, and would draw you from  
 'your *Habitation* and *Possession* in the Order of the *Gospel*: For it is  
 'the same *Spirit*, that deceived *Adam* and *Eve*, by which they lost  
 'their *Habitation* in the *Righteousness* and *Holiness*, and their *Domi-*  
 'nion: and so that *Spirit* got over them, and so it would get over you.  
 'One while it will tell you, *It sees no Service for your Meetings*; and  
 'another time Oppose you: But I say, This is the *blind Spirit*, which  
 'is out of the *Power* of God, and which the *Power* of God is over. And  
 'therefore keep in the *Power*, that ye may stand up for your *Liberty*  
 'in *Christ Jesus*, *Males* and *Females*, *Heirs* of him and of his *Gospel*, and  
 'his Order: and so stand up for your *Liberty* in the *Gospel*, and in the  
 'Faith, which *Christ Jesus* hath been the *Author* of; for if ye lose  
 'it, and let another *Spirit* get over you, ye will not so soon regain it  
 'again.

1676. ' again. For I knew, the Devil would bestir himself in his Instruments,  
 ' when Mens- and Womens-Meetings came to be set up, and all in the  
 ' Power, Light and Truth, and Heirs of the Gospel to take their Possession of it in every County and City, in it to walk, and to watch one  
 ' over another, and in it to take Care of God's Glory and Honour, and  
 ' his precious Truth, and to see, that all did walk in the Truth, and  
 ' as becomes the Gospel, and to see, that nothing was lacking : and so  
 ' whatsoever was decent, modest, virtuous, lovely, comely, righteous,  
 ' and of good Report, to follow after ; and to admonish and exhort all,  
 ' that was not faithful, and to rebuke all that did Evil : I knew, that  
 ' this would give such a Check to all loose Speakers, Talkers and Walkers ; I did not expect, but that there would be an Opposition against  
 ' such Meetings. But never heed, Truth will come over them all,  
 ' and is over them all ; and Faith must have the Victory : for the Gospel, and its Order is Everlasting, and the Seed (Christ) is the Beginning and the Ending, and will out-last all ; the Amen, in whom  
 ' ye have Peace. I say, all that do oppose the Mens- and Womens-Meetings, or that Marriages should be laid before them, or of Recording of Condemnations of Sin and Evil ; or, Admonishing or Exhorting such, as walk not in the Truth ; they are of a loose Spirit, and their Spirits tend to Looseness : and let them take them, that will ; for Truth will not have them, nor will have none of their Sacrifice : For nothing is accepted of God, but what is done in Truth, and in his Spirit, which is peaceable. And the Authority of our Mens- and Womens-Meetings is the Power of God ; and all the Heirs of the Gospel are Heirs of that Authority and Dignity : and this is of God, and shall Answer the Witness of God in all. And the greatest Opposers of this Practice and Work will be, and are such, as have been Convinced of God's Truth, but have not lived in it ; and such were the greatest Troublers of the Church in Moses's Day, and in the Days of the Apostles : But mark their End, and read, what became of them all. And therefore all keep your Habitation in Truth, and therein ye may see, what became of all the Opposers of it for Twenty Years past : They are all gone, and the Truth lives and reigns, and the Seed is over all, and all is One in it, in Rest, Peace, and Life Everlasting ; and therein they sit down together in the Heavenly Places in Christ Jesus, the Amen.

Swarthmore, the 5th of the  
 8th Month, 1676.

G. F.

In this Year, while I was at Swarthmore, died William Lampit, the old Priest of Ulverstone (which is the Parish, that Swarthmore is in.) He was an Old Deceiver, and Perverter of the Right Way of the Lord, and a Persecutor of the People of God ; and much Contest I had with him, when I first came into those parts. He had been an old false Prophet : for in the Year 1652. he Prophefied (and said, he would Wage his Life upon it) That the Quakers would all vanish, and come to nought within half a year : But he came to nought himself. For he continued in his Lying and false Accusing of God's People, till a little before he died ; and then he cried for a little Rest : And to one of his Hearers, that came to visit

visit him before he *died*, he said : I have been a *Preacher* a long time, 1677; and thought, I had *lived well* ; but I did not think, it had been to *hard*  a *Thing to die*.

Swarthmore.

Now after I had finished those *Services*, which lay upon me then to do, feeling my *Spirit* drawn again towards the *South*, (though I was yet but *weakly*, and not able to *Travel* far in a Day) I left *Swarthmore* on the *Twenty Sixth Day* of the *First Month* 1677. and went to *Thomas Pearson's* at *Powbank* in *Westmorland*, where I had a *Meeting* the *next Day* : and went from thence to *Thomas Cam's* at *Cam's Gill*, whither *Robert Widders*, with his *Wife*, and several other *Friends* came to see me, before I left the *Country*, and to be at the *Meeting* there the *next Day*, which was very large ; and in which I was largely drawn forth in *Testimony* to the *Truth*. After the *Meeting* I had much *Discourse* with some of that *Meeting*, who at that time were not in *Unity* with *Friends* of the *Quarterly Meeting* they belonged to : but afterwards several of them, that were somewhat *Tender*, came to see their *Error*, and gave forth *Condemnations* against themselves. Next day *John Blayking* came to *Tho. Cam's*, to bring me to his *House* at *Drawell* in *Sed-*

Westmorland.  
Powbank.  
Camsgill.

Yorkshire.  
Sedberg.  
Drawell.

*berg* in *Yorkshire* ; whither I went with him, visiting *Friends* in the way. I staid at *Drawell* two or three *Nights*, having *Meetings* there and thereabouts : For while I was there, the *Men- and Womens-Meetings* were held there, which were very large and precious. And on the *First Day* following I had a *Meeting* at *Brigflats*, not far off, where

Brigflats.

were most part of the *Friends* from the several *Meetings* round about, and a great *Concourse* of other *People* also, so that it was thought, there were *Five or Six Hundred People* ; and a very good *Meeting* it was, wherein *Truth* was largely declared, and preciously opened, to the comforting and refreshing the *Faithful*, and the drawing near them, that were afar off. After this I had another *Meeting* at *John Blayking's*,

Drawell.

where were many *Friends*, that were going to the *Quarterly Meeting* at *Kendal* : With them my *Wife* went back (who, with her Daughter *Rachel*, had accompanied me thus far ;) and I, having *Leonard Fell* with me, passed on through *Sedberg* and *Garisdale*, and into *Wenfydale*, visiting *Friends*, as we went. And at Night I reached to *Richard Robinson's* at *Counterside*, where several *Friends* came to me that *Evening* ; and some of them went with me *next Day* over the *Hills*, to the *Widow Tenant's* at *Scarhouse* in *Langstrothdale*, whither we had much

Sedberg.  
Garisdale.  
Wenfydale.  
Counterside.

ado to get, the *Snow* lay so deep, though it was a *Week* in the *Second Month*. Here on the *next Day* (which was the *First Day* of the *Week*)

Langstrothdale.  
Scarhouse.

we had a large *Meeting*. *Friends* coming to it from several parts round about ; and the *Lord* gave me a very seasonable *Testimony* to bear amongst them, which I did for several *Hours*, to their great *Satisfaction* and *Comfort*. Thence passing on through *Bishoppdale*, *Mildum*, *Barton*, and so through the *Country* by *Bedal* and *North-allerton*, I came to *George Robinson's* at *Burrowby* ; where also *Friends* coming out of several parts, we had a very large and good *Meeting*, and very *Peaceable*. But not long after, an envious *Justice*, who lived not far off, hearing, that I had a great *Meeting* there, troubled *Friends* about it, and made them appear at the *Sessions*, where he asked them many *ensnaring Questions* ; for he knew not, how to *Convict* them, because he had no *Proof* against them. When he saw, his *Questions* did

Bishoppdale.  
Mildum.  
Barton.  
Bedal.  
Northallerton.  
Burrowby.

not



1677. not Catch them; he told them, *He had heard, that George Fox was at a large Meeting with them, and they all sate Silent, and none spake* Burrowby *in the Meeting.* This false Story he cunningly feigned, thinking thereby to have drawn out some of the Friends to have contradicted him, and have said, *That I had spoken in the Meeting;* that so he might have Convicted them upon their own Confession, and have Fined them. But Friends standing in the Wisdom of God, did not Answer him according to his Desire; and so escaped his Snare. But two other Friends, that came out of Ireland, and were at this Meeting, having a Meeting that Evening about three Miles off; this Evil-minded Justice got Information thereof, and Fined Friends, and plundered them very sorely for it.

— I went from Burrowby to Isaac Lindley's, calling upon Friends on the Way, as I went. And having Robert Lodge and some other Friends with me, from thence next Day we passed to York; and the Day following (being the First Day of the Week) I was at Friends Meeting in York, which was large and peaceable. The Second day also I staid in York, and had two Meetings with Friends at John Taylor's; from whence I writ unto my Wife, to let her know, how it was with me, as followeth:

Dear Heart,

TO whom is my Love, and to thy Daughters, and to all Friends, that enquire after me. My Desires are, that ye all may be preserved in the Lord's Everlasting Seed, in whom ye all will have Life and Peace, and Dominion, and Settlement in the Everlasting Home or Dwelling, in the House built upon the Foundation of God. In the Power of the Lord I am brought to York, having had many Meetings in the Way. The Way was many times deep and bad with Snow, that our Horses sometimes were down, and we were not able to ride; and sometimes we had great Storms and Rain: but by the Power of the Lord I went through all. At Scarhouse there was a very large Meeting, and another at Burrowby, to which Friends came out of Cleaveland and Bishoprick: and many other Meetings we have had. At York Tetterday we had a very large Meeting, exceeding thronged, Friends being at it from many parts, and all quiet, and Friends well satisfied: Oh! the Glory of the Lord shined over all. And this Day we had a large Mens- and Womens-Meeting, many Friends, both Men and Women, being come out of the Country, and all was quiet: And this Evening we are to have the Mens- and Womens-Meeting of the Friends of the City. John Whitehead is here, with Robert Lodge and others: Friends are mighty glad, above Measure: So I am in my Holy Element, and holy Work in the Lord, Glory to his Name for ever! To Morrow I intend to go out of the City towards Todcaster, though I cannot Ride, as in days past; yet praised be the Lord, that I can Travel so well as I do. So with my Love in the Fountain of Life, in which as ye all abide, ye will have Refreshment of Life; that by it ye may grow, and gather Eternal Strength to serve the Lord, and be satisfied. So to the God of all Power, who is All-sufficient to preserve you, I commit you all, to his Ordering.

York, the 16th of the Second Month, 1677.

G. F.

Leaving

Leaving *Tork*, I travelled on through *Yorkshire*, visiting Friends at *Todcaster*, *Nottingly*, *Doncaster*, and so on to *Balby*, having Meetings, as I went. At *Balby* I stayed the First-day Meeting, and went next day to *Thomas Stacy's* at *Ballowfield*, where in the Evening I had a Meeting, to compose some difference, that had happened between some, that professed Truth, and they were Reconciled. From thence next day I came to *Stainsby* in *Derbyshire*, in which County I had formerly lived some time, about the first breaking forth of Truth. Here I had a good Meeting with Friends, and afterward passed to *Skegby* in *Nottinghamshire*, and from thence to *Nottingham*, to *John Reckless* his house; who, being one of the Sheriffs of *Nottingham*, (when I first declared Truth in that Town, and was Imprisoned for it) took me out of Prison into his own house, and kept me there, till the Mayor, and the rest of the Magistrates of the Town, took me away from him, and sent me to the Prison again: At which time this *John Reckless* was Convinced, and abode in the Truth ever after. Now I had a Meeting with Friends at his house that Evening, after I came thither, and another the next day in Friends publick Meeting-house, which was peaceable and well.

I went from thence the day following to *John Fox's* at *Wymeswold* in *Leicestershire*, where I had a Meeting that Evening; and went next day to *William Smith's* at *Sileby*, where (it being the First day of the Week) we had a very large Meeting: for besides Friends, that came from several places, the Town's People, hearing that I was there, came many of them to the Meeting, and heard the Truth declared gladly. Next day I went to *Leicester*, where finding many Friends come out of the Country, to be at the Horse-fair there next day, I had a very good Meeting with them that Night, and had another Meeting next Evening (after the Fair was over) at *William Wells* his house at *Knightron*, about a Mile from *Leicester*: from whence next day I passed to *Swanington* (where I had formerly been taken Prisoner) and had a Meeting there: from thence went to *Samuel Fretwell's* at *Hartshorn* in *Derbyshire*, where I had a Meeting also: And then went through the Country to *Henry Sidon's* at *Badgely* in *Warwickshire*, and stayed the Meeting there, which (it being the First-day of the Week) was very large, and peaceable; notwithstanding that a Justice, who lived not far off, had threatned, that he would come, and break it up. After Meeting (having stay'd a while with Friends) I went in the Evening to *Richard Baal's* of *Whittington*, where several Friends came to visit me. Next day I went to *Nathaniel Newton's* at *Hartshill*, where several Friends met me, with whom I had good Service. After this I passed on, visiting Friends in divers places, till I came to *Dingley*, where a Meeting was appointed before, which was very large, and Truth was largely opened to the People: The Meeting was peaceable and quiet, and the People generally Sober; saving that while I was declaring, and shewing, how that Christendom (so called) was gone from the pure Religion, that is undefiled,

1677. &c. One Man rushed out in a furious manner, and said, *I deny that.* After this Meeting, I went with *Thomas Chatter* to his house at *Adingworth*, and from thence next day to *Northampton*, where I stayed the *First-day-Meeting*, which was very large and peaceable, and had much Service among *Friends* besides. Next day *Edward Cooper* of *Northampton* accompanied me to *Olney* in *Buckinghamshire*, where I stay'd at *James Brierlie's*, several *Friends* coming thither to see me in the Evening. Next day I went to a Meeting at *Turry* in *Bedfordshire*, to which *Friends* came from several Parts; so that it was a very large Meeting. Here I met with *William Dewsberry*, who after the Meeting took me along with him to his Son-in-law *John Rusb's* of *Kempston*, where I stayed with *William* that night, and most part of the next day; passing thence towards *Everling* through *Amptill*, to *Thomas Gambolls* of *Bullocks-hill*. *William Dewsberry* went along with me thither, and there also several *Friends* came to visit us. Next day, passing through *Luton*, I went to *Market-street* (*William Dewsberry* accompanying the part of the way) and the day following *Leonard Fell* and I had a Meeting at *Kensworth*, which was pretty large and peaceable. After the Meeting we went to *Albans*, where we visited *Friends*, and next day passing through *South-Mims* and *Barnet*, where also we visited *Friends*, we came that night to the *Widow Hayhe's* at *Guttershedge* in *Hendon* in *Middlesex*. Next day, being the *First-day* of the Week, we had a very large Meeting there, several *Friends* coming from *London*. I stayed there on the *Second-day*, and on the *Third* went to *William Mead's* house at *High-gate*, with whom next day I went to *London*: and it being the *Fourth-day* of the Week, I went to the Meeting at *Gracious-street*; where *Friends* and I were greatly refreshed in each other in the Lord, and the Lord's Power and Seed was set over all, blessed be his Name for ever.

Thus it pleased the Lord to bring me safe to *London*, though much wearied with Travel: for though I rode not very far in a day, yet having had much weakness of Body, continual Travel was hard to me. Besides, I had not much rest a-nights to refresh Nature: for I often sat late up with *Friends*, where I lodged, to Inform and Advise them in things, wherein they were wanting; and when I was in bed, I was often hindered of sleep by great pains, which I felt in my Head and Teeth, occasioned (as I thought) by Cold I had taken, by riding often in the Rain. But the Lord's Power was over all, and carried me through all, to his praise.

In my Journey I observed a slackness, and shortness in some that professed Truth, in keeping up the ancient Testimony of Truth against Tithes: for where-ever that Spirit got Entrance, which wrought Division in the Church, and opposed the Mens and Womens Meetings, it weakened those that received it, in their Testimony against Tithes. Wherefore I was moved of the Lord to give forth a short Paper, by way of an Epistle to *Friends*, to stir up the pure Mind in them, and to encourage and strengthen them in their Christian Testimony against that Antichristian Yoke and Oppression.

My

My dear Friends,

1677.  
London.

BE faithful to the Lord in your *Testimony* for *Jesus*, who hath ended the *Levitical Priesthood* of *Aaron*, that took *Tithes*, and sent his *Ministers* forth *freely*, to give *freely*, that which they had received of him *freely*, without a *Bag* or a *Staff*. So *Christ's Disciples* could not join with those, that made a *Trade of Preaching*. And as there was a *Testimony* to be born against those *Tithes*, which were commanded in the *Law* for *Levi* and *Aaron*: So there is a *Testimony* to be born against these *Tithes*, which have been set up by *Man*, in the dark time of *Popery*, and not set up by *God* nor *Christ*. Now for any to cry against the *Priests* in words, and yet to give them *Means*, and put into their *Mouths*, that they may not prepare *War* against you, this is a *Contradiction*. And therefore take heed: for if the Lord *God* do bless you with outward *Creatures*, and you do bestow them upon *Baal's Priests*, the Lord may justly require the *Outward things* from you again, which he hath given you; who saith, That his *Christian Ministers* should *freely give*, as they have *freely received* of *Christ Jesus*. So all the *Preachers* for *Tithes* and *Money*, and the *Takers* and *Payers* of *Tithe* must be testified against in the Lord's *Power* and *Spirit*; so that all *Men* and *Women* may stand up in their *Testimony* for *Jesus Christ*, in his *Power* and *Spirit*, against the *Tithe-mongers*. Consider, how many faithful *Servants* and *Valiants* of the Lord have laid down their *Lives* against them; in this day of the Lord: and in the days of the *Martyrs* they did then witness against them. Consider also, what *Judgments* have come upon them, that have *spoiled Friends Goods*, and have cast them into *Prison* for *Tithes* and *Maintenance*. And therefore in the *Power* of the Lord maintain the *War* against the *Beast*, and do not put into his *Mouth*, lest he cry *Peace* to you; which *Peace* you must not receive; but it must be broken, and thrown out by the *Spirit* of *God*: And then in the same *Spirit*, ye will receive the *Peace* from the *Son* of *Peace*, which the *Beast*, and the *Whore*, and the *World* with all their earthly *Teachers* for the *Earth*, which are made by *Man*, cannot receive, nor bereave you of. And therefore keep your *Authority* and *Dominion* in the *Power*, and *Spirit*, and *Name* of *Jesus*; in whom my love is to you.

3d Month, 1677.

G. F.

I came to *London* on the 23th of the *Third Month*, some *Ten* or *Twelve* days before the *Tearly Meeting*; in which time I fell in with *Friends* there in the *Service* of *Truth*, visiting them at the *Meetings*: And the *Parliament* then sitting, we prepared something to lay before them, concerning the *seizing* of the *Third part* of *Friends Estates*, as *Popish Recusants*; which was a great *Suffering*, and a *Grievance* we *Complained* of; but no *Redress* we got.

Aaaaa a

To

1677. To the Yearly Meeting many Friends came from most parts of the Nation, and some out of Scotland, Holland, &c. and very glorious Meetings we had, wherein the Lord's powerful Presence was very largely felt, and the Affairs of Truth were sweetly carried on in the Unity of the Spirit, to the Satisfaction and Comfort of the upright-hearted; blessed be the Lord for ever! Then after the Yearly Meeting was over, and I had stay'd a Week or Two with Friends in London, I went down with William Penn to his house in *Suffex*: John Burnyeat, and some other Friends went with us: and as we passed through *Surrey*, hearing, that the Quarterly Meeting for that County was that day, William Penn, John Burnyeat and I went from the Road to it; and after the Meeting returning to our other Company on the Road, went on with them to William Penn's that Night, which is Forty Miles from London. I stay'd at *Worminghurst* about Three Weeks, in which time John Burnyeat and I (at such times as we were not amongst Friends in Meetings) Answered a very envious and wicked Book, which one Roger Williams a Priest of New-England (or some Colony thereabouts) had written against Truth and Friends. When we had finished that Service, we went with Stephen Smith (who was there with us) to his house at *Warpleton* in *Surrey*, where we had a large Meeting. Friends there-away had been exceedingly plundered about Two Months before on the Priest's account; for they took from Stephen Smith Five Kine (being all he had) for about Fifty shillings Tithes. From thence we went to *Kingston*, and so to *London*; where I stay'd not long: for it was upon me from the Lord to go into *Holland*, to Visit Friends there, and to preach the Gospel there, and in some parts of *Germany*. Wherefore setting things in Order for my Journey, as fast as I could, I took leave of Friends at *London*, and with several other Friends went down to *Colchester* in *Essex*, in order to my Passage for *Holland*. Next day, being the First day of the Week, I was at the publick Meeting of Friends there, which was very large and peaceable; and in the Evening I had another large Meeting, but not so publick, at John Furl's house, where I lodged. The day following was the Womens-Meeting there, which also was very large; and I was at that too. From thence next day we passed to *Harwich*, where Robert Duncon, and several other Friends out of the Country, came to see us; and some from *London* came to us there, that intended to go over with me. The Packet-Boat, in which we were to go, not being ready, we went to the Meeting in the Town, and a precious Opportunity we had together: for the Lord, according to his wonted goodness, by his over-coming, refreshing Power, opened many Mouths to declare his Everlasting Truth, and to praise and glorifie him. After the Meeting we returned to John Vandewall's, where I had lodged, and when the Boat was ready (taking Leave of those Friends, that had accompanied us thither, and that met us there) we that were bound for *Holland*, went on Board about the 9th hour in the Evening, on the 25th day of the 5th Month 1677.

The *Friends* that then went over with me, were *William Penn*, 1677.  
*Robert Barclay*, *George Keith* and his *Wife*, *John Furly* and his *Brother*, *William Tailcoat*, *George Watts*, and *Isabel Teomans*, Harwich.  
 who is one of my *Wife's* *Daughters*. About the *First hour* in  
 the Morning we weighed Anchor, having a fair, brisk Wind,  
 which by the next Morning brought us within sight of *Holland*. Holland.  
 But that day proving very clear and calm, we got forward but  
 little, till about the *Fourth hour* in the *Afternoon*, when a  
 fresh Gale arose, which carried us within a *League* of Land.  
 Then being becalmed again, we cast Anchor for that Night,  
 it being between the hours of *Nine* and *Ten* in the Evening. But  
*William Penn* and *Robert Barclay* (understanding, that *Benjamin*  
*Furly* was come from *Rotterdam* to the *Briel* to meet us) got  
 two of the *Boat-men* to let down a small Boat, that belonged to  
 the *Packet-Boat*, and Row them to shore: but before they could  
 get to shore, the Gates were shut; and there being no house  
 without the Gate, they were fain to lie in a *Fisher's Boat* all  
 Night. As soon as the Gates were opened in the Morning, they  
 went in, and found *Benjamin Furly*, with other *Friends* of *Rot-*  
*terdam*, that were come thither to receive us; and they sent a  
 Boat, with three Young-men in it, that lived with *Benjamin*  
*Furly*, who brought us to the *Briel*, where the *Friends* received Briel.  
 us with great Gladness.

We stay'd about *Two hours* at the *Briel*, to refresh our selves;  
 and then took Boat, with the *Holland-Friends*, for *Rotterdam*; Rotterdam  
 where we arrived about the *Eleventh hour* that day, which was  
 the *28th* of the *Fifth Month* 1677. I was very well this Voyage;  
 but some of the *Friends* were *Sea-sick*: Yet a fine Passage we had,  
 and all came safe and well to Land, blessed and praised be the Name  
 of the Lord for ever.

The next day, being the *First day* of the *Week*, we had *Two*  
*Meetings* at *Benjamin Furly's*, where many of the *Towns People*,  
 and some *Officers* came in; and all were civil. *Benjamin Furly*,  
 or *John Claus*, (a *Friend* of *Amsterdam*) interpreted, when any  
*Friend* declared. I spent the next day in Visiting *Friends* there,  
 and the day following *William Penn* and I, and some other of  
 the *Friends*, went towards *Amsterdam*, with some *Friends* of Amsterdam.  
 that City, who came to *Rotterdam* to Conduct us thither. We  
 took Boat in the *Afternoon*, and passing by a Town called *Ouer-* Ouerkirk.  
*kirk*, we came to *Delft*, through which we walked on foot; Delft.  
 and then took Boat again to *Leyden*, where we lodged that Leyden.  
 Night at an *Inn*. This is counted *six Dutch Miles* from *Rotter-*  
*dam*, which are *eighteen English Miles*, and *five hours sail*, or  
 Travel: for our Boat was drawn by an Horse that went on  
 the shore. Next day taking Boat again, we went to *Harlem*, Harlem.  
*fourteen Miles* from *Leyden*, where we had appointed a *Meet-*  
*ing*, which proved very large: for many of the *Town's People*  
 came in, and *Two* of their *Preachers*; and the Lord gave us a  
 blessed Opportunity, not only with respect to *Friends*, but to  
 other sober People (*Baptists* and other *Professors*) that were  
 there, and the Meeting ended peaceably and well. After Meet-  
 ing

1677. ing we passed to *Amsterdam*, accompanied by several *Friends* of that City and of *Alkmaer*, some by Wagon, some by Boat.

Amsterdam.

Next day was the *Quarterly Meeting* at *Amsterdam*, to which came *Friends* from *Harlem* and *Rotterdam*, and with them those *Friends* of our Company, whom we had left behind at *Rotterdam*, viz. *Robert Barclay*, *George Keith* and his *Wife*, &c. The *Meeting* was at *Gertrude Dirick Nieson's* house, and a very large and serviceable *Meeting* it was: for both *William Penn* and *I* were drawn forth to open many things concerning the *Order* of the *Gospel*, and to shew the benefit and service of *Yearly*, *Quarterly*, and *Monthly Meetings* of *Men* and *Women*. We had another *Meeting* at *Gertrude's* the next day, more publick, and very large, at which were *Professors* of several sorts, unto whom the *Way* of *Life* and *Salvation* was largely and livingly opened; which they hearkned very attentively to, none making any *Objection*, to what was declared. In the *Afternoon* we had another *Meeting* in the same place, but less, and more private. The day following we had a *Meeting* of *Friends* only, wherein by *Joint Agreement* of *Friends* were settled several *Meetings*, to wit, *Monthly*, *Quarterly*, and a *Yearly Meeting*, to be held at *Amsterdam* for *Friends* in all the *United Provinces* of *Holland*, and in *Embsen*, the *Palatinat*, *Hamborough*, *Frederick-stadt*, *Dantzick* and other places in and about *Germany*; which *Friends* were very glad of, and it hath been of great service to *Truth*.

Next day an *Exercise* came upon me concerning that deceitful *Spirit*, which wrought in some amongst *Friends*, to make *Divisions* in the *Church*: and the *Care* of the *Churches* being upon me, *I* was moved to *Write* a few *Lines* to warn *Friends* of it, as followeth:

‘*ALL Friends*, keep over that *Spirit* of *Separation* and *Division*, in the peaceable *Truth*, and in the *Seed* of *Life*, which will wear it all out, and out-last it. For the *Lamb* will have the *Victory* over all the *Spirits* of *Strife*, as it hath had since the beginning; and they will *Wither*, as others have done: but all that do keep in the *Seed*, which is always *green*, shall never *Wither*; as *Friends* have been to this day kept. And if any have gone out, and backslidden, and thrown off the *Cross*, and are grown loose and full, and are gone into *Strife* and *Contention* with their *Earthly Spirits*, and therein plead for a *liberty*; this *Spirit* taketh with loose, earthly *Spirits*, and cries *Imposition* to such, as do admonish them to come to the *Life*, *Light*, and *Spirit* and *Power* of *God*, that they may be alive, and may live again with the *Living*. And then upon this *Admonishment*, their *Spirits* do arise into *Contention* and *Strife*, and a *Separation*, turning against the *Living*, in their loose earthly *Spirits*, which would have the *Name* of *Truth*, but is not in the *Nature* of it, but is for *Eternal Judgment* of the living *Seed*. And this is it, which doth deceive; but it is judged by that, which doth undeceive and save.

*Amsterdam* in *Holland*, the 5th  
of the 6th Month, 1677.

G. F.  
This

This being the *First-day* of the Week, we had a very large 1677. Meeting again, there coming to it a great Concourse of People of several Opinions, as *Baptists, Seekers, Socinians, Brownists*, and some of the *Collegians*. Robert Barclay, George Keith, William Penn and I, did all severally declare the Everlasting Truth among them; opening the Estate of Man in the Fall, and shewing, by what way Man and Woman may come into the Restoration by Christ Jesus: And indeed, the *Mystery of Iniquity*, and the *Mystery of Godliness* were very plainly laid open; and the Meeting ended quietly and well.

The day following, George Keith, Robert Barclay, and William Penn, leaving me and some other Friends at Amsterdam, set forward on their Journey towards Germany, where they Travelled many hundred Miles, and had good Service for the Lord, Benjamin Furly going with them, and Interpreting.

That day, and the next, I stayed at Amsterdam, visiting the Friends, and assisting them in some businesses concerning their Meetings: And there came Three Baptists to discourse with me, unto whom I opened things to their satisfaction; and they parted from me in kindness. I writ a Letter also to the Princess Elizabeth, which Isabel Teomans delivered to her, when George Keith's Wife and she went to visit her.

Princess Elizabeth;

I Have heard of thy *Tenderneſs* towards the Lord and his holy Truth, by some Friends, that have visited thee, and also by some of thy Letters, which I have seen: which indeed is a great thing, for a Person of thy quality to have such a tender mind after the Lord and his precious Truth; seeing, so many are swallowed up with *Voluptuousneſs*, and the Pleasures of this World, and yet all make an outward Profession of God and Christ one way or other; but without any deep Inward sense and feeling of him. For it is not many mighty, nor wise of the World, that can become fools for Christ's sake, or can become low in the humility of Christ Jesus from their mighty state, through which they might Receive a mightier Estate, and a mightier Kingdom through the Inward holy Spirit, and the Divine Light and Power of God; and a mightier Wisdom, which is from above, pure and peaceable; which Wisdom is above that, which is below, that is earthly, sensual and devillish, by which men destroy one another, yea, about their Religions, Ways and Worshipps, and Churches: but this they have not from God nor Christ. But the Wisdom, which is from above, by which all things was made and created, which the holy fear of God in the heart, is the beginning of, that keeps the heart clean. And by and with this Wisdom are all God's Children to be ordered; and with it come to order all things to God's glory. So this is the Wisdom that is Justified of her Children: And in this fear of God and Wisdom, my desire is, that thou may be preserved to God's glory. For the Lord is come to touch his People



1677. *Amsterdam.* People himself, and to set up his *Ensign*, that the Nations may flow unto it. And there hath been an *Apostacy*, since the Apostles days, from the Divine *Light* of *Christ*, which should have given them the *Light* of the *Knowledge* of the glory of God in the face of *Christ Jesus*; and likewise from the holy *Spirit*; which would have Lead them into all Truth: and therefore have People set up so many *Leaders* without them, to give them *Knowledge*: and also from the holy and precious *Faith*, which *Jesus Christ* is the *Author* and *Finisber* of: which *Faith* purifies the heart, and gives victory over that which separates from God; through which *Faith* they have access to God, and in which *Faith* they please God; the *Mystery* of which *Faith* is held in a pure *Conscience*. And also from the *Gospel*, which was preached in the *Apostle's* days, (which *Gospel* is the Power of God) which brings *Life* and *Immortality* to Light in Man and Woman, by which People should have seen over the *Devil*, that has darkned them; and before he was: which *Gospel* will preserve all them that receive it, in *Life* and in *Immortality*. For the Eyes of People have been after *Men*, and not after the *Lord*, who doth write his *Law* in the hearts, and puts it into the minds of all the Children of the *New Covenant* of *Light*, *Life* and *Grace*; through which they all come to know the *Lord* from the *Least* to the *Greatest*: So that the *Knowledge* of the *Lord* may cover the Earth, as the Waters doth the Sea. And this *Work* of the *Lord* is a beginning again, as it was in the *Apostles* days; that People shall come to receive an *Unction* in them again from the holy One; by which they shall know all things, and shall not need any man to teach them; but as the *Anointing* doth teach them: and also to know, what the *Righteousness* of faith speaks; the *Word* nigh in the heart and mouth to obey it, and to do it: which was the *Word* of *Faith*, the *Apostles* preached: Which is now received and preached again; which is the duty of all true Christians to receive. And so now People are coming out of the *Apostacy* to the *Light* of *Christ* and his *Spirit*, and to receive *Faith* from him, and not from men; and to receive the *Gospel* from him, and their *Unction* from him, the *Word*; and as they receive him, they declare him *freely*, as his Command was to his Disciples, and is so still to the *Learners* and *Receivers* of him. For the *Lord God* and his Son *Jesus Christ* is come to teach his People, and to bring them from all the Worlds *Ways* to *Christ* the *Way*, the *Truth*, and the *Life*, who is the *Way* to the Father; and from all the Worlds *Teachers* and *Speakers*, to him the *Speaker* and *Teacher*, as *Hebr. 1. 1.* and from all the Worlds *Worshippers*, to worship God in the *Spirit*, and in the *Truth*, (which the *Devil*, the *Destroyer*, is out of :) which *Worship* *Christ* set up above *Sixteen hundred years* ago, when he put down the *Jews Worship* at the *Temple* at *Jerusalem*, and the *Worship* at the *Mountain*, where *Jacob's Well* was: and to bring People from all the World's *Religions*, which they have made since the *Apostles* days, to the *Religion*, that was set up by *Christ* and his

his *Apostles*, which is *Pure* and *Undeiled* before God, and keeps  
 from the Spots of the World: And to bring them out of all  
 the Worlds *Churches* and *Fellowships*, that they have made and  
 set up since the *Apostles* days; to the Church, that is in God the  
 Father of our Lord *Jesus Christ*, *Thess. 1. 1.* and to bring to the  
 Unity and Fellowship in the holy *Spirit*, that doth mortifie,  
 and circumcise, and baptise, to plunge down *Sin* and *Corrupti-*  
*on*, that has got up in Man and Woman by Transgression: and  
 in this holy *Spirit* there is a holy Fellowship and Unity: yea, it  
 is the Bond of the Prince of *Printes*, and King of *Kings*, and  
 Lord of *Lords* Peace: which heavenly Peace all the true *Christi-*  
*ans* are to maintain with *Spiritual Weapons*, not with Car-  
 nal.

1677.  
 Amster-  
 dam.

And now my *Friend*, the holy Men of God did speak forth  
 the *Scriptures*, as they were moved by the holy Ghost; and all  
*Christendoms* are on heaps about those *Scriptures*, because they  
 are not led by the same holy Ghost, as they were, that gave  
 forth the *Scriptures*; which holy Ghost they must come to in  
 themselves, and be led by, if they come into All the Truth of them,  
 and to have the Comfort of God, and Christ, and Them. For  
 none can call *Jesus Lord*, but by the holy Ghost; and all they,  
 that do call Christ Lord without the holy Ghost, take his Name  
 in vain. And likewise all that name his Name, are to depart  
 from Iniquity; then they name his Name with Reverence in  
 Truth and Righteousness. And O therefore feel the Grace and  
 Truth in thy heart, that is come by *Jesus Christ*, which is a  
 Teacher, that will teach thee, how to live; and what to deny;  
 and it will establish thy heart, and season thy words, and bring  
 thy Salvation, and will be a Teacher unto thee at all times;  
 and by it thou may'st Receive Christ, from whence it comes:  
 and as many as Receive him, to them he gives power, not  
 only to stand against *sin* and *evil*, but to become the Sons of  
 God: if Sons, then Heirs of a Life, and a World and Kingdom;  
 that is Everlasting, without end, and of the Eternal Riches and  
 Treasures thereof. So in haste, with my Love in the Lord  
*Jesus Christ*, that has tasted death for every man, and bruises  
 the Serpents head, that has been betwixt Man and God, that  
 through Christ, Man may come to God again, and so can praise  
 God through *Jesus Christ*, the Amen; who is the spiritual and  
 heavenly Rock and Foundation for all God's People to build up-  
 on, to the praise and glory of God, who is over all, blessed for  
 Evermore.

Amsterdam, the 7th of  
 6th Month, 1677.

George Fox.

### P O S T S C R I P T.

THE Bearer hereof is a Daughter-in-law of mine, that comes  
 with Gertrude Dirick Nielson and George Keith's Wife, to  
 give thee a Visit.

G. F.

Bbbbb

The

1677.

Amster-  
dam.

The Princess Elizabeth her Answer to the aforesaid  
LETTER.

Dear Friend;

I Cannot but have a tender Love to those that love the Lord  
Jesus Christ, and to whom it is given not only to believe in  
him, but also to suffer for him: Therefore your Letter, and  
your Friends Visit, have been both very welcome to me. I  
shall follow their and your Counsel, as far as God will afford  
me Light and Unction: Remaining still

Hertfort the 30th of  
August, 1677.

Your loving Friend,

ELIZABETH.

Next day John Claus and I took Boat, and passed to Buyckstote,  
and thence to Purmerent; where having stayed awhile, and re-  
freshed our selves at an Inn, we went by Wagon through the  
Country to Almaer, about Thirty Miles from Amsterdam. We  
went to a Friend's house there, whose name was Willem Wil-  
lems, where I had a Meeting that night. I had also another  
Meeting there next day, which was larger: for several Professors  
came to the Meeting; and all was quiet and well. When the  
Meeting was done, I went and visited some Friends, and then,  
taking Boat, passed by several places to Hoorn, which is count-  
ed the chief City in North-Holland. We lodged at an Inn there  
that night: and taking Wagon again early next Morning, we  
passed through the Country to Enckhuysen, where we took Ship  
for Friezland; and landing in the Afternoon at Workum, took  
Wagon there again, and rode along upon the high Bank of the  
Friezen Seas, till we met Two Friends coming with a Wagon to  
meet us: with whom (discharging our Wagon at Mackum, a  
Village hard by) we went, in their Wagon, to Harlingen, the  
chief Sea-port-Town in Friezland. We went to a Friend's house,  
whose Name was Hessel Jacobs, whither several Friends came to  
Visit us that night. Next day we went among the Friends of  
the place, and Visited them; and I wrote a Paper, directed,  
To all them, that persecute Friends for not observing their Fast-  
day.

The day following was the First-day of the Week, and Friends  
had a Meeting there, to which we went; and many Professors  
came to it. I declared the Everlasting Gospel amongst them,  
John Claus interpreting, and they were all very Civil, and heard  
attentively: and when the Meeting was done, departed peace-  
ably, without making any Opposition. After Meeting I went to  
Hessel Jacobs his house again, whither after a while came a Cal-  
vinist, to ask me some Questions, which I answered to his sa-  
tisfaction; and he departed friendly. Soon after he was gone,  
a Preacher

a Preacher of the Collegians came to discourse with me, and he seemed well satisfied also, and we parted lovingly. That Evening I had another Meeting with the Friends there, and next Morning, when we had taken our Leave of them, we passed to *Leuwarden*, the chief City in *Friezland*, and lodged that night at a Friend's house there, whose Name was *Sybrand Doves*.

Next Morning early, taking Boat, we passed to *Dockum*, and walking through the City, took Boat again to *Strobos*, which is the utmost part of *Friezland*. There we baited, at a Commissary's house: and then taking Boat again, we passed to *Groningen*, the chief City of the Province of *Groningland*. One of the Magistrates of that City came with us from *Leuwarden*, with whom I had some discourse on the way; and he was very loving. We walked near Two Miles through the City; and then took Boat for *Delfziel*; and passing, in the Evening, through a Town called *Appingdalem*, where had been a great Horse-Fair that day, there came many Officers rushing into the Boat, and being somewhat in drink, they were very Rude. I spake to them, exhorting them to fear the Lord, and beware of Solomon's vanities. They were a sort of boisterous Fellows; yet they were somewhat more Civil afterwards. We landed at *Delfziel* about the Tenth hour at night, having travelled much about Fifty English Miles that day. We went to an Inn to Lodge; and as we passed through the Guards, they Examined *John Claus*, whether I was not a Militia-Souldier? and when he had told them, that I was not, they let us pass peaceably on.

This City *Delfziel* stands on the River *Eems*, over which we passed next day to the City *Embden*, a Place, where Friends had been cruelly persecuted, and from which they had been often banished. I went to an Inn, where I stay'd and dined with some men, that understood English, with whom I had a fine time, and they were loving. Mean while *John Claus* went with his Wife to her Fathers, who lived in *Embden*; whither, after I had dined, I went also; understanding, the old Man was desirous to see me. In the Afternoon *John Claus* and I walked through the City, to the place where the Wagon, which he had hired, was to meet us: and while we tarried for it, the Friends, that were in the City, came to the house, where we were, and there we had a little Meeting. When the Meeting was over, and the Wagon came not, we sent to know the Reason: and the Master of the Wagon sent us word, that he durst not let his Wagon go; for the Bishop of *Munster's* Souldiers were up in the Country, and he was afraid, they would take away his Horses. So being disappointed of our passage, we returned to *John Claus* his Father-in-law's house, where I left him, and went my self to my Inn at night.

We took Shipping next day, and passed about Fifteen Miles upon the River *Eems*, to a Market-Town in *East-Friezland*; called *Leer*, where lived a Friend, that had been banished from *Embden*: and when we had visited him, we hired a Wagon in that Town, and passed to a Garrison-Town, called *Strikehusen*, where

1677. where the *Guards* Examined us: and then we went on to *Deteren*, where hiring another *Wagon*, we passed through the Country to another *Garriſon's* Town, where we were very ſtrictly Examined. From thence we paſſed unto *Apré*, in the *King* of *Denmark's* Country, where we lodged that night. In our Travel this day, we met the *Earl* of *Oldenburgh*, going to the *Treaty* of *Peace* at *Lembachie*.

Next day, hiring another *Wagon*, we paſſed through the Country to the City *Oldenburgh*, lately a great and famous Place, but then burnt down; and but few houſes left ſtanding in it. At this place we hired another *Wagon*, and went through the Country to *Delmenhurſt*: where, after we had been Examined by the *Guards*, we went to a *Burger-Maſter's* to lodge, whoſe houſe was an *Inn*. And there being many People, I declared the *Way* of *Truth* to him and them, Warning them all of the *Day* of the *Lord*, that was coming upon all *Evil-doers*.

From hence we paſſed next day by *Wagon* to *Bremen*, which is a ſtately City in *Germany*; and from thence, after a double Examination, we went by *Wagon* to a Water called *Overdelend*, and there took Boat to *Fisber-holder*: Where finding pretty many People together, I declared the *Way* of *God* to them, and exhorted them to *fear* the *Lord*. There we took *Wagon* again, and travelled in the *Biſhop* of *Munſter's* Country, to a place called *Cloſterſeven*: and having no Inclination to ſtay there, we got freſh Horſes there, intending to travel all night. Accordingly we went cut a little way; but it quickly grew ſo dark, and rained ſo hard, that we thought it beſt to turn back again thither: for our *Wagon* being open, we had no defence againſt the *Rain*; and our Cloaths were already wet with the *Rain*, that had fallen for ſeveral days before. So we went back to an *Inn*, and got a little freſh *Straw*; upon which we lay, till about break of day: and then ſet out in our *Wagon* again, and travelled through the Country to the City of *Buxtehude*.

The People in the *Biſhop* of *Munſter's* Country were very dark: and as we paſſed amongſt them, I preached *Truth* to them, warning them of the *Great* and *Notable Day* of the *Lord*; and exhorting them to *ſoberneſs*, and to mind the *good Spirit* of *God* in themſelves.

It was on the *Fiſt-day* of the *Week*, that we went through this City *Buxtehude*; and without the Walls was a great *Fair* of *Sheep* and *Geefe* that day. We ſtayed but a little, to reſreſh our ſelves, and went on as faſt as we could to *Hamborough*, partly by *Wagon*, and partly by *Water*.

We got to *Hamborough* time enough to get a *Meeting* there that Evening; and a good and glorious *Meeting* it was. There were at it, amongſt others, a *Baptiſt-Teacher* and his *Wife*, and a *Great Man* of *Sweden* and his *Wife*; and all was quiet, bleſſed be the *Lord*, whoſe *Power* was Exalted over all: Yet a dark, hard place this is; and the People are much ſhut up from *Truth*.

At *Hamborough* there was a *Woman*, that had spoken against me, in *John Perrot's* time (though she had never seen me, till now) and she had been troubled for it ever since; and now was glad of an Opportunity to acknowledge her *Fault*: which she very readily did; and I did as readily and *freely forgive* her. 1677. Hambc. rough.

We stayed that night at *Hamborough*, encouraging and strengthening the *Friends* there in the *Testimony* to the *Truth*; and betimes next Morning we set forward towards *Frederick stadt*, which is *Two long days* Journey from *Hamborough*. We went the *First-day* to a Town called *Elmsboorn*, where we baited; and then rode on through a *Garrison-Town* of the *King of Denmark's*: and passing by the *Monument* of the *Earl of Ransenny*, we came to the City of *Itzeho*, where we lodged that night; and I had some Service in the Evening, among the People in the *Inn*, whom I exhorted to soberness, and to live in the *Fear* of the *Lord*. Next Morning setting out again, we travelled to a Town called *Hoghenhorn*, where we dined at an *Inn* with one of the *Council* of *Frederick-stadt*; to whom, and to the rest of the People present, I declared the *Truth*, with which they seemed to be affected. Then travelling on, we came to a River called *Eyder*, where we took Boat, and so went to *Frederick-stadt*. We went to a *Friend's* house there, whose name is *William Pauls*, where several *Friends* came to us (for there is a pretty many *Friends* in that City) and we had a fine, refreshing Meeting together that Evening; which made us forget our *Weariness*: for we were indeed very weary, having travelled hard those *Two days*; and being Wet through our Cloaths, having had much *Rain* in our *Open Wagons*. But the *Lord* made all easie and good to us: and we were well, and glad to see *Friends*; blessed be his holy name for ever! Elmf. hoorn. Rantzow. Itzeho. Hoghenhorn. The River Eyder. Frederick-stadt.

This City is in the *Duke of Holsteyn's Country*, who would have banished *Friends* out of the City and Country, and did send to the *Magistrates* of the City to do it: But they said, they would lay down their *Offices* rather, than they would do it, inasmuch as *Friends* came to that City to enjoy the *Liberty* of their *Consciences*. And not long after, the *Duke* himself was banished out of that City, by the *King of Denmark*: but *Friends* do still enjoy their *Liberty* there, and *Truth* and they are of good Report amongst the People, both in City and Country. Holstein.

On the *First-day* of the *Week* I had a Meeting here, to which many People came, and some rough Spirits: but the Power of the *Lord* bound them down, and the Seed of Life was set over all. While I was here, I had a Discourse with a *Jew*, that was a *Levite*, concerning the Coming of the *Messiah*; and he was much confounded, in what he said: Yet he carried himself lovingly, and Invited me to his house: I went thither, and there I discoursed with another *Jew*, who shewed me their *Talmud*, and many other *Jewish Books*: but they are very dark, and do not understand their own *Prophets*.

1677. There was at this City a *Baptist-Teacher*, who had reproached and belied *Friends*: wherefore *John Claus* went, with *Two Friends* of the Town, to the house, where he lodged, and cleared *Truth* and *Friends* from his *Reproaches*, and laid his *Lies* and *Slanders* upon his own head, to his shame.

Frederick-  
stadt.

Before we left this Place, I had another *Meeting* with the *Friends* only, wherein I laid before them the Usefulness and Benefit of a *Monthly-Meeting*, for the looking after the *Poor*, and taking care, that *Marriages*, and all other things relating to the *Church*, were done and performed in an *orderly Manner*: and the thing Answered the *Witness of God* in their *Consciences*, so that they readily Consented, and Agreed to have *Monthly Meetings* thence-forward amongst themselves, that both *Men* and *Women* might look after, and take care of the outward *Concerns* of the *Church*.

After this Meeting, feeling my spirit clear of that place, we took leave of *Friends* there (whom we left in good Order) and not intending to go further that way, we turned back again for *Hamborough*. When we had travelled *one days Journey*, and came to an *Inn* at night to Lodge, I inquired there, whether there were any *tender People* in the Town, that feared God, or that had a mind to discourse of the things of God? but the *Inn-keeper* told me, there were few such in that Town. Next night we got to *Hamborough*; and having passed the *Guards*, we went to a *Friend's* house, being very Weary: for we had been up those *Two Mornings* before the *third hour*, and had travelled each day hard and late. Here we met with *John Hill*, an *English Friend*, who had been travelling in *Germany*; and being in a *Ship* bound for *Amsterdam*, that waited for a Wind, he had lain sick on board her about *two weeks*; and now hearing, that I was in the Country, got off from the *Ship*, and came hither to meet me, and to go along with me.

Hamborough.

The next day after we came to *Hamborough*, we had a very good *Meeting* there, and very peaceable. After the Meeting I had *Discourse* with a *Swede*, an Eminent man in his own Country; who having been banished from thence upon the Account of his *Religion*, was come to *Hamborough*, and was at the *Meeting* I had there before. And when I had done with him, I had another *Discourse* with a *Baptist*, concerning the *Sacraments* (so called:) In both which I had good service, having opportunity thereby to open *Truth* unto them.

Being clear of *Hamborough*, we took our Leave of *Friends* there, whom we left well: And taking *John Hill* along with us, we passed by Boat to a City in the *Duke of Lunenburgh's Country*; where after we were Examined by the *Guards*, we were had to the *Main-Guard*, and there Examined more strictly: but after they found, that we were not *Souldiers*, they were Civil to us, and let us pass. In the Afternoon we travelled by *Wagon*, and the *Waters* being much out, by reason of the great *Rains* that had fallen, when it drew towards night, we hired a Boy upon the Way to guide us through a great *Water*, that we had

Lunen-  
burghs  
Country.

to pass. When we came to it, the *Water* was so deep, before 1677. we could come at the *Bridge*, that the *Wagoner* was fain to wade, and I drove the *Wagon*. But when we were come upon the *Bridge*, the *Horses* brake part of it down, and one of them fell into the *Water*; the *Wagon* standing upon that part of the *Bridge*, which remained unbroken: and it was the *Lord's* mercy to us, that the *Wagon* did not run into the *Brook*. When they had got the *Horse* out, he lay a while, as if he had been dead: but at length they got him up, and put him to the *Wagon* again, and laid the *Planks* right; and then (through the goodness of the *Lord* to us) we got safe over.

Lunen-  
burghs  
Country.

After this we came to another *Water*, which finding to be very deep, and it being in the night, we hired *Two Men* to help us through. These men put *Cords* to the *Wagon*, to hold it by, that the force of the *Water* might not drive it beside the way. But when we came into it, the *Stream* was so strong, that it took up one of the *Horses* off his legs, and was carrying him down the *Stream*; which I seeing, called to the *Wagoner*, to pluck him to him by his *Reins*, which he did, and the *Horse* recovered his *Legs*, and so with much difficulty we got over the *Bridge*, and went to *Bormer-haven*, the *Town* where the *Wa- goner* lived. It was the *last day* of the *sixth Month*, that we escaped these dangers; and it being about the *eleventh hour* in the night, when we came in here, we got some *fresh straw*, and lay upon it, till about the *fourth hour* in the *Morning*: and then getting up, we set forward again towards *Bremen*, going part of the way by *Wagon*, and part by *Boat*. In the way I had good Opportunities to publish *Truth* among the *People*, especially at a *Market-Town*, where we stay'd to Change our *Passage*; where I declared the *Truth* to the *People*, warning them of the *Day* of the *Lord*, that was coming upon all *Flesh*; and *Exhorting* them to *Righteousness*, and telling them, that *God was come to Teach his People himself*, and that they should turn to the *Lord*, and hearken to the *Teachings* of his *Spirit* in their own hearts.

Bormer-  
haven.

At *Bremen* we were *Examined* (as we usually were in *Cities Bremen* and *Garrison-Towns*) and after that we went to an *Inn*, and stay'd a while, till another *Wagon* was provided to carry us further. And here, though I felt the *Lord's Power* was over the *City*, and kept the wicked and unruly *Spirits* down, yet my *Spirit* suffered much in this place, for the *Peoples* sake. When our *Wagon* was ready, we left *Bremen*, and travelled through the *Country* to *Keby*, where we lodged at an *Inn* that night, and early next *Morning* set forth for *Oldenburgh*; which was a lamentable sight, to see so great and brave a *City burnt down*. We went to an *Inn*, and though it was the *First-day* of the *Week*, there were the *Souldiers drinking*, and *playing at Shovel-board*; and at those few *Houses*, that were left, the *Shops* were open, and the *People Trading* one with another. I was moved to speak to the *People*, and declare the *Truth* among them, and warn them of the *Judgments* of *God*: And though they heard me quietly, and were civil towards me; yet I was burdened with their

Keby.  
Olden-  
burgh.



1677. their *Wickedness*. And many times in *Mornings, Noons and Nights*, at the *Inns*, and on the *Ways*, as I travelled, I spake to the *People*; preaching the *Truth* to them; and warning them of the *Day of the Lord*, and Exhorting them to turn to the *Light* and *Spirit of God* in themselves, that thereby they might be led out of *Evil*.

Next day, passing through many great *Waters*, we came at night to *Leer*, and the day following to *Embden*, where *John Claus* his *Wife's Father* lived: at whose house, when we went up into *Germany*, we left a *Young-man* sick, who travelled with me, and used to write for me; whom now, at our *Return*, we found pretty well recovered. *John Claus* went to his *Father-in-law's*; *John Hill* and I to an *Inn*, where we dined: and after dinner we went also to *John Claus* his *Father's*, and had a good *Meeting* there in the *Evening*.

The day following we took shipping at *Embden*, and passed to *Delfziel*, and went to an *Inn*, where a *Friend* came to us, that then lived in *Delfziel*, having been often *Banished* from *Embden*: He was a *Goldsmith* by Trade, and had an *House* and *Shop* in *Embden*; and still, as they *banished* him, he went again. Then they *Imprisoned* him, and fed him with *bread* and *water*; and at length took his *Goods* from him, and *Banished* him, his *Wife* and *Children*; leaving them neither place to come to, nor any thing to subsist on. We Comforted and Encouraged him in the *Lord*, Exhorting him to be faithful, and stand stedfast in the *Testimony* committed to him. And when we had taken our *Leave* of him, we took *Boat*, and passed the same day to *Groningen*, where we met with *Cornelius Andries*, a *Friend*, that had also suffered much by *Imprisonment* and *Banishment* at *Embden*. We went with him to his house; and the next day we had a good *Meeting* in that *City*, to which several *Professors* came, and were very peaceable and attentive. After *Meeting* we passed by *Boat* to *Strobus*, and so to *Dockum*, where we lodged that night at an *Inn*. And taking *Boat* again next morning, we passed to *Leuwarden*, the chief *City* of *Friezland*, where I found my daughter *Teomans*, who was come from *Amsterdam* thither to meet me. That day we had a precious *Meeting* there, at *Sybrand Dove's* house; and after the *Meeting* I had some *Discourse* with some, that were at the *Meeting*, who had been formerly *Convinced* of *Truth*; but were not come into *Obedience* to it. We stayed there that night; but *John Hill* left us, and went that day to *Harlingen*, and so to *Amsterdam*.

Next day we passed away by *Boat* down the *River* to the *Lake* of *Hempem-Sarmer*, and thence by the *Lake Lugmer*, and so to a *Town* called *Anderigo*: from whence sailing through the *Lake Whispool*, we came to a *Town* called *Gardick*. It was within night, when we came thither, and we went, and lodged at an *Inn*: and the next day, being the *First-day* of the *Week*, we were at *Friends-Meeting* there, which was very large, many of the *Towns-People* coming in: Amongst whom I declared the *Truth*, in the *Power* of the *Lord*, that was upon me; which tendered

the

the People, and they were very sober. After the Meeting we stayed but a little while to refresh our selves; and then went to take Boat again: but the People observing us, gathered together at a Bridge, where we were to pass; and there I spake unto them again, declaring the Way of Life and Salvation unto them: and they were very Attentive and Civil. 1677.  
Gardick.

We took Boat, and went back that Evening to *Leuwarden*, being *27 Miles*: but before we could get thither, the Gates were shut, and the Bridges drawn up, so that we could not get into the City; but were fain to lye in the Boat all night. And the next Morning, there having been a Man killed in the City that night, it was late, before the Gates were opened. When we could get in, we went to a Friend's house, where we stay'd a while; and then, taking Boat again, we passed through *Franeker* to *Harlingen*, to *Hessel Jacobs*, where we found several Dutch Friends, who were come to be at the Meeting there next day. In the Evening *William Penn* came to us from *Amsterdam*, who returning two or three days before out of Germany, had been at a large Meeting at *Amsterdam* on the First-day; and after Meeting, understanding I was at *Harlingen*, came thither to me. Leuwarden  
Franeker.  
Harlingen.

The next day was the Monthly Meeting for the Men and Women, to which we went; and it was large and good. And there it was Agreed upon amongst Friends, That there should be a Meeting held there once a Month, both for the Men and for the Women, to take care of the outward Concerns of the Church.

In the Afternoon we had a publick Meeting, to which came People of several sorts, as Socinians, Baptists, Lutherans, &c. amongst which was a Doctor of Physick, and a Priest. And after I had declared the Truth a pretty large time to the People, opening unto them the happy Estate, that Man and Woman were in, whilst they kept under God's Teaching, and abode in the Paradise of God; and on the other hand, the Wo and Misery that came upon them, when they went from God's Teaching, and hearkning to the Serpent's Teaching, transgressed God's Command, and were driven out of the Paradise of God: And then came to set forth the Way, whereby Man and Woman might come into that happy Estate again. The Priest, an ancient, grave Man, stood up, just as I had done speaking, and putting off his Hat, said, *I pray God to prosper and confirm that Doctrine, for it is Truth, and I have nothing against it.* He would willingly have stay'd longer, until the Meeting had been ended; but being a Parish-Priest, and to preach that Evening, he could not stay longer, (the time for his own Worship being come:) Wherefore, when he had made Confession to the Truth, he hastned away, that he might come to the Meeting again; and did come, it seems to the Meeting-place, but the Meeting was ended first. After Meeting we went to *Hessel Jacobs*, where I had a Meeting with Friends; and the Doctor of Physick came thither to discourse with *William Penn*, who had a good opportunity to open Truth to him. By this Doctor the Priest sent his Love to me, wishing him to tell me, that he had left Preaching that Evening half an hour sooner, than he used to do, that he might have come to our

1677. Meeting again, to have heard more of that good Doctrine. I heard afterwards, that his Hearers questioned him, for what he had said in our Meeting; and that, he standing by his words, they had Complained of him for it to the other Priests of the City, who called him to Account about it: but the Result I could not learn.

Amster-  
dam.

Early next Morning William Penn, taking John Claus with him, passed from Harlingen for Leuwarden, where he had appointed a Meeting; intending, after that, to Travel into some other parts of Germany, to visit a tender People there. I, with those Friends that were with me, took Ship the same day for Amsterdam, where we arrived a little after Midnight; but the Gates being shut, we lay on Board till Morning: then went to Gertrude Dirick Nieson's, where many Friends came to see us, being glad of our safe Return. Next day, feeling a Concern upon my mind, with relation to those seducing Spirits, that made Division among Friends; and being sensible, that they endeavoured to insinuate themselves into the affectionate part, I was moved to write a few Lines to Friends concerning them, as followeth:

‘ALL these, that do set up themselves in the Affections of the People, set up themselves, and the Affections of the People, and not Christ. But Friends, your peaceable Habitation in the Truth, which is Everlasting, and changes not, will out-last all the Habitations of those that be out of the Truth, although they be never so full of words. And so, they that be so keen for J. S. and J. W. let them take them, and the Separation. And you, that have given your Testimony against that Spirit, stand in your Testimony, till they Answer by Condemnation: And do not strive, nor make Bargains with that which is out of the Truth; nor save that alive, to be a Sacrifice for God, which should be slain, lest you lose your Kingdom.

Amsterdam the 14th day of  
the 7th Month, 1677.

G. F.

On the First-day of the Week following, I was at Friends Meeting at Amsterdam, to which many People came, and were very civil and attentive, hearing Truth declared several hours; and John Roeloffs Interpreted for me.

Before this time, several of the Friends, that came over with me, were returned to England again, as Robert Barclay, George Keith's Wife, and others; and now my Daughter Teomans went back also: so that I was now left alone at Amsterdam. And while I was here, it came upon me to visit my suffering Friends at Dantzick with a few Lines, to encourage and strengthen them in their Sufferings, as followeth:

Dear

Dear Friends,

TO whom is my Love in the Lord's Truth, that is over all, and by which all God's People are made free Men and Women, being thereby set free from him that is out of the Truth; that walking in the Truth, they may Answer the Witness of God in all People: which Truth all must come to, if they be made free. Therefore be faithful, unto what the Lord manifests, and makes known unto you. I am glad, that the Lord hath Witnesses in that City, to stand for his Glory and Name, and to stand up for Christ Jesus, the great Prophet, whom God hath raised up, who is to be heard in all things; so that ye need none of the Prophets, which men have raised up. Therefore stand faithful to Christ Jesus, your Shepherd, that he may feed you; and hear his voice, and follow him, who has laid down his Life for you: but follow none of the Shepherds and Hirelings, that are made by men, though they be angry, because ye will not follow them to their dry and barren Mountains; who have been, and are the Thieves, Persecutors and Robbers, that Clime up another way, than by Christ. So set up Christ to be your Counsellor and Leader, and then, ye will have no need of any of the Counsellors and Leaders of the World: for Christ is sufficient, whom God has given you. And also set up Christ Jesus to be your Bishop, and Overseer, who is sufficient to Oversee you, that ye go not astray from God; by which ye may see over all the Hiring-Overseers made by men, which do keep the People, that they do not go astray from the Rudiments and Formalities, Fashions and Customs of the World, which hath been and is their Work. And I am glad, that ye are come to own Christ Jesus, your High-Priest, who is holy and harmless, and separate from Sinners, and made higher than the Heavens, as the Church and the Apostle did own him in their days, *Hebr. 7.* who is the High-Priest over the household of Faith; which Faith Jesus Christ is the Author and Finisher of: and this do all the Children of the New Covenant witness, who walk in the new and living Way. And therefore my desire is, that ye all may be stedfast, whether in Bonds, or out, in the Faith of Christ Jesus, which is the Gift of God; by which Faith all the Valiants overcame the Devil, and all their Enemies; in which Faith they had Victory and Access to God; and in that was their Unity: which Mystery of Faith is held in a pure Conscience, hidden from the World. And I do believe, that your Imprisonments and Sufferings in that Place, will be for Good in the end (as it hath been in other Places) ye standing faithful to the Lord, who is All-sufficient. For your Sufferings and Trials will Try their Teachers and Religions, Churches and Worship, and make manifest, what Birth they are of; even that which persecutes him, that is born of the Spirit: for ye know, that there is no Salvation by any other Name under the whole Heaven, but by the Name of Jesus; and therefore it is time to leave them, when there is no Salvation by or

1677.  
Amster-  
dam.

1677. *Amsterdam.* 'in any of them. Now *Friends*, I desire, that you would take  
 ' a *List* of the *Names* of all those *Persons*, that belong to the *King*  
 ' of *Poland*, and where they do live, and how ye may send *Books*  
 ' or *Epistles* to them, and keep a *Correspondence* with them;  
 ' and also the *Name* of the *Bishop* or *Cardinal*, that I heard was  
 ' with you: And if ye can get any of them, that belong to the  
 ' *King*, that are his *Attendants*, to come and visit the *Prisoners*,  
 ' that they may *Inform* the *King* of their *Cruel Sufferings*. Also  
 ' I desire you to get as many *Books* of mine, as you can dispose  
 ' of, that set forth your *Sufferings*, and the *Cruelty* of the *Magi-*  
 ' *strates* of *Dantzick*; and give them to the *King*, and his *Coun-*  
 ' *cil*, and *Attendants*, and his *Bishops*. And some of the *Women*  
 ' may speak to the *Queen*, if they can, that she may signify to  
 ' the *King* their *Cruel Sufferings*; and especially some of the *Suf-*  
 ' *ferers Wives*, if there be any of a *Capacity* to do it: You may  
 ' likewise give his *Attendants* any other *Friends Books*; and what  
 ' *Books* ye lack, send for them to *Amsterdam*, where ye may be  
 ' furnished with them, to Answer every tender Desirer, and In-  
 ' quiring mind after the *Lord*. So let all your *Minds* be bended  
 ' with the *Lord's Power*, to spread his *Truth* abroad; and where  
 ' ye hear of any, or have any *Correspondence* in outward *Tra-*  
 ' *ding* with any *sober People*, far or near, send them *Books*, that  
 ' their *Understandings* may be opened after the *Lord*. So the  
 ' *Lord God Almighty* preserve you; and to his *Protection*, in his  
 ' *Eternal Power*, do I Commend you all, in *Bonds* or at *Liberty*,  
 ' with my Love to you in the Everlasting Seed of God, *Christ*  
 ' *Jesus*, who bruises the Head of the Serpent, that make; you to  
 ' suffer. But *Christ* is over him, and will be, when he is gone;  
 ' who is *First* and *Last*; over all, from Everlasting to Everlast-  
 ' ing, in whom ye have both *Life*, *Knowledge*, *Wisdom* and *Sal-*  
 ' *vation*, and through him live to the Praise and Glory of God;  
 ' who is blessed for evermore, Amen.


*Amsterdam* the 18<sup>th</sup> of the 7<sup>th</sup>  
 Month 1677. English stile.

G. F.

*Waterland.*  
*Landfmeer* The next day (being the Fourth day of the Week, and 19<sup>th</sup> of  
 the Month) I had a large Meeting at *Amsterdam*, many *Profes-*  
*sors* being at it; and *Truth* was largely opened to them, in the  
 demonstration of the heavenly Power. The day following I went  
 by Boat from *Amsterdam*, many *Friends* going with me, to *Landf-*  
*meer* in *Waterland* (a Town, in which, they say, there are above  
 an hundred Bridges) where I had a very good Meeting, to which  
 several *Professors* came. And after the Meeting I returned, with  
*Friends* to *Amsterdam* again, where I stay'd with *Friends*, till the  
 First-day following; and went to their Meeting, which was large:  
 for many *Professors* of several sorts were at it, and heard the  
*Truth* declared with great Attention.

*Amster-*  
*dam.*


I tarried amongst *Friends* there next day, and in the night  
 following had a great Exercise upon my Spirit concerning that  
 loose Spirit, that was run out into Strife and Contention among  
 Friends,

*Friends*, and had drawn some after it into *Division* and *Separation* 1677.  
 on; the way, work and end whereof the Lord opened to me:   
 wherefore feeling the *Motion of Life* upon me, I got up in the Morning, and wrote the following *Epistle* to *Friends*. Amster-  
dam.

*My Dear Friends,*

**K**eep your *First Love* in the *Truth*, and *Power* and *Seed* of  
*Life* in Christ Jesus: for this last night, as I was lying in  
 my Bed at *Amsterdam*, I had a great *Travel* in the holy *Seed*  
 of *Life* and *Peace*, and my *Spirit* was troubled with that *Spirit*  
 of *Strife* and *Separation*. I saw, it was a *Destroying Spirit*, and  
 did seek not only to get over the *Seed*, but to destroy it, and  
 to Eat out the minds of People from it by *Strife* and *Contention*:  
 and under pretence of standing for the *Antient Truth*, its  
 work is to root it out; and destroy the *Appearance* of it, to  
 set up it self. And it is a *Creeping Spirit*, seeking, whom it can  
 get into; and what it cannot do it self, it stirreth up others  
 to do, and setteth up their *Spirits* on float, with the *dark*  
*Wisdom*, to destroy the *Simple*. And this *Spirit* is managed by  
 the *Prince* of the *Air*, and leadeth some to do such things,  
 which they would have been ashamed to have done, as *men*,  
 which doth *Unman* them: and they would not have suffered  
 them, if they had kept to the tender *Principle* of *God*, which  
 leadeth to *Peace*. And it is a *despising*, *backbiting*, and a *secret-*  
*whispering Spirit*, and a *Sower* of *Dissension*, and a taker of ad-  
 vantage of all prejudiced *Spirits*, that are disobedient to their  
*first Principle* and *Love* of *Truth*, and begetteth into hatred; so  
 it begetteth all into that *Spirit*, whose work is to destroy both  
 the *Good within*, and the *good Order-without*: Nay, it would, if  
 it could, destroy the *Government* of *Christ*, and the *Order* of  
 the *Gospel*, to set up its own *Will* and *Spirit*, which is not of  
*God*: and under pretence of crying down *Man*, are setting up  
*Man*, and are gathering into a *Separation* of *disobedient Men*,  
 who float above their *Conditions*. And this *Spirit*, which nei-  
 ther liveth in the *Truth*, nor its *Order*, but opposeth them that  
 do, I cannot express it, as I do see it and its work, whose end  
 will be accordingly. And therefore, *Friends*, I am to warn you  
 all, that have not lost your *Simplicity*, not to touch it, nor to  
 have any *Unity* with it, lest you be defiled, and lose your *Con-*  
*ditions* of your *Eternal Estate*, and your *Everlasting Portion*:  
 and that your *Inward man*, which is after *God*, may be pre-  
 served; and *Christ* may reign in all your hearts. And they  
 that are joined with them, it will be very hard for them ever  
 to come down to *Truth* in themselves, and to see their own  
*Conditions*, and to have that *Spirit* of *Strife* and *Contention*  
 (which eateth as a *Canker*) to be brought down in them;  
 which is carnal, and slayeth the tender *Babe*, which was once  
 begotten in themselves: and the *Philistine* is got up in them,  
 that stoppeth the *Wells* and *Springs*, and maketh a great *Bulle*;  
 and are crying up *Men*, and pleading for them instead of *Christ*.  
 And

1677. *Amsterdam.* And so, *Friends*, strive not with them; but let them take them, that cry them up: and keep you to the Lord Jesus Christ with his *Light*, that cometh from him; that he may be your Lord, and ye in him may be all in *Unity*, in one *Light*, *Life*, *Power* and *Dominion* in Christ, your Head. And so the God of Peace and Power preserve you all in *Christ Jesus*, your Saviour; and out of and from that mischievous *Spirit*, which is idle and slothful, as to the Work of the *Power*, and *Spirit*, and *Light* of God and Christ; and its very Act is that which worketh *strife* and *disturbance* against the Peace of the Church of Christ, and thinks in its wilfulness, and stubbornness, and unruliness to set up it self, and in that to have peace: but *Destruction* will be the end of it; and it is sealed for the *Fire* and *Eternal Judgment*. And therefore let Christ the *Seed* be the *Head* and *Crown* of every one of you, that nothing may be between you, and the Lord God. And be not deceived with vain *Words*, or *fained Words*, or rough: for *Satan* is transforming himself, as an *Angel* of *Light*, to deceive; but God's Foundation standeth sure, and God knoweth, who are *his*, and will preserve *his* upon the *Rock* and *Foundation of Life*, in his peaceable Truth and Habitation; that in the same they may grow. And so keep out of *Strife* and *Contention* with it, after that ye have born your *Testimony*, in the Lord's Power and Truth, against it; and then keep in the Truth: for it hath a life in *scribbling*, *strife* and *jangling*, because it would enlarge its *Hell*, and bring others into its Misery, with the airy Power, and would get *Power* over the *Good*, and disjoin People from it; and so to make *Rapes* upon the *Simplicity* by its *Subtily*. But I do believe, the Lord will defend his People, though he may try them, and exercise them with this *Spirit* for a time, as he hath done by it in days past; in other *Vessels* it hath made use of, as it doth of these now; who have a more seeming *fair Outside*, but foul, and rough; and *rugged* enough *within*, against the *Seed*, *Christ*, as ever were the *Pharisees* to destroy it: And they, under a pretence of *Preaching Christ*, are the men, that are the *Destroyers* and *Crucifiers* of him, and *Killers* of the *Just* not only in themselves, but endeavouring with all their might to destroy it in others, where it is born; *Pharaoh* and *Herod*, to *slay* the young *Jews* in the *Spirit*, as the *Old* did: I do feel it *Worrying* of them; and it is got up to be *King*, which knew not *suffering Joseph*. But God will *plague* him; and the *Seed* will have more rest, and be better entertained in *Egypt*, than under *Herod*, into whom *Old Pharaoh's Spirit* is entred. He that hath an *Ear* to hear, let him hear; and an *Eye* to see, let him see, how this *Spirit* hath Transformed in all Ages against the *Just* and *Righteous*: but mark, what hath been its end. But the *Seed* reigneth; Glory to the Lord God over all for ever! and his *Truth* spreadeth: and *Friends* here are in *Unity* and *Peace*, and of good Report, answering the good, or *that of God* in People. And so my desires are, that all God's People may do the same in all places, where-ever they be, so that the Lord may be glorified, in

‘ in their bringing forth much Fruit, that is heavenly and spiri- 1677  
tual, Amen. 

Amsterdam the 25 of the  
7th Month, 1677.

G. F.

Amster-  
dam.

After I had given forth the fore-going *Epistle*, whereby my Spirit was in some measure eased of the *Weight*, that lay upon it; I went in the Afternoon to the *Monthly Meeting* of Friends at *Amsterdam*, where the Lord was present with us, and refreshed our Spirits together in himself.

I thought to have gone next day to *Harlem*; but there being a *Fast* appointed to be kept that day, I was stopped in my Spirit, and moved to stay at *Friends Meeting* that day at *Amsterdam*. We had a very large *Meeting*, a great Concourse of People coming to it; and amongst them many great Persons. The Lord's Power was over the *Meeting*; and in the Openings thereof I was moved to declare to the People, ‘ That no man by all his wit and study, nor by reading *History* in his own Will, could declare or know the *Generation* of *Christ*; who was not begotten by the Will of *Man*, but by the Will of *God*. After I had largely opened this unto them, I shewed them the *Difference* between the true *Fast*, and the false; manifesting unto them, that the profest *Christians*, *Jews* and *Turks* were out of the true *Fast*, and fasted for strife and debate, being under the Band and Fists of *Iniquity* and *Oppression*, wherewith they were smiting one another: but the pure hands were not lifted up to *God*. And though they did all appear to men to *Fast*, and did hang down their Heads for a day, like a *Buttruss*, yet that was not the *Fast* which *God* did accept: but in that state all their *Bones* were dry; and when they called upon the Lord, he did not Answer them, neither did their *Health* grow: for they kept their own *Fast*, and not the Lord's. And there I exhorted them to come and keep the Lord's *Fast*, which was to fast from *Sin* and *Iniquity*, from *Strife* and *Debate*, from *Violence* and *Oppression*, and to abstain from every *Appearance* of *Evil*. These things were opened to the astonishment of the *Fasters*; and the Meeting ended peaceably and well.

I went to *Harlem* the day following, having before appointed *Harlem* a *Meeting* to be there that day. *Peter Hendricks* and *Gertrude Dirick Nieson* went with me; and a blessed *Meeting* we had. There were at the *Meeting* *Professors* of several sorts, and a *Priest* of the *Lutherans*, who sat very Attentive for several hours, while I declared the *Truth* amongst them; *Gertrude* Interpreting. When the *Meeting* was done, the *Priest* said; *That he had heard nothing, but what was according to the Word of God; and desired, That the Blessing of the Lord might rest upon us, and our Assemblies.* Others also confessed to the *Truth*, saying; *They had never heard things so plainly opened to their understandings before.*



1677. We stayed that night at *Harlem* at a *Friend's* house, whose name was *Dirick Klassen*; and returning next day to *Amsterdam*, went to *Gertrude's* house: where we had not been long come in, before there came a *Priest* of great note, who had formerly belonged to the *Emperor* of *Germany*; and with him another *German Priest*, desiring to have some *Conference* with me. So I took the Opportunity to declare the *Way of Truth* unto them; opening unto them, how they might come to know *God* and *Christ*, and his *Law* and *Gospel*: and shewing them, that they could never know it by *study*, nor by *Philosophy*; but by *Divine Revelation* through the *Spirit of God*, opening unto them in the *stillness* of their *Minds*. The men were tender, and went away well satisfied.

On the *First-day* of the *Week* following, I was at *Friends Meeting* at *Amsterdam*, where, amongst the several sorts of *Professors*, that were present, there was a *Doctor* of *Poland*, who for his *Religion* was banished from the place, he lived in; and he being affected with the *Testimony* of *Truth*, that was born in the *Meeting*, came after the *Meeting*, to have some *Discourse* with me: and after we had been some time together, and I had opened things further to him; he went away very *Tender* and *Loving*.

Now while I was at *Amsterdam*, I spent most of my time (except it were, when I was at *Friends Meetings*, or when *People* came to speak with me) in *Writing Books, Papers, or Epistles* on *Truth's* behalf. For I writ several *Epistles* from *Amsterdam* to *Friends* in *England* and elsewhere, on several *Occasions*, as the *Lord* moved me by his *Spirit* thereunto. I writ also from thence *A Warning to the Inhabitants of the City Oldenburgh*, which was lately burnt down: Also *A Warning to the Inhabitants of the City of Hamborough*. I writ also an *Epistle* to the *Ambassadors*, that were treating a *Peace* at *Nimmeguen*. To the *Magistrates* and *Priests* of *Embsden* I writ a *Book*, shewing them their *Unchristian Practices* in persecuting *Friends*. And several other *Books* I writ there, in *Answer* to *Priests* and others, of *Hamborough*, *Dantzick*, and other places, to Clear the *Truth* and *Friends* from their false *Charges* and *Slanders*.

After some time *George Keith* and *William Penn* came back from *Germany* to *Amsterdam*, and had a *Dispute* with one *Galenus Abrahams* (one of the most noted *Baptists* in *Holland*) at which many *Professors* were present: But not having time to finish the *Dispute* then, they met again two days after; and the *Baptist* was much *Confounded*, and *Truth* gained ground. Between these Two *Disputes* we had a very great *Meeting* at *Friends Meeting-Place*, at which many hundreds of the *World's People* were, and some of high *Rank* in the *World's Account*: for there was an *Earl*, and a *Lord*, and divers other *Eminent Persons*, who all behaved themselves very *Civilly*. But when the *Meeting* was ended, some *Priests* began to make some *Opposition*; which when *William Penn* understood, he stood up again, and answered them to the great satisfaction of the *People*; who were much affected with the several

veral Testimonies, that they had heard declared. And after the Meeting several of them came to Gertrude's, where we were, with whom George Keith had much Discourse in Latin.

1677.

Amsterdam.

Having now finished our Service at Amsterdam, we took Leave of the Friends there, and passed by Wagon to Leyden, which is about 25 Miles; where we stayed a day or two, seeking out and visiting some tender People, that we heard of there. We met there with a German, who was partly Convinced; and he informed us of an Eminent Man, that was inquiring after Truth. Some sought him out, and visited him, and found him a Serious Man; and I spake to him, and he owned the Truth. William Penn and Benjamin Furly went to visit another Great Man, that lived a little out of Leyden, who, they said, had been General to the King of Denmark's Forces; and he and his wife were very loving to them, and heard the Truth with Joy.

Leyden.

From Leyden we went to the Hague, where the Prince of Orange then kept his Court; and we visited one of the Judges of Holland, with whom we had pretty much Discourse. He was a Wise, Tender man, and put many Objections and Queries to us; which when we had answered, he was satisfied, and parted with us in much Love. Then leaving the Hague, we went to Delft, and from thence that night to Rotterdam, where we stay'd several days, and had several Meetings there. While I was here, I gave forth a Book for the Jews: with whom, when I was at Amsterdam, I had a desire to have had some Discourse; but they would not. Here also I reviewed several other Books and Papers, which I had given forth before, and were now Transcribed.

Hague.

Delft.  
Rotterdam

And now finding our Spirits Clear of the Service, which the Lord had given us to do in Holland, we took Leave of Friends of Rotterdam, and passed by Boat to the Briel, in order to take Passage that day in the Packet-Boat for England; several Friends of Rotterdam accompanying us, and some of Amsterdam, who were come to see us again, before we left Holland. But the Packet-Boat not coming in till night, we were fain to lodge that night at the Briel: and next day, being the One and twentieth of the Eighth Month, and the First-day of the Week, we went on Board, and set Sail about the Tenth hour, viz. William Penn, George Keith and I, and Gertrude Dirick Nieson, with her Children.

We were in all about sixty Passengers; and had a long and hazardous Passage: for the Winds were contrary to us, and the Weather stormy; the Boat also very leaky, insomuch, that we were fain to have two Plumps continually going both day and night; so that it was thought, there was twice as much Water plumped out, as the Vessel would have held. But the Lord, who is able to make the stormy Winds to cease, and the Raging Waves of the Sea to be calm, yea to raise them, and stop them at his pleasure, he alone did preserve us: praised be his Name for ever! Though our Passage was hard, yet we had a fine time, and good Service for Truth on Board among the Passengers, some

1677. of whom were a sort of *great Folks*; and they were very kind and loving. We arrived at *Harwich* on the 23<sup>th</sup> of the 8<sup>th</sup> Month at night, having been *Two Nights* and almost *Three Days* at *Sea*. Next Morning *William Penn* and *George Keith* took Horse for *Colchester*; but I stay'd, and had a *Meeting* at *Harwich*: and there being no *Colchester-Coach* there, and the *Post-masters Wife* being *Unreasonable* in her *Demands* for a *Coach*, and deceiving us of it also, after we had hired it; we went to a *Friend's* House about a *mile* and *an half* off in the *Country*, and hired his *Wagon*, which we bedded well with *Straw*, and rode in it to *Colchester*.

Colchester

Essex.  
Halsted.  
Braintree.  
Felsted.  
Saling.  
Chelmsford.  
London.

I stay'd in *Colchester*, till the *First-day* of the *Week*, having a desire to be at *Friends Meeting* there that day; and a very large and weighty *Meeting* it was: for *Friends* hearing of my Return from *Holland*, flocked in thither from several parts of the *Country*, and many of the *Towns People* coming in also, it was thought, there were about a *Thousand People* at the *Meeting*; and all was peaceable. Then having stay'd a *day* or *two* longer at *Colchester*, having *Service* amongst the *Friends* there, I travelled through *Essex*, visiting *Friends* at *Halsted*, *Braintree*, *Felsted* and *Saling*, and having *Meetings* with them. At *Chelmsford* I had a *Meeting* in the *Evening*; and there being many *Friends Prisoners*, they got liberty, and came to the *Meeting*: and we were well refreshed together in the *Lord*. Next day, being the 9<sup>th</sup> of the 9<sup>th</sup> Month, I got to *London*, where *Friends* received me with great Joy; and on the *First-day* following went to *Gracious street Meeting*, where the *Lord* visited us with his refreshing Presence, and the *Glory* of the *Lord* surrounded the *Meeting*; praised be the *Lord*!

After I had been a little while in *London*, I writ the following *Letter* to my *Wife*, whom (though I had written to her several times out of *Holland*) I had not written to, since I came into *England*.

Dear Heart,

'TO whom is my Love, and to the Children, and to all the rest of *Friends*, in the *Lord's Truth*, *Power* and *Seed*, that is over all; *Glory* to the *Lord*, and blessed be his Name for ever beyond all words, who hath carried me through, and over many *Trials* and *Dangers* in his *Eternal Power*. I have been *Twice* at *Gracious-street-Meeting*; and though the *opposite Spirits* were there, yet all was quiet, and the *Dem* of *Heaven* fell upon the *People*, and the *Glory* of the *Lord* shined over all. Every day I am fain to be at *Meetings* about *Business*, and *Sufferings*, which are great abroad; and now many *Friends* are concerned with many *Persons* about them: So in haste, with my Love to you all—

London the 24<sup>th</sup> of the  
9<sup>th</sup> Month, 1677.

G. F.

About

About this time I received Letters from *New-England*, which gave account of the *Magistrates* and *Rulers* cruel and unchristian-like Proceedings against *Friends* there, whipping and abusing them very shamefully: for they whipped many *Women-Friends*; and one *Woman* they tied to a *Cart*, and dragged her along the *Street*, she being stripped above the waist. Yea, they whipped some *Masters of Ships*, that were not *Friends*, only for bringing *Friends* thither. And at that very time, while they were persecuting *Friends* in this barbarous manner, the *Indians* slew threescore of their *Men*, and took one of their *Captains*, and sleyed the skin off of his head, while he was alive, and carried it away in *Triumph*: So that the sober People said; *The Judgments of God came upon them for persecuting the Quakers*: but the blind, dark *Priests* said; *It was, because they did not persecute them enough*. So a great Exercise I had in seeking *Relief* here for our poor suffering *Friends* there, that they might not lye under the *Rod* of the *Wicked*.

Upon this and other *Services* for *Truth*, to get *Friends* sufferings in several places taken off, I stay'd in *London* a month or five weeks, visiting *Meetings*, and helping and incouraging *Friends* to labour for the deliverance of their suffering *Brethren* in other parts. Afterwards I went down to *Kingston*, and visited *Friends* there, and there-away. And having stay'd a little among *Friends* there, over-looking a *Book*, which I had then ready to go to the *Press*; I went from thence cross the *Country* into *Buckinghamshire*, visiting *Friends*, and having several *Meetings* amongst them; as at *Amerham*, *Hunger-hill*, *Jordans*, *Hedgerly*, *Wickham* and *Turvil*: In some of which, they that were gone out from the Unity of *Friends* in *Truth*, into *Strife*, *Opposition* and *Division*, were very unruly and troublesome. Particularly at the *Mens Meeting* at *Thomas Ellwood's* at *Hunger-hill*, where the Chief of them came from *Wickham*, endeavouring to make a disturbance in the *Meeting*, and to hinder *Friends* from proceeding in the business of the *Meeting*. When I saw their design, I admonished them to be sober and quiet, and not trouble the *Meeting*, by interrupting the *Service* thereof; but rather, if they were dissatisfied with *Friends Proceedings*, and had any thing to Object, let a *Meeting* be Appointed on purpose some other day. So *Friends* offered them to give them a *Meeting* another day: and at length it was Agreed to be at *Thomas Ellwood's* the week following. Accordingly *Friends* met them there, and the *Meeting* was in the *Barn* (for there came so many, both of *Friends*, and of them, that the *House* could not receive them:) So after we had sate a while, they began their *Jangling*; and most of their *Arrows* were shot at me: but the *Lord* was with me, and gave me strength in his Power to cast back their *Darts* of *Envy* and *Falsbood* upon themselves. And so their *Objections* were Answered, and things were opened to the People; and a good Opportunity it was, and serviceable to the *Truth*: for many that before were weak, were now strengthened and confirmed; and some that were doubting and wavering, were satisfied and settled; and the Faithful *Friends* were refreshed and comforted in the springings

1677. of Life amongst us: for the Power rose, and Life sprung, and in the arisings thereof many living Testimonies were born against that wicked, dividing, rending Spirit, which those Opposers were joined to, and acted by: And the Meeting ended to the satisfaction of Friends. That night I lodged, with other Friends, at *Thomas Ellwood's*; and the same week I had a Meeting again with those Opposers at *Wickham*, where they again shewed their Envy; and were made manifest to the Upright-hearted.

Now after I had visited Friends in that upper side of *Buckinghamshire*, I called upon Friends at *Henly* in *Oxfordshire*, and afterwards went by *Causham* to *Reading*, where I was at Friends Meeting on the First-day of the week; and in the Evening had a large Meeting with Friends. Next day there being another Meeting amongst Friends, concerning settling a *Womens-Meeting*, some of them, that had let in the Spirit of Division, fell into jangling, and were disorderly for a while; till the weight of Truth brought them down. After this Meeting I passed on through the Country, visiting Friends, and having Meetings amongst them in several places, through *Barkshire* and *Wiltshire*, and so on till I came to *Bristol*; which was on the 24th day of the 11th Month, just before the Fair.

I stay'd at *Bristol* all the time of the Fair, and some time after; and many sweet and precious Meetings we had there at that time; Many Friends being there from several parts of the Nation, some on the account of Trade, and some in the Service of Truth. And great was the Love and Unity of Friends, that abode faithful in the Truth; though some, who were gone out of the holy Unity, and were run into Strife, Division and Enmity, were rude and abusive to me, and behaved themselves in a very Unchristian manner towards me. But the Lord's Power was over all; by which being preserved in the heavenly Patience, which could bear Injuries for his Name's sake, I felt dominion therein over the rough, rude and unruly Spirits: and would leave them to the Lord; who knew my Innocency, and would plead my Cause. And the more these laboured to Reproach and Vilifie me, the more did the Love of Friends, that were sincere and upright-hearted, Abound towards me; and some, that had been betrayed by the Adversaries, seeing their Envy and rude behaviour, brake off from them: who have cause to bless the Lord for their deliverance.

When I left *Bristol*, I went with *Richard Snead* to a house of his in the Country, and from thence to *Hezekiah Coale's* at *Winterburn*, in *Gloucestershire*, where came several Friends, that were under great Sufferings for Truth's sake, whom I had Invited to meet me there. And there *Stephen Smith*, *Richard Snead* and I, drew up a Breviat of their Sufferings, setting forth the Illegal Proceedings against them; which was delivered to the Judges at the Assizes at *Gloucester*: and they promised to put a stop to those Illegal Proceedings. Next day we passed to *Sudbury*, and had a large Meeting in the Meeting-house there; which at that time was of very good Service. We went next day to *Nartha-*

niel Crips's at Tedbury, and from thence passed on to Nailsworth; 1677. where on the First-day of the Week we had a brave Meeting, and large. From thence we went to the Quarterly Meeting at Finchcomb, where were several of the Opposit Spirit, who (it was thought) Intended to have made some disturbance amongst Friends; but the Lord's Power was over, and kept them down, and good Service for the Lord we had at that Meeting. We returned from Finchcomb to Nailsworth again, and had another very precious Meeting there, to which Friends came from the several Meetings thereabouts; which made it very large also. Tedbury  
Nailsworth  
Finchcomb  
  
Nailsworth

We went from Nailsworth on the First day of the First Month 1678, and travelled through the Country, visiting Friends, and having many Meetings amongst them, at Cirencester, Crown-Allins, Cheltenham, Stoke-Orchard, Tewksbury, &c. so went to Worcester, where I had formerly suffered Imprisonment above a Year for the Truth's sake: and Friends rejoiced greatly to see me there again. Here I stay'd several days, and had many very precious Meetings in the City; and much Service amongst Friends. After which travelling through the Country, I had Meetings at Parshow and Evesham, and then struck to Ragley in Warwickshire, to visit her, that was called the Lady Conway, who I understood was very desirous to see me, and whom I found tender and loving, and willing to have detained me longer, than I had freedom to stay. About Two miles from hence I had Two Meetings at a Friend's house, whose name was John Stangley, whither William Dewsbury came to me, and stay'd with me about half a day. Afterwards I visited Friends in their Meetings thereabouts, at Stratford, Lamcoat, and Armscott (from whence it was, that I was sent Prisoner to Worcester in the Year 1673) and thence passed into Oxfordshire, visiting Friends, and having Meetings at Sibbard, North-Newton, Banbury, Adderbury, &c. Then visiting Friends through Buckinghamshire, at Long-Crendon, Ilmer, Mendle, Weston, Cholsberry, Chesham, &c. having several Meetings amongst them, I came to Isaac Pennington's, where I stay'd a few days: And then turning into Hartfordshire, visited Friends at Charlewood, Watford, Hempsstead and Market-street, at which places I had Meetings with Friends. From Market-street I went in the Morning to Luton in Bedfordshire, to see John Crook, with whom I spent good part of the day; and went towards Evening to Albans, where I lay that night at an Inn. And visiting Friends at South-Mims, and at Barpes and Hendon, where I had Meetings, I came to London on the Eighth day of the Third Month. And it being the Fourth-day of the Week, I went to Gracious-street-Meeting, which was peaceable and well; and many Friends, not knowing I was come to Town, were very Joyful to see me there: and the Lord was present with us, refreshing us with his living Vertue, blessed be his holy Name. Cirencester.  
Crown-Allins.  
Cheltenham.  
Stoke-Orchard.  
Tewksbury, &c.  
Worcester.  
Parshow.  
Evesham.  
Warwickshire.  
Ragley.  
  
Stratford.  
Lamcoat.  
Armscott.  
Oxfordshire.  
Sibbard.  
North-Newton.  
Banbury.  
Adderbury, &c.  
Buckinghamshire.  
Long-Crendon.  
Ilmer.  
Mendle.  
Weston.  
Cholsberry.  
Chesham, &c.  
Hartfordshire.  
Charlewood.  
Watford.  
Hempsstead.  
Market-street.  
Bedfordshire.  
Luton.  
Albans.  
South-Mims.  
Barnet.  
Hendon.  
London.

The Parliament was sitting, when I came to Town, and Friends having laid their Sufferings before them, were Waiting on them for Relief against the Laws made against Popish Recusants, which they knew, we were not; though some malicious Magistrates took

1678. took Advantages against us, to *prosecute* us in several parts of the Nation upon those *Statutes*. So *Friends* being Attending on that Service, when I came, I Joined with them therein; and some probability there was, that something might have been obtained towards *Friends Ease* and *Relief* in that Case, many of the *Parliament-men* being *tender* and *loving* towards us, as believing, we were much mis-represented by our *Adversaries*. But when I went down one Morning with George *Whitehead*, to the *Parliament-house*, to Attend upon them on *Friends* behalf, on a sudden they were *Prorogued*, though but for a short time.

*Tearly Meeting.* About *two weeks* after I came to *London*, the *Tearly Meeting* began; to which *Friends* came up out of most parts of the Nation; and a glorious heavenly *Meeting* we had. Oh the *Glory*, *Majesty*, *Love*, *Life*, *Wisdom* and *Unity*, that was amongst us! the *Power* reigned over all, and many *Testimonies* were born therein against that ungodly Spirit, which sought to make *Rents* and *Divisions* amongst the *Lord's People*: but not one Mouth was opened amongst us in its defence, or on its behalf. Good and Comfortable Accounts also we had, for the most part, from *Friends* in other *Countries*; of which I find a brief Account in a *Letter*, which soon after I writ to my *Wife*, the Copy whereof here follows:

Dear Heart,

TO whom is my Love in the Everlasting Seed of Life, that reigns over all. *Great Meetings* here have been, and the *Lord's Power* hath been stirring through all, the like hath not been: And the *Lord* hath in his Power knit *Friends* wonderfully together, and the glorious *Presence* of the *Lord* did appear among *Friends*. And now the *Meetings* are over, (blessed be the *Lord*) in *quietness* and *peace*. From *Holland* I hear, that things are well there: Some *Friends* are gone that way, to be at their *Tearly Meeting* at *Amsterdam*. At *Embsden*, *Friends* that were banished, are gotten into the *City* again. At *Dantzick* *Friends* are in *Prison*; and the *Magistrates* threatned them with harder *Imprisonment*: but the next day the *Lutherans* rose, and plucked down (or defaced) the *Papish Monastery*: so they have work enough among themselves. The *King* of *Poland* did receive my *Letter*, and read it himself: and *Friends* have since printed it in *High Dutch*. By *Letters* from the *Half-yearly-Meeting* in *Ireland* I hear, that they be all in *Love* there. And at *Barbados* *Friends* are in *quietness*, and their *Meetings* settled in *peace*. At *Antego* also, and *Nevis* *Truth* prospers, and *Friends* have their *Meetings* orderly and well. Likewise in *New-England*, and other places, things concerning *Truth* and *Friends* are well: and in those places, the *Mens* and *Womens-Meetings* are settled; blessed be the *Lord*. So keep in *God's Power* and *Seed*, that is over all, in whom ye all have *Life* and *Salvation*: for the *Lord* reigns over all, in his *Glory*, and in his *Kingdom*; *Glory* to his Name for ever, Amen. So in haste, with my Love to you all, and to all *Friends*.

London the 26th of the  
3d Month, 1678.

G. F.  
The

1678.

London.

The Letter to the King of Poland before mentioned, is as followeth :

To Johannes III. KING of Poland, &c.

O King!

WE desire thy Prosperity both in this Life, and that which is to come. And we desire, that we may have our *Christian Liberty* to Serve and Worship God under thy *Dominion* : For our *Principle* leads us not to do any thing prejudicial to the *King* or his People. For we are a People, that do exercise a *good Conscience* towards God through his holy *spirit*, and in it do serve, and worship and honour him; and towards *Men*, in the things that be *equal* and *just*, doing to them, as we would have them do unto us; and looking unto *Jesus*, who is the *Author* and *Finisher* of our *Faith*: which *Faith* purifies our hearts, and brings us to have Access to God; without which we cannot please him: by which *Faith* all the *Just* lives, as the *Scripture* declares. And so, that which we desire of Thee, O *King*, is, that we may have the *Liberty* of our *Consciences* to serve and worship God, and to pray unto him in our Meetings together in the *Name* of *Jesus*, as he Commands; with a promise, that he will be in the midst of them. The *King*, we do hope, cannot but say, that this *Duty* and *Service* is due to God and *Christ*; and we give *Cesar* his due, and pay our *Tribute* and *Custom* equal with our Neighbour, according to our proportion. And we never read in all the *Scriptures* of the *New Testament*, That ever *Christ* or his *Disciples* did *Banish* or *Imprison* any, that were not of their *Faith*, or *Religion*, and would not hear them, or gave any such Command; but on the Contrary, *Let the Tares and the Wheat grow together, till the harvest*: and the *harvest* is the end of the *World*. And then *Christ* will send his *Angels* to sever the *Wheat* from the *Tares*, &c. And also he Rebuked such, that would have had *fire to come down from Heaven*, to consume such, that would not receive *Christ*; and told them, That they did not know, what *Spirit* they were of; he came not to *destroy mens lives*, but to *save them*.

And therefore we desire the *King* to consider, how much *Persecution* has been in *Christendom*, since the *Apostles* days, concerning *Religion*? And *Christ* said; They should go into *Everlasting punishment*, that did not visit him in *Prison*; then what will become of them, that *Imprison* him in his *Members*, where he is *Manifest*? And now none can say, that the *World* is ended: And therefore, how will all *Christendom* answer the dreadful and terrible God at his *Day of Judgment*, that have persecuted one another about *Religion* before the end of the *World*, under a pretence of *plucking up Tares*; which is not their *Work*, but the *Angels* at the end of the *World*? And *Christ* Commands men to *Love one another*, and to *Love Enemies*; and by this they should be known to be his *Disciples*. And therefore,

Oh!



1677. *Oh! that all Christendom had lived in Peace and Unity, that they might by their Moderation, have Judged both Turks and Jews; and let all have their Liberty, that do own God and Jesus, and Walk, as becomes the glorious Gospel of the Lord Jesus Christ. And so, our desires are, that the Lord God of Heaven may soften the King's heart to all tender Consciences, that do fear the Lord, and are afraid of disobeying him.*

London.

*And now, we intreat the King to read over some of the Noble Expressions of several Kings, and others, concerning Liberty of Conscience; and especially Stephanus, King of Poland his sayings, viz. It belongeth not to me, to Reform the Consciences: I have always gladly given that over to God, which belongeth to him; and so shall I do now, and also for the future. I will suffer the Weeds to grow, till the time of harvest; for I know, that the Number of Believers are but small: Therefore, said he, when some were proceeding in Persecution, I am King of the People, not of their Consciences. He also affirmed, that Religion was not to be planted with Fire and Sword. Chron. Liberty of Religion, Part. 2.*

*Also a Book wrote in French by W. M. Anno 1576. hath this Sentence; viz. Those Princes, that have ruled by Gentleness, and Clemency added to Justice, and have exercised Moderation and Meekness towards their Subjects, always prospered and reigned long; but on the Contrary those Princes, that have been Cruel, Unjust, Prejudiced, and Oppressors of their Subjects, have soon fall'n, they and their Estates, into danger, or total ruin.*

*Veritus saith; Seeing Christ is a Lamb, whom you profess to be your Head and Captain, then it becometh you to be Sheep, and to use the same Weapons, which he made use of: for he will not be a Shepherd of Wolves and Wild-beasts, but only of Sheep. Wherefore, if you lose the Nature of Sheep, (said he) and be changed into Wolves and Wild-beasts, and use fleshy Weapons, then will you exclude your selves out of his Calling, and forsake his Banner; and then will he not be your Captain, &c.*

*And also we find it asserted by King James in his Speech to the Parliament, in the Year 1609. That it is a pure Rule in Divinity, that God never planted his Church with Violence of Blood. And furthermore he said; It was usually the Condition of Christians, to be persecuted, but not to persecute.*

*And also King Charles, in his ΕΙΧΩΝ ΒΑΣΙΛΙΚΗ, pag. 61. said in his Prayer to God: Thou seest, how much Cruelty amongst Christians is acted under the Colour of Religion; as if we could not be Christians, unless we crucified one another.*

*And pag. 28. Make them at length seriously to Consider, that nothing violent, nor injurious, can be Religious.*

*Pag. 70. Nor is it so proper, to hew out Religious Reformation by the sword, as to polish them by fair and equal Disputations, among those that are most Concerned in the Differences; whom not force, but reason must Convince.*

*And pag. 66. Take heed, that outward Circumstances and Formalities in Religion devour not all.*

And

'And pag. 91, 92. In point of true Conscientious tenderneſſ I have 1 6 7 8.  
'ſo often declared, how little I deſire, my Laws and Scepter ſhould in-  
'trench on God's Sovereignty, who is the only King of Conſci- London.  
'ence.

'Pag. 123. Nor do I deſire, any man ſhould be further ſubject unto  
'me, then all of us may be ſubject unto God.

'Pag. 200. O thou Sovereign of our Souls, the only Commander of  
'our Conſciences.

'Pag. 346. (In his Meditations on Death,) It is indeed a ſad  
'ſtate, to have his Enemies to be his Accuſers, Parties and Judges.

'The Prince of Orange teſtified, Anno 1579. That it was impoſſi-  
'ble, the Land ſhould be kept in Peace, except there was a free Tole-  
'ration in the Exerciſe of Religion.

'And further: Where haſt thou read in thy day (ſaid Menno) in  
'the Writing of the Apoſtles, that Chriſt or the Apoſtles ever  
'cried out to the Magiſtrate for their power againſt them, that would  
'not hear their Doctrines, nor obey their Words? I know certainly  
'(ſaid he) that where a Magiſtrate ſhall baniſh with the Sword, there  
'is not the right Knowledge, Spiritual Word, nor Church of Chriſt;  
'it is Invocare Brachium ſeculare, (to Invoke the ſecular  
'Arm.)

'It is not Chriſtian-like, but Tyrannical (ſaid D. Philipſon) to  
'baniſh and perſecute People about Faith and Religion; and they that  
'ſo do, are certainly of the Phariſaical Generation, who reſiſted the  
'Holy Ghoſt.

'Erasmus ſaid, That though they take our Monies and Goods,  
'they cannot therefore hurt our Salvation: they afflict us much with  
'Priſons, but they do not thereby ſeparate us from God. In de  
'Krydges wrede, fol. 63.

'Lucernus ſaid, He that Commandeth any thing, wherewith he bind-  
'eth the Conſcience, this is an Antichriſt. In de Bemise Diſſ. fol. 71.

'Ireneus affirmed, That all forcing of Conſcience, though it was but  
'a forbidding of the Exerciſe, which is eſteemed by one or another to  
'be neceſſary to Salvation, is in no wiſe right nor fitting. He alſo  
'affirmed, That through the diverſity of Religions, the Kingdom  
'ſhould not be brought into any diſturbance.

'Constantius the Emperour ſaid; That it was enough, that he pre-  
'ſerved the Unity of the Faith, that he might be excuſable before  
'the Judgment-seat of God: and that he would leave every one to  
'his own Underſtanding, according to the Account he will give before  
'the Judgment-seat of Chriſt. Here-to may we ſtir up People (ſaid  
'he) not Compel them; beſeech them to come into the Unity of the  
'Chriſtians, but to do Violence to them, we will not in any wiſe. Se-  
'baſt. Frank, Chron. fol. 127.

'Augustinus ſaid; Some diſturbed the Peace of the Church, while  
'they went about to root out the Tares before their time; and through  
'this Error of Blindneſſ (ſaid he) are they themſelves ſeparated ſo  
'much the more, from being united unto Chriſt.

'Retnaldus teſtified, That he, who with Imprisoning and Perſe-  
'cuting ſeeketh to ſpread the Goſpel, and greaſeth his hands with  
'Blood, ſhall much rather be looked upon for a wild Hunter, than a  
'Preacher,

1678. *Preacher, or a Defender of the Christian Religion.*

London. *I have for a long season determined (said Henry the IV. K. of France in his Speech to the Parliament 1599.) to Reform the Church, which without Peace (said he) I cannot do: and it is impossible, to Reform or Convert People by Violence. I am King, as a Shepherd, (said he) and will not shed the Blood of my Sheep; but will gather them through the Mildness and Goodness of a King, and not through the Power of Tyranny: and I will give them, that are of the Reformed Religion, right Liberty, to live and dwell free, without being examined, perplexed, molested, or compelled to any thing, contrary to their Consciences; for they shall have the free Exercise of their Religion, &c. [Vid. Chron. Van de Underg. 2. deel, p. 1514.]*

*Ennius said; Wisdom is driven out, when the Matter is acted by Force. And therefore the best of Men, and most glorious of Princes, were always ready to give Toleration.*

*Euseb. in his Second Book of the Life of Constantine, reports these words of the Emperour: Let them, which err, with Joy receive the like fruition of Peace and Quietness with the Faithful; sith the restoring of Communication and Society may bring them into the right Way of Truth: let none give Molestation to any; let every one do, as he determines in his Mind. And indeed, there is great reason for Princes to give Toleration to disagreeing Persons, whose Opinions cannot by fair means be altered: for if the Persons be Conscientious, they will serve God according to their Perswasions; and if they be publicly prohibited, they will privately Convene: and then all those Inconveniencies and Mischiefs, which are Arguments against the permission of Conventicles, are Arguments for the publick permissions of differing Religions, &c. they being restrained and made miserable, endears the discontented Persons mutually, and makes more hearty and dangerous Confederations.*

*The like Counsel in the Divisions of Germany, at the first Reformation, was thought reasonable by the Emperour Ferdinand, and his excellent Son Maximilian; for they had observed, that Violence did exasperate, was unblest, unsuccessful and unreasonable; and therefore they made Decrees of Toleration.*

*The Duke of Savoy, repenting of his War undertaken for Religion against the Piedmontans, promised them Toleration; and was as good, as his Word.*

*Also it is remarkable, that till the time of Justinian the Emperour, Anno Domini 525. the Catholicks and Novatians had Churches indifferently permitted, even in Rome it self.*

*And Paul preached the Kingdom of God, teaching those things, which concerned the Lord Jesus Christ, with all confidence; and no man forbid him: and this he did for the space of two years in his own hired house at Rome, and received all that came to him.*

*NOW, O KING, seeing these Noble Testimonies concerning Liberty of Conscience of Kings, Emperours and others, and the Liberty, that Paul had at Rome in the days of the Heathen Emperour, our desire is, that we may have the same Liberty at Dantzick to Meet together in our own hired Houses, which cannot*

' cannot be any prejudice, either to the *King* and the *City* of 1678.  
 ' *Dantzick*, for us to meet together to wait upon the *Lord*, and  
 ' pray unto him, and to serve and worship him in *Spirit* and *London*.  
 ' *Truth* in our own hired Houses; seeing our *Principle* leads us  
 ' to hurt no Man, but to *Love* our *Enemies*, and to pray for them;  
 ' yea, them that do persecute us. And therefore, O *King*, Confi-  
 ' der, and the *City* of *Dantzick*, would you not think it hard for o-  
 ' thers, to force you from your *Religion* to another, contrary to  
 ' your *Consciences*? And if it be so, that you would think it hard  
 ' to you, then do you unto others, as you would have them do unto  
 ' you; do not you that unto others, which you would not have  
 ' men do unto you: for that is the *Royal Law*, which ought to  
 ' be obeyed. And so in *Love* to thy *Immortal Soul*, and for thy  
 ' *Eternal Good* this is written.

G. F.

## P O S T - S C R I P T.

' **B**lessed be the Merciful, for they shall obtain Mercy. And re-  
 ' member, O *King*, *Justin Martyr's* two *Apologies* to the  
 ' *Roman Emperours*, in the Defence of the persecuted *Christians*,  
 ' and that notable *Apology*, which was written by *Tertullian*, up-  
 ' on the same Subject; which are not only for the *Christian Re-*  
 ' *ligion*, but against all *Persecution* for *Religion*.

Dear Peter Hendricks, and John Claus, and J. Rawlins, and all  
 the rest of Friends in Amsterdam, Friezland and Rotterdam,  
 to whom is my Love in the Seed of Life, that's over all.

' **I** Received thy Letter, with a Letter from *Dantzick*: I have  
 ' written something to you to the *King* of *Poland*, which you  
 ' may translate into *High-Dutch*, and send it to *Friends* there,  
 ' to give it to the *King*; or you may print it, after it be deliver-  
 ' ed in *Manuscript*; which may be serviceable to other *Princes*.  
 ' So in haste, with my Love. And the *Lord God Almighty* over  
 ' all give you dominion in his *Eternal Power*, and in it over all  
 ' preserve you, and keep you to his *Glory*; that you may answer  
 ' that of *God* in all *People*. Amen.

London, the 13th of  
 9th Month, 1677.

George Fox


I continued yet in and about *London* some Weeks, the *Parlia-*  
*ment* sitting again, and *Friends* Attending upon them to get some  
 Redress of our *Sufferings*, which about this time were very great,  
 and heavy upon many *Friends* in divers parts of the *Nation*;  
 they being very unduly prosecuted upon the *Statutes* made against  
*Popish Recusants*: Though our *Persecutors* could not but know,  
 that *Friends* were utterly against *Poper*y; having born Testimony  
 E e e e e

1678. against it in *Word* and *Writing*, and suffered under it. But though many of the *Members* of *Parliament* in either *House* were kind to *Friends*, and willing to have done something for their *Ease*; yet having much *business* upon them, they were hindered from doing the good they would: so that the *Sufferings* upon *Friends* were Continued.

London.

But that which added much to the *Grief* and *Exercise* of *Friends*, was, that some, who made a *Profession* of the same *Truth* with us, being gone from the *Simplicity* of the *Gospel* into a *fleshy Liberty*, and labouring to draw others after them, did *Oppose* the *Order* and *Discipline*, which God by his *Power* had set up and established in his *Church*; and made a great noise and clamour against *Prescriptions*: Whereby they easily drew after them such, as were *loosely Inclined*, and desired a *broader Way*, than the *Path* of *Truth* to walk in. Some also, that were more *simple*, but *young* in *Truth*, or *weak* in *Judgment*, were apt to be betrayed by them; not knowing the *Depths* of *Satan* in these *Wiles*: For whose sakes I was moved to write the following *Paper*, for the *undeceiving* the *Deceived*, and the opening the *Understandings* of the *Weak* in this matter:

‘ALL you, that do deny *Prescriptions* without distinction,  
 ‘you may as well deny all the *Scriptures*, which were given  
 ‘forth by the *Power* and *Spirit* of *God*. For do not they *pre-*  
 ‘scribe, how men should *Walk* both to *God* and *Man*, both in  
 ‘the *Old Testament* and in the *New*? Yea, from the very first  
 ‘*Promise* of *Christ* in *Genesis*, what *People* ought to believe and  
 ‘trust in; and all along, till ye come to the *Prophets*? Did not  
 ‘the *Lord* *prescribe* to his *People*, both by the *Fathers*, and then  
 ‘by his *Prophets*? did he not *prescribe* to the *People*, how they  
 ‘should *Walk*, though they turned against the *Prophets* in the  
 ‘*Old Covenant*, for declaring or *prescribing* to them the *Way*,  
 ‘how they might *Walk* to please *God*, and keep in favour with  
 ‘him? And then after, in the *days* of *Christ*, did not he *prescribe*  
 ‘and teach, how *People* should *walk* and *believe*? And after him  
 ‘the *Apostles*, did not they *prescribe* unto *People*, how they  
 ‘might come to *believe*, and receive the *Gospel* and the *King-*  
 ‘*dom* of *God*, directing unto that, which would give them the  
 ‘*Knowledge* of *God*, and how they should *walk* in the *New-Co-*  
 ‘*venant* in the *days* of the *Gospel*, and by what way they should  
 ‘come to the *holy City*? And did not the *Apostles* send forth  
 ‘their *Decrees* by faithful, Chosen Men (them that had hazard-  
 ‘ed their *Lives* for *Christ*’s sake) to the *Churches*, by which  
 ‘they were established? And so you, that deny *Prescriptions*  
 ‘given forth by the *Power* and *Spirit* of *God*, do thereby *op-*  
 ‘*pose* the *Spirit*, that gave them forth in all the *holy Men* of *God*.  
 ‘And were there not some all along in the *days* of *Moses*, and  
 ‘in the *days* of the *Prophets*, and in the *days* of *Christ*, and in the  
 ‘*days* of his *Apostles*, who did withstand that, which they gave  
 ‘forth from the *Spirit* of *God*? And hath there not been the  
 ‘same

'same since the days of the *Apostles*? And how many have ri- 1678.  
 'sen, since *Truth* appeared, to *oppose* the *Order*, which stands in   
 'the *Power* and *Spirit* of *God*? who are but in the same *Spirit*, London.  
 'which hath *opposed* the *Spirit* of *God* all along from the be-  
 'ginning. And see, what *Names* or *Titles* the *Spirit* of *God*  
 'gave that *Opposing Spirit* in the *Old Covenant*, and also in the  
 'New; which is the same now, as was: for after the *Lord* had given  
 'forth the *Old Covenant*, there were some among themselves;  
 'that did *Oppose*; which were worse, than publick *Enemies*.  
 'And likewise after, in the days of the *New Covenant*, in the  
 'Gospel-times, you may see, what sort did *Oppose* both *Christ*  
 'and the *Apostles*, after they came to some *Sights* of the *Truth*;  
 'and how they turned against *Christ* and his *Apostles*? And see,  
 'what *Liberty* they pleaded for, and ran into in the *Apostles* days,  
 'who could not abide the *Cross*, the *Token* of *Jesus*. And there-  
 'fore we see, the same *rough* and *high Spirit* cries now for *Li-*  
 'berty (which the *Power* and *Spirit* of *Christ* cannot give;) and  
 'cries, *Imposition*; and yet is *Imposing*: and cries, *Liberty* of *Con-*  
 '*science*; and yet is *opposing Liberty* of *Conscience*: And cries  
 'against *Prescriptions*; and yet is *prescribing* both in *Words* and  
 'Writing: So with the *Everlasting Power* and *Spirit* of *God* this  
 '*Spirit* is fathomed, its *Rise*, *Beginning* and *End*; and it is *Judg-*  
 '*ed*. And this *Spirit* cries, *We must not judge Conscience*, we must  
 'not judge *Masters* of *Faith*, and we must not judge the *Spirits*,  
 'nor *Religions*, &c. Yes: They that be in the pure *Spirit* and  
 '*Power* of *God*, which the *Apostles* were in, they *Judge* of  
 '*Conscience*, whether it be a seared *Conscience*, or a tender *Con-*  
 '*science*: They *Judge* of *Faith*, whether it be a dead one, or a  
 'living one: They *Judge* of *Religion*, whether it be vain, or  
 'pure, or undefiled: They *Judge* of *Spirits*, and try them, whe-  
 'ther they be of *God*, or no: They *Judge* of *Hope*, whether it  
 'be of *Hypocrites*, or the true *Hope*, that purifies, even as *God*  
 'is pure: They *Judge* of *Belief*, whether it be that, which is  
 'born of *God*, and overcometh the *World*; or that which runs  
 'into the *Spirit* of the *World*, which lusts to *Envy*, and doth  
 'not overcome the *World*. And they *Judge* of *Worships*, whe-  
 'ther they be *Will-worships*, and the *Worship* of the *Beast* and  
 '*Dragon*; or the *Worship* of *God* in *Spirit* and in *Truth*. They  
 'Judge of *Angels*, whether they be fallen, or them that keep their  
 '*Habitation*. And they *Judge* the *World*, that grieves and quench-  
 'es the *Spirit*, and hates the *Light*, and turns the *Grace* of *God*  
 'into wantonness, and resists the *Holy Ghost*. They *Judge* of the  
 '*Hearts*, *Ears* and *Lips*, which are *Circumcised*, and which are  
 '*Uncircumcised*. They *Judge* of *Ministers*, and *Apostles*, and  
 '*Messengers*, whether they be of *Satan*, or of *Christ*. They judge  
 'of *Differences* in outward things, in the *Church* or elsewhere;  
 'yea, the *least Member* of the *Church* hath *Power* to *Judge* of  
 'such things, having the *One true Measure*, and *true Weight* to  
 'weigh things, and measure things withal, without respect to  
 'Persons. And this *Judgment* is given, and all these things are  
 'done by the same *Power* and *Spirit* the *Apostles* were in. And  
 'also

1678. *also such can Judge of Election and Reprobation; and who keep*  
 ~~~~~ *their Habitation, and who not: And who are Jews; and who*  
 London. *are of the Synagogue of Satan: And who are in the Doctrine of*
Christ, and who are in the Doctrines of Devils: And who pro-
scribes and declares things from the Power and Spirit of God;
to preserve all in the Power and Spirit of God; and who pre-
scribes and declares things from a loose Spirit, to let all loose
from under the Token of Christ, the Power of God, into Looseness
and Liberty. And likewise can Judge and Discern, who brings
People into the Possession of the Gospel of Light and Life, over
Death and Darkness, and into the Truth, where the Devil can-
not get in; and who brings them into the Possession of Death
and Darkness, out of the glorious Liberty of the Gospel, and of
Jesus Christ, and his Faith, and Truth, and spirit, and Light;
and Grace. For there is no true Liberty, but in that; and that
Liberty answers the Grace, the Truth, the Light, the Spirit, the
Faith, the Gospel of Christ in every Man and Woman, and is
the Yoke to the Contrary in every Man and Woman. And that
makes it rage, and swell, and puff up; for that is restless and un-
ruly, and out of patience, and is ready to curse his God, and
that which reigns over him; because it hath not its Wall:
And it works with all Subtily and Evasion with its restless Spi-
rit, to get in and defile the minds of the Simple, and to make
Rapes upon the Virgin Minds. But as they receive the heaven-
ly Wisdom, by which all things were made (which Wisdom is
above that Spirit) through this Wisdom they will be preserved
over that Spirit. And Christ hath given Judgment to his Saints
in his Church, though he be Judge of all; and the Saints, in
the Power and Spirit of God, had and have Power to Judge of
Words and Manners, of Lives and Conversations, and Growths
and States from a Child to a Father in the Truth; and to whom
they are a Saviour of Death, and to whom they are a Saviour of
Life: And who serve the Lord Jesus Christ, and preach him,
and who preach themselves, and serve themselves: And who
Talk of the Light, and of Faith, and of the Gospel, and of Hope,
and of Grace, and preach such things; and in their Works
and Lives deny them all, and God and Christ, and preach up
Liberty from that in themselves to that in Others, which should
be under the Yoke and Cross of Christ, the Power of God. And
so the Saints in the Power and Spirit of Christ can discern and
distinguish, who serves God and Christ, and who serves him not;
and so can put a distinction between the Prophane, and the
Holy. But such as have lost their Eye-salve, and their Sight
is grown dim, lose this Judgment, Discerning and Distinction
in the Church of Christ; and such come to be spewed out of
Christ's mouth, except they Repent: and if not, they come to
Corrupt the Earth, and burden it, that it Vomits them out of
it. And therefore all are Exhorted, to keep in the Power
and Spirit of Christ Jesus, and in the Word of Life, and the
Wisdom of God (which is above that, that is below) in which
they may keep their heavenly Understandings, and heavenly
 ~~~~~ *Discernings;*

Discernings; and so set the heavenly Spiritual Judgment over 1678.  
 that, which is for Judgment, which dishonours God; which  
 leads into loose and false Liberty; out of the Unity, which London.  
 stands in the heavenly Spirit, which brings into Conformity,  
 and to be Conformable to the Image of the Son of God, and  
 his Gospel, the Power of God, (which was before the Devil  
 was) and his Truth (which the Devil is out of;) in which all  
 are of one Mind, Heart and Soul, and come to drink into one  
 Spirit, being baptized into one Spirit, and so into one Body,  
 which Christ is the Head of; and so keep one Fellowship in the  
 Spirit, and Unity in the Spirit, which is the Bond of Peace,  
 the Prince of Princes Peace. And they, that Cry so much a-  
 gainst Judging, and are afraid of Judgment, whether they be  
 Apostates, Professors or Prophane, they are the Most-judging  
 with their censorious, false Spirits and Judgment; and yet can-  
 not bear the true Judgment of the Spirit of God, nor stand in  
 his Judgment. This hath been manifest from the beginning,  
 they having the false Measures, and the false Weights: for  
 none have the true Measure, and the true Weight, but who  
 keep in the Light, Power and Spirit of Christ. And now  
 there is a loose Spirit, that cries for Liberty, and against Pre-  
 scriptions; and yet is prescribing ways, both by Words and  
 Writings. And the same Spirit cries against Judging, and  
 would not be Judged; and yet is Judging with a wrong Spirit.  
 And this is given forth in Reproof to that Spirit.

London the 9th of the  
 4th Month, 1678.

G. F.

When I had finished, what Service I had for the Lord at  
 this time here, I left London and went towards Hartford; vi-  
 siting Friends, and having several Meetings in the way. At  
 Hartford I stay'd several days, having much Service for the  
 Lord there; both amongst Friends in their Meetings, and in  
 Conferences with such, as having let in evil surmisings and jealon-  
 sies concerning Friends, stood in Opposition to the Order of Truth:  
 And in Answering some Books that had been written against  
 Truth and Friends. And while I was here, it came upon me  
 to write a few Lines, and send them abroad amongst Friends, as  
 followeth:

Dear Friends,

LET the holy Seed of Life reign over Death and the unholy  
 Seed in you all: that in the holy Seed of the Kingdom ye  
 may all feel the everlasting, holy Peace with God, through Christ  
 Jesus, your Saviour, and sit down in him, your Life and glo-  
 rious Rest, the holy Rock and Foundation, that standeth sure  
 over all from Everlasting to Everlasting; in whom all the ful-  
 nels of Blessedness is: so that ye may glory in him, that liveth  
 for evermore, Amen! Who is your Eternal Joy, Life and Hap-  
 pineß,



1678. ' *pineß*, through whom you have *Peace* with God. Which *holy*  
 ~~~~~ ' *Seed* bruise the *Head* of the *Serpent*, and will out-live all his  
 Hartford. ' *Wrath* and *Rage*, *Malice* and *Envy*; who was before He and It
 ' was; and remains, when He and It is gone into the *fire*, that
 ' burns with brimstone. The *Seed*, *Christ* will reign; and so
 ' will ye, as ye do live and walk in him, and sit down in *Christ*,
 ' and build up one another in the *Love* of God.

Hartford the 10 of the
 5th Month, 1678.

G. F.

Next day a fresh Exercise came upon me, with respect to those *unruly* and *disorderly Spirits*, which were gone out from us, and were labouring to draw others after them into a *false Liberty*. And in the sense I had of the *hurt* and *mischief* these might do, where they were given way to; I was moved to write a few Lines to *Warn Friends of them*, as followeth:

All Friends,

' **K**ee in the tender *Life* of the *Lamb*, over that unruly, puff-
 ' fed up and swelling Spirit, whose work is for *Strife*, *Con-*
 ' *tention* and *Divison*, drawing into Looseness and false Liberty,
 ' under a *pretence* of *Conscience*, and dangerous to the *Spoiling*
 ' of *Youth*. They that do encourage them, will be guilty of
 ' their *Destruction*, and set up a *sturdy Will* instead of *Consci-*
 ' *ence* in their *Rage* and *Passion*; which will quench the univer-
 ' sal *Spirit* in themselves, and in every Man and Woman: and
 ' so, that *Spirit* shall not have the *Liberty* in themselves, nor in
 ' Others, and so shut up the *Kingdom* of *Heaven* in themselves,
 ' and also in Others. And so a *loose Spirit* getting up under a
 ' pretence of *Liberty* of *Conscience*, or a *stubborn Will*, making a
 ' Profession of the Words of Truth in a *Form* without *Power*,
 ' all *Looseness* and *Vileness* will be sheltered and covered under this
 ' pretence, which is for *Eternal Judgment*: for that doth disho-
 ' nour God. Therefore keep to the tender *Spirit* of God in all hu-
 ' mility, that in it you may know, that ye are all *Members* of
 ' one another, and all have an Office in the *Church* of *Christ*;
 ' and all these living *Members* know one another in the *Spirit*,
 ' and not in the *Flesh*. So here is no *Man* ruling over the *Wo-*
 ' *man*, as *Adam* did over *Eve* in the Fall: but *Christ*, the Spi-
 ' ritual *Man*, among and over his *Spiritual Members*, which are
 ' edified in the heavenly *Love*, that is shed in their heart from
 ' God, where all *strife* ceases.

Hartford the 11th of the
 5th Month, 1678.

G. F.

I went from *Hartford* to a Meeting at *Rabley-Heath* about *six* 1 6 7 8: miles from thence; and after the Meeting to *Edward Crouch's* of *Stevenage*: from whence next day I went to *Baldock*, where I had a Meeting that Evening; and after that had Meetings at *Hitchin* and *Ashwell*. Then passing through some part of *Bedfordshire*, where I had a Meeting or two; I went on to *Huntington*, in which County I stayed several days, having many Meetings, and much Service amongst Friends; labouring to convince *Gain-sayers*, and to Confirm and Strengthen Friends in the Way and Work of the Lord. At *Ives* in *Huntingtonshire* *George Whitehead* came to me, and travelled with me in the Work of the Lord for five or six days in that County, and in some part of *Northamptonshire*; and leaving me in *Great Bowden* in *Leicestershire*, he went on towards *Westmorland*, whither he was travelling. I stay'd longer in *Leicestershire*, visiting Friends at *Saddington*, *Wigston*, *Knighton*, *Leicester*, *Sileby*, *Swannington*, and divers other places; where I had very precious Meetings, and very good Service amongst Friends and other People: for there was great Openness, and many weighty and excellent Truths did the Lord give me to open amongst them.

At *Leicester* I went to the Jail to visit the Friends, that were in Prison there for the Testimony of Jesus, with whom I spent some time; encouraging them in the Lord to persevere stedfastly and faithfully in their Testimony, and not to be Weary of Suffering for his sake. And when I had taken my leave of the Friends, I spake with the Jailor, desiring him to be kind to them, and let them have what Liberty he could, to visit their Families sometimes.

After I had been in *Leicestershire*, I had a Meeting or two in *Warwickshire*; and then went into *Staffordshire*, where I had several sweet and opening Meetings, both for gathering into Truth, and establishing therein. And while I was in *Staffordshire*, I was moved to give forth the following Paper:

‘**D**ear Friends of the Quarterly and Monthly Meetings every where: My desire is, that ye may all strive to be of one Mind in the Lord’s Power and Truth, which is peaceable (into which Strife and Enmity cannot come) and also in the Wisdom of God, which is pure, peaceable and easie to be intreated (which is above that; that is below, that is Earthly, Devilish and Sensual) and that with and in this heavenly Wisdom, that is peaceable, and easie to be entreated, you may be all ordered, and do, what ye do, to God’s Glory. And, Dear Friends, if there should happen at any time any thing, that tends to strife, dispute or contention in your Monthly or Quarterly Meetings, let it be Referr’d to half a dozen, or such alike number, to debate and end out of your Meeting (as it was at first:) so that all your Monthly and Quarterly Meetings may be kept peaceable. And then they may Inform the Meeting, what they have done; so that the Weak and Youth amongst you may not be hurt,

Fffff

through

1678. 'through hearing of *Strife* or *Contention* in your *Meetings*,
 'where no *Strife* or *Contention* ought to be: but all to go on,
 'and *determine* things in one *Mind*, in the *Power* of *God*, the
 'Gospel-Order; in which Gospel of *Peace* ye will preserve the
 'Peace of all your *Meetings*. And if any Man or Woman have any
 'thing against any one, let them speak to one another, and end
 'it betwixt themselves; and if they cannot so end it, let them take
 'two or three to end it. And in case they determin it not, let
 'it be laid before the *Church*; and then let half a dozen, or such
 'a number out of your *Monthly* or *Quarterly Meeting* hear it, and
 'finally end it, without *Respect* of *Persons*. And let all *Preju-*
 'dice be laid aside, and buried, and also all *Shortness* one towards
 'another; and let *Love* (which is not puffed up, and envies not,
 'and seeks not her own, but bears all things) rule, sway and
 'have the Dominion in all your *Meetings*: for that doth edifie
 'the *Body*, which *Christ* is the *Head* of; and this will sway all
 'sounding *Brass* and *tinkling Cymbals*. Now this *Love* will suffer
 'long, and is kind, and will keep down that which will vaunt
 'it self, or be puffed up, or behave it self unseemly, or is easily
 'provoked: It hath a sway over all such *Fruits*, which are not
 'of the *Spirit*, the *Fruit* of which is *Love*, &c. And that with
 'this *holy Spirit* ye may all be baptized into one *Body*, and so
 'be made all to drink into one *Spirit*; in which *Spirit* ye will
 'have *Unity*, in which is the *Bond* of the *King* of *Kings* and
 'Lord of *Lords* his *Peace*. And they that dwell in *Love*, they
 'dwell in *God*; for *God* is *Love*: Therefore let every one keep
 'his Dwelling-place and his Habitation. So with my *Love* to
 'you in *Christ Jesus*, the everlasting *Seed*, which is over all.

Staffordshire, the 20th of the
 6th Month, 1678.

G. F.

Darbyshire.
 Moniaff.
 Yorksbire.
 Hill.

Out of Staffordshire I went to visit John Gratton at Moniaff in Darbyshire, with whom I tarried one night; and went next day to William Shaws of the Hill in Yorksbire, where I appointed a Meeting to be on the First-day of the Week following. Many Friends out of Darbyshire, and from several Meetings in Yorksbire came to this Meeting, and a precious, comfortable, opening Meeting it was; wherein was opened the blessed Estate that Man was in before he fell; the Means, by which he fell; the miserable Condition, into which he fell; and the right Way of coming out of it, into a happy State again by Christ, the promised Seed.

Lancashire.
 Kellet.
 Westmor-
 land.
 Arncliffe.
 Swarth-
 more.

After this I spent about two Weeks in Yorksbire, travelling from place to place amongst Friends in the Lord's Service; and many heavenly Meetings I had in that County. Then visiting Robert Widders at Kellet in Lancashire, I passed to Arncliffe in Westmorland, where I had a precious living Meeting in the Lord's blessed Power, to the great Satisfaction and Comfort of Friends, who came from divers parts to it. The next day I went to Swarthmore: and it being the Meeting-day there, I had a sweet opportunity with Friends;

friends; our hearts being opened in the Love of God, and his blessed Life flowing amongst us. 1678.

I had not been long at Swarthmore, ere a Concern came upon me, to visit the Churches of Christ in London and elsewhere, by an Epistle, which was as followeth: Swarthmore.

Dear Friends,

TO whom is my Love in the heavenly Seed, in whom all Nations are blessed. Oh, keep all in this Seed, in which ye are blessed, and in which Abraham and all the Faithful were blessed, without the Deeds of the Law: for the Promise was and is to and with the Seed, and not with the Law of the First Covenant. In this Seed all Nations, and ye are blessed, which bruise the Head of the Seed, that brought the Curse, and separated between Man and God. This is the Seed, which reconciles you to God, and this is the Seed, in which ye are blessed both in Temporals and Spirituals; through which ye have an Inheritance among the Sanctified, that cannot be defiled, neither can any defiled thing enter into its Possession: for all defilements are out of this Seed. This is that, which leavens up into a New Lump, and bruise the Head of the Wicked Seed, that leavens into the Old Lump, upon whom the Sun of Righteousness goes down and sets; but never goes down and sets to them, that walk in the Seed, in which all Nations are blessed: by which Seed they are brought up to God, which puts down that Seed, which separated betwixt them and God; so that there comes to be nothing betwixt them and God. Now all my Dear Friends, my desires are, that ye may all be Valiant in this heavenly Seed, for God and his Truth upon the Earth, and spread it abroad, answering that of God in all; that with it the Minds of People may be turned towards the Lord; that he may come to be known, and served, and worshipped: and that ye may all be the Salt of the Earth, to make the unseasoned savoury. And in the Name of Jesus keep your Meetings, who are gathered into it, in whose Name ye have Salvation; he being in the midst of you, whose Name is above every Name under the whole Heaven. And so, ye have a Prophet and Bishop, Shepherd, Priest and Counsellor (above all the Counsellors and Priests; Bishops, Prophets, and Shepherds under the whole Heaven) to exercise his Offices among you, in your Meetings, that are gathered in his Name. For Christ's Meeting and Gathering is above all the Meetings and Gatherings under the whole Heaven: And his Body, his Church, and he the Head of it, is above all the Bodies, and Churches, and Heads under the whole Heaven. And the Faith, that Christ is the Author of, and the Worship that he hath set up, and his Fellowship in the Gospel is above all Historical Faiths, and the Faiths that Man hath made, together with their Worships and Fellowships under the whole Heaven. And now, Dear Friends, keep your Men and Womens-Meetings in the Power of God, the Gospel, the Authority of them, which brings

1678. 'brings Life and Immortality to Light in you; and this Gospel, the Power of God, will preserve you in Life, and in Immortality (which hath brought it to Light in you) that ye may see over him, that hath darkned, and kept from the knowledge of the things of God: for it is he and his Instruments (which hath darkned you from Life and Immortality) that would throw down your Men and Womens-Meetings (which were set up in the Power of God, the Gospel) and would darken you again from this Life and Immortality, which the Gospel hath brought to Light, and will preserve you in, as your Faith stands in this Power of God, the Gospel, in which every one sees your Work and Service for God. And every Heir, in the Power of God, the Gospel, hath right to this Authority, which is not of Man, nor by Man; which Gospel, the Power of God, is everlasting, an everlasting Order, an everlasting Fellowship: and in the Gospel is everlasting Joy, Comfort and Peace, which will out-last all those Joys, Comforts and Peaces, that will have an end; and that Spirit also, that opposes its Order, and the glorious Fellowship, Peace and Comfort in it. And, My Dear Friends, my desire is, that ye may keep in the Unity of the Spirit, that baptizes you all into one Body, which Christ is the heavenly and spiritual Head of; so that ye may see and bear witness to your heavenly and spiritual Head, and so all drink into the One Spirit: Which all People upon the Earth are not like to do, while they grieve, quench, and rebel against it; nor to be baptized into one Body, and to keep the Unity of the Spirit, which is the Bond of Peace, yea, the King of Kings and Lord of Lords his Peace: which it is the duty of all true Christians to keep, who are inwardly united to Christ. So with my Love to you all in the everlasting Seed.

Swarthmore, the 26th of
the 7th Month, 1678.

G. F.

There were about this time several Friends in Prison, for bearing Testimony to the Truth: To whom I was moved to write a few Lines, to comfort, strengthen and encourage them in their Sufferings; having a true sense of their Sufferings upon my spirit, and a sympathizing with them therein. And that which I writ, was after this manner:

My Dear Friends,

WHO are Sufferers for the Lord Jesus sake, and for the Testimony of his Truth, the Lord God Almighty with his Power uphold you, and support you in all your Trials and Sufferings, and give you Patience, and Content in his Will, that ye may stand valiant for Christ and his Truth upon the Earth, over the persecuting and destroying Spirit, which makes to suffer, in Christ (who bruises his Head) in whom ye have both Election and Salvation. And for God's Elect sake the Lord hath done

done much from the Foundation of the World; as may be seen 1678. throughout the *Scriptures of Truth*: and they that touch them, touch the *Apple of God's Eye*; they are so tender to him. And therefore it is good for all God's *suffering* Children to trust in the Lord, and to wait upon him: for they shall be as Mount *Sion*, that cannot be removed from *Christ* their *Rock* and *Salvation*, who is the Foundation of all the *Elect* of *God*, of the *Prophets* and the *Apostles*, and of *God's People* now, and to the *End*; Glory to the Lord and the Lamb over all. Remember my dear Love to all *Friends*; and do not think the time long: for all *Time* is in the Father's hand, his *Power*. And therefore keep the *Word* of *Patiense*, and exercise that Gift: and the Lord strengthen you in your *Sufferings*, in his holy *Spirit* of *Faith*, Amen.

Swarthmore, the 5th of the
12th Month, 1678.

G. F.

I abode in the *North* at this time above a year, having Service for the Lord amongst *Friends* there, and being much taken up in writing *Books* and *Papers*, some in Defence of Truth, in Answer to *Books* published by *Adversaries*; and some for the opening the *Principles* and *Doctrines* of Truth to the World, that they might come to have a right understanding thereof, and be gathered thereunto. Several *Epistles* also to *Friends* I writ in this time, on divers Occasions and Subjects; whereof one was to the *Friends of the Yearly Meeting*, which was held in *London* this year 1679. a Copy of which here follows:

My Dear Friends and Brethren,

WHO are Assembled together in the Name and Power of the Lord Jesus Christ, *Grace*, *Mercy* and *Peace* from God the Father, and from the Lord Jesus Christ fill all your hearts, and establish you in his *Grace*, *Mercy* and *Peace* upon Christ, the holy living *Rock* and *Foundation*, who is the *First* and *Last*, and over all the Foundations and Rocks in the whole world; a *Rock* and *Foundation* of *Life* for all the Living to build upon, which stands sure in his heavenly, divine *Light*, which is the *Life* in him; by whom all things were made: who is the precious *Stone* laid in *Sion* (and not in the World) which all the Wise *Master-Builders* rejected, who pretended to build People up to Heaven with the *Words* of the *Prophets*, and the *Law* from Mount *Sinai*; but out of the *Life* of both: and therefore such *Builders* could not receive the *Law* of *Life* from *Christ*, the precious *Stone* laid in *Sion*, nor the *Word* from heavenly *Jerusalem*. But you, My Dear Friends, that have received this *Law* from heavenly *Sion*, and the *Word* from heavenly *Jerusalem*, in the *New Covenant*, where the *Life* and *Substance* is enjoyed, you do see the end and abolishing of the *Jews Law* and *Ceremonies* from Mount *Sinai*. And therefore my desire is, that

1679. 'that you all may keep in the *Law of Life and Love*, which ye
 'have in Christ Jesus, by which *Love* the *Body* is edified, and
 'knit and united together to Christ Jesus, the *Head*. Which
 Swarth- 'Love doth bear all things, and fulfils the *Law*; and will pre-
 more. 'serve all in Humility, and in it to be of one mind, heart and
 'soul: so that all may come to drink into that *One Spirit*, that
 'doth Baptize them, and Circumcise them; Plunging down,
 'and Cutting off the *Body of the Sins of the Flesh*, that is got-
 'ten up in Man and Woman by their transgressing of God's
 'Commands. So that in this holy, pure Spirit all may *serve* and
 'worship the pure God in *Spirit* and in *Truth*, which is over all
 'the *Worships*, that are out of God's *Spirit* and his *Truth*. And
 'in this *Spirit* ye will all have a Spiritual *Unity* and *Fellowship*,
 'over all the Fellowships of the Unclean Spirits, which be out
 'of *Truth* in the World. And so by this holy *Spirit* all your
 'hearts, minds and souls may be knit together to Christ, from
 'whence it comes; and by the *Grace* and *Truth*, which is come
 'by Jesus Christ, which all should be under the Teachings of in
 'the *New Covenant*, and not under the *Law*, as the outward *Jews*
 'were in the *Old Covenant*. So that by this *Grace* and *Truth* in
 'the *New Covenant*, all may be made God's free Men and Wo-
 'men, to serve God in the new Life, and in the new and li-
 'ving Way; shewing forth the Fruits of the *new heart* and *new*
 '*spirit*, in the *New Covenant*, over death and darkness, and be-
 'fore it was; Glory be unto the Lord forever! And now *Friends*,
 'in this *Grace* and *Truth* is your heavenly, gracious and true
 '*Liberty* to every Spiritual Mind, that makes you free from him,
 'that is out of *Truth*, where your *bondage* was. Also your *Li-*
 '*ber*ty in the holy, divine and precious *Faith*, which gives you
 '*Victory* over that, that hath separated you from God and Christ,
 'and through which *Faith* ye have Access to God again, through
 'Jesus Christ. So in this divine and holy *Faith*, ye have divine,
 'holy and precious *Liberty*, yea, and *Victory* over him that sepa-
 'rated you from God: and this *Faith* is held in a pure Consci-
 'ence. So the *Liberty* in the Spirit of God is in that, which
 'baptizes and plunges down *Sin* and *Iniquity*, and puts off the
 '*Body of Death*, and *Sins of the Flesh*, that is gotten up by
 'transgressing of God's Command, as I said before. And also
 'the *Liberty* of the *Gospel*, which is sent from Heaven by the
 'Holy Ghost, which is the *Power of God*, which was and is a
 'gain to be preached to all Nations; In this *Gospel* (the *Power*
 'of God, which is over the *Power of Satan*) is the true *Liberty*,
 'and the *Gospel-Fellowship* and Order. So that the *Evil Spirit*
 'or Conscience, or false, dead Faith, and that which is ungraci-
 'ous and out of Truth, and not in the Spirit of God, nor in
 'his *Gospel*, nor in the divine Faith, its *Liberty* is in the *Dark-*
 '*ness*: For all the true *Liberty* is in the *Gospel*, and in the *Truth*
 'that makes free; and in the *Faith*, and in the *Grace*, and
 'in Christ Jesus, who destroys the Devil and his Works, that
 'hath brought all Mankind into *Bondage*. So in this heavenly
 '*peaceable Spirit*, and *Truth*, and *Faith* which works by Love,
 'and

'and in the Gospel of Peace, and in Christ Jesus is all the Saints 1679.
 'Peace, and pure, true and holy Liberty; in which they have
 'Salt, and Sense, and Feeling, Discerning and Savour, yea, and Swarth-
 'Unity and Fellowship one with another, yea, and with the more.
 'Son and the Father, that heavenly, eternal Fellowship. So all
 'being subject to the Grace, and Truth, and to the Faith, and
 'Gospel (the Power of God) and to his good Spirit, in this they
 'distinguish all true, pure and holy Liberty from that which is
 'false. And this will bring all to sit low: for Patience runs
 'the Race, and the Lamb must have the Victory; and not the
 'rough, unruly and vain Talkers, unbaptized, uncircumcised
 'and un sanctified. For such travel not in the way of Regenera-
 'tion, but in the way of unregeneration; Neither go they down
 'into the Death with Christ by Baptism: and therefore such are
 'not like to Reign with him in his Resurrection, who are not
 'buried with him in Baptism. Therefore all must go down-
 'ward, into the Death of Christ, and be crucified with him, if
 'they will Arise, and follow him in the Regeneration, before
 'they come to Reign with him. And Friends, Many may have
 'precious Openings; but I desire, all may be comprehended in
 'that thing, which doth open to them. And that they may all
 'keep in the daily Cross; then they keep in the Power, that doth
 'kill and crucifie that, which would lead them amongst the
 'Beasts and Goats, to leaven them into their rough, unruly spi-
 'rit: But that through the Cross, the Power of God, That may
 'be crucified, and they in the Power might follow the Lamb.
 'For the Power of God keeps all in Order, and in Subjection,
 'and in Humility, in that which is lovely and vertuous, decent,
 'comely, temperate and moderate; that their Moderation comes to
 'appear to all men. So my desire is, that all your Lights may
 'shine, as from a City set upon a Hill, that cannot be hid;
 'And that ye may be the Salt of the Earth, to salt and season
 'it, and make it savoury to God, and you all seasoned with it.
 'Then all your Sacrifices will be a sweet savour to the Lord, and
 'ye will be as the Lillies, and Roses, and Garden of God, which
 'gives a sweet smell unto him: Whose Garden is preserved by his
 'Power; that is the Hedge, that hedges out all the unruly and
 'unsavoury, and the Destroyers and Hurters of the Vines, Buds
 'and Plants; and God's tender Blade, which springs up from
 'his Seed of Life, who waters it with his heavenly Water, and
 'Word of Life every moment, that they may grow and be fruit-
 'ful; that so he may have a pleasant and fruitful Garden. And
 'so here all are kept fresh and green, being watered every mo-
 'ment with the everlasting, holy Water of Life from the Lord,
 'the Fountain. So my dear Friends, my desire is, that this hea-
 'venly Seed, that bruises down the Head of the Serpent both
 'within and without, may be all your Crowns and Lives, and ye
 'in him one another's Crown and Joy to the praise of the Lord
 'God over all, blessed for evermore. This holy Seed will out-
 'last, and wear out all that, which the evil Seed since the Fall
 'of Man, hath brought forth and set up. And as every one
 'hath

1679. hath received Christ Jesus the Lord, so walk in him in the
 w *Humility*, which he teaches; and shun the occasions of *Strife*,
 Swarth- *vain Janglings* and *Disputings* with Men of Corrupt Minds; who
 more. *are destitute of the Truth*: for the *Truth* is peaceable, and the
Gospel is a peaceable Habitation in the Power of God (which
 was before the *Devil* was) and his *Wisdom* is peaceable and
 gentle, &c. And his *Kingdom* stands in *Peace*. Oh! his *Glory*
 shines over all his Works! And in Christ Jesus ye will have
Peace, who is not of the World, yea, a *Peace*, that the World
 cannot take away: for the *Peace*, which ye have from him,
 was before the World was, and will be, when it is gone: So
 they are not like to take his *Peace* away from his *People*. This
 keeps all in that, which is *weighty* and *substantial*, over all
Chaff; and will be, when it is gone: Glory to the Lord God
 over all for ever and ever, Amen!

And now, *My dear Friends*, the Lord doth require more of
 you, than he doth of other People; because he hath commit-
 ted more to you. He requires *Fruits* of his *Spirit*, and of the
Light, and of the *Gospel*, and of the *Grace*, and of the *Truth*;
 for herein is he glorified (as Christ said) in your *bringing*
forth much Fruit: Fruits of *Righteousness*, *Holiness*, *Godliness*,
Vertue, *Truth* and *Purity*; so that ye may answer that which
 is of God in all People. And be ye valiant for his everlasting,
 glorious *Gospel*, in God's holy *Spirit*, and *Truth*; keeping in the
Unity, and in the holy *Spirit*, *Light* and *Life*, which is over
 Death and Darknes, and was before Death and Darknes was.
 In this *Spirit* ye have the *Bond* of *Peace*, which cannot be bro-
 ken, except ye go from the *Spirit*: and then ye loose this U-
 nity and *Bond* of *Peace*, which ye have from the *Prince* of
Peace.

The World also does expect more from *Friends*, than from
 other People; because you *profess* more. Therefore you should be
 more *Just*, than Others, in your *Words* and *Dealings*, and more
Righteous, *Holy* and *Pure* in your *Lives* and *Conversations*; so
 that your *Lives* and *Conversations* may preach. For the Worlds
Tongues and *Mouths* have preached long enough, but their
Lives and *Conversations* have denied, what their *Tongues* have
 professed and declared.

And *Dear Friends*, strive to excel one another in *Vertue*, and
 that ye may grow in *Love*, that excellent Way, which unites
 all to Christ and God: And that all may stand up for God's
Glory, and mind that which concerns the Lord's *Honour* and
Glory; that in no wise his *Power* may be abused, nor his *Name*
 evil spoken of by any evil *Talkers* or *Walkers*: but that in all
 things God may be honoured, and ye may glorify him in your
Bodies, *Souls* and *Spirits*, the little time ye have to live. So my Love
 to you all in the holy *Seed* of *Life*, that reigns over all, and is the
First and *Last*; in whom ye all have *Life* and *Salvation*, and your
Election and *Peace* with God, through Jesus Christ, who destroys
 him that hath been betwixt you and God: so that nothing may
 be betwixt you and the Lord, but Christ Jesus, Amen.

My

' My *Life* and *Love* is to you all, and amongst you all: And 1679.
 ' the Lord God Almighty by his mighty Power, by which he
 ' hath preserved all his People unto this day, preserve and keep ^{Swarth-}
 ' you all in his *power* and peaceable, holy *Truth*, in Unity and ^{more.}
 ' Fellowship one with another; and with the *Son* and the *Father*,
 ' Amen.

The 24th of the 3^d
 Month, 1679.

G. F.

Divers other *Epistles* and *Papers* I writ unto *Friends*, during my stay in the *North*; One whereof was, in a few Lines, To *Encourage Friends to be bold and valiant for the Truth, which the Lord had called them to bear witness to:* and it was thus worded:

Dear *Friends*,

' ALL be *Valiant* for the *Lord's Truth* upon the Earth, which
 ' the *Serpent*, *Satan* and the *Devil* is out of; and in the
 ' *Truth* keep him out, in which you all have *Peace* and *Life*,
 ' and *Unity* with God and his Son, and one with another. And
 ' let the *Love* of God fill all your hearts; that in it ye may build
 ' up one another, and edifie one another in the *Light*, *Life* and
 ' holy *Spirit* and *Power* of God, the glorious, comfortable *Gospel*
 ' of *Christ*, the heavenly Man, who is your Lord and Saviour;
 ' who will fill all your *Bottles* and *Vessels* with his heavenly *Wine*
 ' and *Water of Life*, and cloath you with his heavenly Cloath-
 ' ing, his *fine Linnen*, that never waxeth old: And will arm you
 ' with his heavenly *Weapons* and *Armour*, that ye may stand
 ' faithful Witnesses for God and his Son, who is come, and hath
 ' given you an understanding to know him; and ye are in him.
 ' And so walk in him, in whom ye all have *Life* and *Salvation*,
 ' and *Peace* with God. So my Love to you all in the Lord Je-
 ' sus Christ, in whom I have laboured: and God Almighty in his
 ' eternal *Power* and *Wisdom* preserve you all to his Glory, Amen.

Swarthmore the 29th of the
 10th Month, 1679.

G. F.

The next day, having a sense upon me, how some, that had received the *Truth*, and had *Openings* thereof, for want of keeping low, had run out there-from; I was moved to give forth the following *Epistle*, as a *Warning and Exhortation to all to dwell in Humility*.

1679.

Swarth-
more

My Dear Friends,

‘VVhom the Lord in his tender Mercies hath visited with the *Day-spring* from on high, and hath opened you to confess and bow to his *Name*; keep *low* in your minds, and learn of Christ, who teacheth you *Humility*, and to keep in it: so that in no wise ye, that be younger, be exalted; or puffed up, or conceited through your *Openings*, and by that means lose your Conditions, by being carried up into *Presumption*: and then fall into *Despair*, and so abuse the *Power* of God. For it was the Apostles care, that none should abuse the *Power* of the *Lord God*; but in all things their *Faith* was to stand in the *power* of the *Lord God*: so that they all might be comprehended into the *Truth*, which they did speak to others; that they might not be *Preachers* to others, and themselves *Cast-aways*. Therefore it doth concern you to be comprehended into that, which ye do *preach* to Others, and to keep *low* in it: And then the God of Truth will exalt the *humble* in his *Truth*, *Light*, *Grace*, *Power* and *Spirit*, and in his *Wisdom* to his Glory. So here all are kept in their Measures of *Grace*, *Light*, *Faith* and the *Spirit* of Christ, the heavenly and spiritual Man. So let none quench the *Spirit*, nor its *Motions*, nor grieve it, nor err from it; but be led by it, which keeps every one in their *Tents*: Which holy *Spirit* of God giveth them an understanding, how to serve, and worship, and please the holy, pure God, their *Maker* and *Creator* in Christ Jesus, and how to wait, and how to speak, and so to answer the *Spirit* of God in his People; in which holy *Spirit* is the holy *Unity* and *Fellowship*. And the holy *Spirit* teacheth the holy, gentle, meek and quiet lowly *mind* to answer the Seed, that *Christ* hath sown upon all grounds; and to answer the *Light*, and *Grace* and *Spirit*, and the *Gospel* in every Creature, though they are gone from the Spirit, Grace, Light and Gospel in the heart: so that by holy *Walking* all may come to do it, as well as by holy *Preaching*; that so God in all things may be glorified by you, and that ye may bring forth *Fruits* to his praise, *Amen*.

Swarthmore, the 30th of the
10th Month, 1679.

G. F.

Westmor-
land.
Lancashire.
Yorkshire.

About the latter end of this Year I was moved of the Lord to travel up into the South again. Wherefore after I had taken my leave of my Wife and the Family, and of the Neighbouring Friends, I set forward on my Journey in the beginning of the First Month 1673, and passing through some parts of Westmorland and Lancashire, I visited Friends at several Meetings; and so came into Yorkshire. Divers large and weighty Meetings I had in Yorkshire, before I came to York City; and when I came there, it was the Affize-time: and there being many Friends in Prison for Truth's sake, I put Friends, that were at liberty, upon drawing

ing up the *Sufferings* of the *Friends*, that were in *Prison*; that they might be laid before the *Judges*: and I assisted them there. There were then in *York* many *Friends* from several parts of the *County*, for the *Quarterly Meeting* of *Friends* was at that time; so that I had a brave opportunity among *Friends*, and many weighty and serviceable things did the Lord open through me to the *Meeting*, relating to both the inward state of *Man*, how *Man* by faith in *Christ* comes to be grafted into him, and made a Member of his *Spiritual Body*: and also the outward state of the *Church*, how each Member ought to walk and act, according to its place in the *Body*. I spent several days in *York* amongst *Friends*, having divers *Meetings* amongst them; and all was peaceable and well. I went also to the *Castle*, to visit the *Friends* that were *Prisoners* there; with whom I spent some time, encouraging them and strengthening them in their *Testimony*.

Then leaving *York*, I travelled on Southward through *Yorkshire*, having *Meetings* in many places amongst *Friends*, till I came to *Burton* in *Lincolnshire*; where on the First-day of the Week I had a large and precious *Meeting*. Then turning into *Nottinghamshire*, I travelled among *Friends* through a good part of that *County*, in which I had several very good *Meetings*; and then passed into *Darbyshire*, and through *Leicestershire*, and so into *Warwickshire*, having *Meetings* all along as I went, till I came to *Warwick*: There *William Densberry* came to me, and several other *Friends*; and we had a little *Meeting* in that Town. Then passing through *Southam* and *Radway* (at each of which places I had a very good *Meeting*) I came to *Nathaniel Ball's* of *North-Newton* in *Oxfordshire*, and so went to *Banbury* to a *Monthly Meeting* there. And after I had visited *Friends* at their *Meetings* in the bordering parts both of *Oxfordshire*, *Gloucestershire*, and *Northamptonshire*, I passed to *Richard Baker's* of *Biddleston* in *Buckinghamshire*; and the next day (being the First-day of the Week) I had a very large *Meeting* in *Biddleston*, at an old *Abbey-house*, which a *Friend* Rented, and dwelt in: Many *Friends* and People came to this *Meeting* out of *Oxfordshire*, *Northamptonshire*, and the parts adjacent; and of good Service it was. After this *Meeting* I visited *Friends* in those parts, having *Meetings* at *Lillingstone*, *Lovel* and *Bugbrook*; and then going to *Stony-stratford*, I went from thence into some parts of *Bedfordshire*, till I came to *Edward Chester's* of *Dunstable*. From whence passing on by *Marker-streets*, I had a *Meeting* at *Albans*; and so calling on *Friends* at *Mims* and *Barnet*, I came to the *Widow Hayly's*, at *Gutter-hedge* in *Hendon* in *Middlesex*, on a Seventh-day night, and had a very large and good *Meeting* there the day following.

I passed from thence to *London* on the Third-day following, and went directly to the *Peel-Meeting* at *John Elsons*; and next morning to the *Meeting* at *Gracious-street*, which was very large and quiet: and *Friends* rejoiced in the Lord to see me. The *Yearly-Meeting* was in the week following, to which many *Friends* came up out of most parts of the Nation; and a blessed Oppor-

1680. tunity the Lord gave us together; wherein the ancient *Love* was sweetly felt, and the heavenly *Life* flowed abundantly over all. London. After the *Tearly-Meeting* was over, and the *Friends*, that came out of the Counties to it, for the most part return'd homewards, I continued about a *Month* or *five weeks* longer in and about *London*, labouring in the *Work* of the Lord both in *Meetings* and out: for, besides the *publick Testimony*, which the Lord gave me to bear both to *Friends* and to the *World* in *Meetings*, I had much *Service* lay upon me, with respect to *Friends Sufferings*, in seeking to get *Ease* and *Liberty* for them in this and other Nations. And much pains and time I spent, while I was now at *London*, in writing *Letters* to *Friends* in divers parts of *England*, and in *Scotland*, *Holland*, *Barbados*, and several other parts of *America*.

Surrey.
Suffex.
Kingston.
After I had spent about *six weeks* time in the *Service* of *Truth* in and about *London*, I was moved of the Lord to go visit *Friends* in some parts of *Surrey* and *Suffex*. I went down to *Kingston* by water, and tarried there certain days: for while I was there, the Lord laid it upon me to write to both the *great Turk*, and the *King of Algier* severally, to Warn them both, and the People under them, to turn from their wickedness, and fear the Lord, and do justly; lest the *Judgments* of God came upon them, and destroyed them without Remedy. But to the *Algerines* I writ more particularly, concerning the *Cruelty* they exercised towards *Friends* and others, whom they held *Captives* in *Algiers*. Now when I had finished that *Service*, and visited *Friends* in their *Meetings* at *Kingston*, I went on further into the *Country*, and had *Meetings* amongst *Friends* in many places; as at *Worpleston*, *Guildford*, *Elbing*, *Capell*, *Patchgate*, *Worminghurst*, *Bletchington*, *Horsbam*, *Isfield*, *Rygate*, *Gaton*, &c. and so came back to *Kingston* again: and from thence to *Hammer-smith*. And having spent some days in the *Service* of *Truth* amongst *Friends* at *Hammer-smith*, *Battersea*, *Wansworth* and thereabouts, I crossed over by *Kensington*, to *Hendon*, where I had a very good *Meeting* on the *First-day* of the Week. And (having spent about two Months time in this Journey) went from thence to *London*.

Worpleston.
Guildford.
Elbing.
Capell.
Patchgate.
Worminghurst.
Bletchington.
Horsbam.
Isfield.
Rygate.
Gaton, &c.
Kingston.
Hammer-smith.
Battersea.
Wansworth.
Kensington.
Hendon.
London.
Edmundton.
Hartford.
When I had been about *Ten days* in *London*, I was drawn forth again to visit *Friends* in the *Country*; and went down to *Edmundton*, to *Christopher Taylor's*, who kept a *School* in his House for the educating of *Friends Children*. I had some *Service* here amongst the *Youths*; and then went on towards *Hartford*, visiting several *Friends* in the way. At *Hartford* I met with *John Story* and some others of his Party; but the *Testimony* of *Truth* went over them, and kept them down, so that the *Meeting* was quiet. It was on a *First-day* of the week; and the next day being the *Mens* and *Womens Meeting* for business, I visited them also; and the rather, because some in that place had let in a *Dis-esteem* of them. Wherefore I was moved to open the *Service* of those *Meetings*, and the *Usefulness* and *Benefit* thereof to the *Church* of *Christ*, as the Lord opened the thing in me; and it was of good Service

Service to *Friends*. I had a *Meeting* also with some of them 1680. there, that were gone into *Strife* and *Contention*, to shew them, wherein they were wrong: and having cleared my self of them, I left them to the Lord. Then, after I had had another publick *Meeting* in the *Town*, I returned towards *London* by *Waltham-Abby*, where I had a publick *Meeting* on the *First-day* following; and another with *Friends* in the Evening. Next day I went to *Christopher Taylor's* at *Edmunton*, and stay'd there a day or two; having some things upon me to write, which were for the *Service* of *Truth*. When I had finished that *Service*, I went to *London* by *Shacklewell*, where was a *School* kept by *Friends*, for the breeding up *Young Maidens*, that were *Friends Daughters*. Hartford.
Waltham-Abby.
Edmunton:
Shacklewell.

I abode at *London* most part of this *Winter*, having much *Service* for the Lord there, both in *Meetings*, and out: For as it was a time of great *Sufferings* upon *Friends*, I was drawn forth in Spirit to visit *Friends Meetings* more frequently; to encourage and strengthen them both by *Exhortation* and *Example*. The *Parliament* also was sitting, and *Friends* were diligent to wait upon them, to lay their *Grievances* before them; of which we received fresh *Accounts* almost every day, of the sad *Sufferings* *Friends* underwent in many parts of the Nation. In this *Service* of seeking Relief for my *suffering Brethren*, I spent much time; together with other *Friends*, who were freely given up to that *Service*, attending at the *Parliament-House* day by day for many days together, and watching all Opportunities to speak with such *Members* of either *House*, as would hear our just *Complaints*. And indeed, some of the *Members* of each *House* were very *Courteous* to us; and appeared willing to help us, if they could: But the *Parliament* being then earnest in Examining the *Papish Plot*, and contriving ways to discover such, as were *Papishly Affected*, our *Adversaries* took advantages against us (because they knew, we could not *Swear* nor *Fight*) to Expose us to those *Penalties*, that were made against *Papists*: though they knew in their Consciences, that we were no *Papists*, and had had Experience of us, that we were no *Plotters*. Wherefore, to clear our *Innocency* in those Cases, and to stop the Mouths of our *Adversaries*, I drew up a short *Paper*, to be delivered to the *Parliament*, which was as followeth:

‘IT is our *Principle* and *Testimony*, to deny and renounce all
‘*Plots* and *Plotters* against the *King*, or any of his *Subjects*;
‘for we have the *Spirit* of *Christ*, by which we have the *Mind*
‘of *Christ*, who came to save mens lives, and not to destroy them:
‘and we would have the *King* and all his *Subjects* to be safe.
‘Wherefore we do declare, that we will endeavour, to our pow-
‘er, to save and defend him and them, by discovering all *Plots*
‘and *Plotters* (which shall come to our knowledge) that would
‘destroy the *King* or his *Subjects*: This we do sincerely offer un-
‘to you. But as to *Swearing* and *Fighting*, which in tenderness
‘of Conscience we cannot do, ye know, that we have suffered
‘these

1680. 'these many years for our Consciencious Refusal thereof. And
 'now that the Lord hath brought you together, we desire you
 London. 'to Relieve us, and free us from those Sufferings; and that ye
 'will not put upon us to do those things, which we have suffer-
 'ed so much and so long already for not doing: for if you do,
 'ye will make our Sufferings and Bonds stronger, instead of Reliev-
 'ing us.

G. F.


About this time I received Two very envious Books, written
 against Truth and Friends: one of them by a Doctor (so called)
 of Bremen in Germany; the other by a Priest of Dantzick in Po-
 land. They were both full of gross Falshoods, and had in them
 many reproachful Slanders. I found it upon me to Answer them
 both: and that I might not be over-much interrupted therein
 by other Business and Company, I got out of London for a little
 while, and went down to Kingston upon Thames, where I writ
 an Answer to each of them; And also an Answer to some other
 Scandalous Papers, which had been printed and scattered about
 to mis-represent Friends by.

Kingston
 upon
 Thames.

While I was there, I writ also the following Paper, to per-
 swade the Magistrates to Moderation towards Dissenters; and take
 off their Edge to Persecution. And because it should have its full
 Service, I directed it——

*To all the Rulers, Magistrates, and them that are in
 Authority, and Law-makers in England, Scotland
 and Ireland, from the Highest to the Lowest; and
 to all other Magistrates every where, in that which
 is called Christendom; Desiring their Health,
 and Peace, and Tranquillity, and Life and Salva-
 tion in Christ Jesus the Lord of Glory, and Lamb
 of God, that takes away the Sins of the World;
 Who is the King of Kings and Lord of Lords,
 and all Power in Heaven and in Earth is given to
 him: who will reward every Man according to his
 Words and Works.*

'ALL you bearing the Name of Christian Magistrates, my
 'desire is, that you may all be found in Christ; and not
 'only have the Name, but be made Partakers of his Divine Na-
 'ture: that ye may be not only Sayers of the Word, but Doers
 'of the Word; not only Professors of Christ, and Talkers of Christ,
 'but let Christ rule in your hearts by Faith, and be Walkers in
 'Christ. For as Christ's great Apostle saith, As every one hath
 received

‘received the Lord Jesus Christ, so let him walk in him; for in him 1680.
 ‘there is peace. And if all that do Profess Christ, did Walk in 
 ‘Christ, they would all Walk in Peace, and be in Unity: For Kingston.
 ‘the Apostle exhorted the Christians in his day to keep the Uni-
 ‘ty of the Spirit; which is the Bond of Peace, yea, of Christ the
 ‘King of Kings Peace. And all Christians, who have the Scrip-
 ‘tures, and are not in this Spirit of Christ, they are not in Uni-
 ‘ty one with another; and so have broken this Bond of Peace,
 ‘which should knit and unite them together. And likewise all
 ‘that do profess the Truth of Christ, should live in it; for it is
 ‘peaceable; and the Gospel is the Gospel of Peace: which if all
 ‘Christians, that do profess it, lived in, they would be at peace
 ‘one with another, and in the glorious Fellowship of the Gospel.
 ‘And also, if all Christians kept in the Fear of God, which is the
 ‘beginning of the pure, heavenly, peaceable and gentle Wisdom,
 ‘which is easie to be entreated (above that Wisdom, which is
 ‘earthly, sensual, devillish and destroying) then there would
 ‘be no difference and destroying about Matters of Religion.

‘I do declare, *the mighty Day of the Lord is Come and Coming*;
 ‘and the Lord God is come to Teach his People himself by his
 ‘Son (Hebr. 1.) whose Son, Christ Jesus, bruises the Serpent’s
 ‘Head, that false Teacher, that led Adam and Eve from God
 ‘their Teacher. So God will Teach his People by his Son, who
 ‘was the Teacher of Adam and Eve in Paradise, before they fell
 ‘and disobeyed the Lord, and forsook him, and followed the
 ‘Serpent; whose Head Christ does bruise, and renews Man and
 ‘Woman up again into the Image of God, which Adam and Eve
 ‘was in before they fell: Glory and Honour be to God through
 ‘Jesus Christ, who hath called us by his Son into his glorious
 ‘Image, to serve and worship him in his Spirit and Truth; which
 ‘holy Spirit and Truth the Devil is out of, and cannot come in-
 ‘to it.

‘And now, I desire all Christian Magistrates to take heed of
 ‘Persecuting any, though they differ from you in Matters of Faith,
 ‘Worship and Religion. For Christ saith, *Let the Tares and the*
 ‘*Wheat grow together, till the Harvest*; and he forbade such, as
 ‘would be plucking up Tares: The Reason was, *Lest they should*
 ‘*pluck up the Wheat also*; for that, Christ said, should be his An-
 ‘gels work, to separate the Tares from the Wheat. Moreover,
 ‘Christ said, They should go into everlasting Punishment, that
 ‘did not Visit him in Prison in his Members: Then what will be-
 ‘come of them, that Cast him into Prison, where he is made
 ‘manifest in his Members! Oh, lay these things to heart! A
 ‘Day of Judgment will come, Vengeance and Recompence upon e-
 ‘very one according to their Works.

‘And Christ said to his Disciples, who would have had Fire
 ‘to come down from Heaven to consume them, that would not re-
 ‘ceive him; He turned him about and rebuked them, and told
 ‘them, *They did not know, what spirit they were of*; for he came not
 ‘to destroy mens Lives, but to save them.

I 680. 'And therefore let all the *Magistrates*, and the *Priests* in that
 ~~~~~ which is called *Christendom*, consider, who have destroyed Mens  
 Kingston. 'and Womens *Lives* since the Apostles days, because they could  
 'not Receive their *Religions*, *Ways* and *Worships*, (or Conform  
 'to them) which they have made and set up; Have they known,  
 'what *Spirit* they have been of? Are they not all reprov'd by,  
 'and come under the *Judgment* of *Christ*? Therefore let all *Per-*  
 '*secution* be laid away concerning *Religion*, and let *Love* bear  
 'the sway, to overcome *Evil* and *Enemies*; and let *Patience* o-  
 'ver-sway *Passion* in all such doings: that all may retain the  
 'heavenly Reason, and the pure Understanding, that your *Mode-*  
 '*ration* in true Christianity may be known to all Men. For have  
 'you not the *Turks*, *Jews*, *Tartars*, *Indians* and *Atheists Eyes*  
 'upon you, and upon *Christendom*? And therefore be in Uni-  
 'ty, and let not the *Name* of *God* and *Christ* be blasphemed a-  
 'mongst them by means of any, that bear the Name of *Chri-*  
 '*stians*: So that *God* may be glorified by all and in all, through  
 'Jesus Christ, who is over all, who calls all to Peace, who is  
 'blessed for ever.

And now, I would have you to be as *Noble*, as the *Bereans*,  
 'and search the *Scriptures* of *Christ* and the Apostles, where-ever  
 'he or they did give any Command to *Imprison*, *Banish*, *Perse-*  
 '*cute* or *put to Death* any, that would not receive or conform to  
 'them, or that were contrary-minded to them in *Religion*, or dif-  
 'fer'd from them in Matters of *Worship*?

'Again, I desire all Christian *Magistrates* to search both *Scip-*  
 '*tures* and *Chronicles*, and see, what was the End of all *Perse-*  
 '*cutors*, and what *Judgments* came upon them. What came to  
 'Cain, who was the first *Persecutor* for Matters of Faith and Sa-  
 'crifice? Did not he become a *Runnagade*, a *Vagabond* and a *Fu-*  
 '*gitive* in the Earth? What became of the *Old World*, that  
 'grieved *God* and *Noah*, a Preacher of Righteousness? What be-  
 'came of *Sodom*, that vex'd *Just Lot*? What became of *Pharaoh*,  
 'that persecuted *God's People* in *Egypt*? (though the more he *perse-*  
 '*cuted* them, the more they grew.) What became of *Ahab* and  
 'Jezebel, that persecuted the Lord's *Prophets*? And what became  
 'of *Haman*, that would have destroyed the *Jews*? What became  
 'of the *Jews* and *Jerusalem*, that persecuted *Christ* and the Apostles?  
 'What was the End of all these? Are they not become *Vaga-*  
 '*bonds* in the Earth, and driven away from their native *Coun-*  
 '*try*? Therefore I beseech you in the Love and Fear of *God*,  
 'be so *Noble* as to search both *Scripture* and *History*, and let not  
 'your divine understanding be clouded. What will become of  
 'the *Beast* and *Whore*, spoken of in the *Revelations*, with their  
 '*false Prophets*, that have drunk the blood of the *Saints*, *Martyrs*  
 'and *Prophets* of *Jesus*? must they not all go with the *Devil*  
 '(who is a Murderer, Destroyer, an Enemy and Adversary of  
 'Mankind) into the *Lake of Fire*, that burns with Brimstone?  
 'And ye may be sure, that *Spirit* that stirs you up to *Persecuti-*  
 '*on*, let it be in whomsoever it will, is not of *Christ*, and of his  
 'Lamb-like Nature; who takes away the *Sins* of the *World*, not  
 'the *Lives* of *Men*.  
 'Paul

' Paul was a *Persecutor*, and a *Haler* to *Prison*, before he was <sup>1680.</sup> converted to Christianity; but never after. And therefore, are <sup>Kingston.</sup> not all in *Saul's* nature (let them be of what Name or Profession soever they be) that are *Persecutors*, and unconverted into *Paul's* Life of Christianity? He said, the *Life* that he did live, after he was Converted, was by the *Faith* in the Son of God: And that He *lived*, yet not He, but *Christ lived in him*, who came to save mens *Lives*, and not to destroy them; Which *Life* should be the *Life* of all Christians now, which *Paul* in his converted state lived in. And the Apostle saith, *The Law is good, if a man use it lawfully; knowing this, that the Law is not made for a righteous man, but for the Lawless, and for the Ungodly and Sinners, and for Unholy and Profane, and for Murderers of Fathers and Mothers, and for Manslayers, for Whoremongers, and for them that defile themselves with Mankind, for Menstealers, Liars and Perjured Persons, 1 Tim. 1.* So the *Law* in its place, is good against such. Again the Apostle says, *The Law was added, because of Transgression, Gal. 3. 19.* Now here all *Magistrates* may see, what the *Law* in its place is good against; and what it was made for and against; and what *Evils*, the Apostle says, it takes hold upon: He does not say, the *Law* should be laid upon Men, that differed from them in their *Religion* and *Judgment*, nor upon the *Righteous men*. And so you may see, in what condition the *Law* is good, and what it was made against; not against *Righteous men*, against whom they have nothing in their *Lives* and *Conversations*, only because they differ from them in *Matters of Religion*; and let *Manslayers, Whoremongers, Perjured Persons, Ungodly, Profane Persons, Liars, &c.* go unpunished: Such do not use, nor execute the *Law lawfully*, as the Apostle says; *The Law is good, if a man use it lawfully.* Therefore it ought to be used *lawfully*; which *Law* the Apostle says, is for the punishment of the *Evil-Doers*, and a praise for them that do well: as may be seen, *Rom. 13.* And so, as the Apostle said, *We do not break the Law, nor make it void; but we establish the Law, Rom. 3. 31.*

Kingston upon Thames,  
the 4th of the first  
Month 1682.

This is from him, who desires the  
Eternal Good and Salvation of  
you all in Christ Jesus, Amen.

G. F.

After I had finished these *Services* there, I returned to *London*; where I stay'd about a *Month*, labouring amongst *Friends* in the <sup>London.</sup> *Work* of the Lord both in publick *Meetings* for *Worship*, and in the *Meetings* relating to the outward *Affairs* of the *Church*. Then <sup>Waltham-Abbey.</sup> feeling my Spirit drawn to visit *Friends* about *Enfield-side*, I went <sup>Flamstead.</sup> down to *Waltham-Abbey*, where I had a very precious *Meeting*; <sup>end.</sup> and another at *Flamstead-Heath* (not far from thence.) And <sup>Edmonton</sup> having spent some time amongst *Friends* there and thereabouts, <sup>Enfield.</sup> and had divers good *Meetings* at *Edmonton, Enfield, Winchmore* <sup>Winchmore-hill.</sup> *Hill*,  
H h h h h

1681. *Hill*, and other places there-aways, I came back to *London* a little before the *Yearly Meeting*, which was in the *Third Month* 1681; it was a very precious *Meeting*, in which the Glorious *Presence* and *Power* of the *Lord* was eminently felt and enjoyed.

London.  
Yearly  
Meeting.

Some time after the *Yearly Meeting* was over, it came upon me to write the following *Epistle*, which I directed—

*To the Quarterly Mens and Womens Meetings that are gathered in the Name and Power of Jesus.*

‘*Christ*, the *second Adam*, who is both *Head* and *Husband* of  
 ‘his *Church*, and *Redeemer*, and *Purchaser*, and *Saviour*,  
 ‘and *Sanctifier*, and *Reconciler* of his *Sons* and *Daughters* (his  
 ‘*Church*) to *God*, I say, his *Presence* (to wit, *Christ’s*) feel a-  
 ‘mong you, to exercise his *Prophetical Office*, in opening of you  
 ‘with his *Light*, *Grace*, *Truth*, *Power* and *Spirit*; and to exer-  
 ‘cise his *Office*, as he is a *Bishop*, to *Oversee* you with his *Light*,  
 ‘*Grace*, *Power* and *Spirit*, that ye do not go astray from *God*.  
 ‘And as *Christ* is a *Shepherd*, feel, see and hear him exercising  
 ‘that *Office*, who has laid down his *Life* for his *Sheep*, and is  
 ‘feeding them in his living *Pastures of Life*, and makes them to drink  
 ‘of his living, *Eternal Springs*. And let him rule and govern in  
 ‘your *Hearts*, as he is *King*, that his heavenly and spiritual *Go-*  
 ‘*vernment* all may live under, as true *Subjects* of his righteous,  
 ‘peaceable *Kingdom*, which stands in *Righteousness*, and *Power*,  
 ‘and *Joy* in the *Holy Ghost*, over *Satan* and his *Power*, and the  
 ‘unclean, *unholy Ghost*, and all *unrighteousness*. So all ye *Sub-*  
 ‘*jects* to *Christ’s Kingdom of Peace*, if ye want *Wisdom*, or *Know-*  
 ‘*ledge*, or *Life*, or *Salvation*, *Christ* is the *Treasure*; feel him the  
 ‘*Treasure* among you. And every one among you, as ye have  
 ‘received *Christ*, walk in him, in whom ye have all *Peace*; who  
 ‘bruises the *Head* of the *Serpent*, that is the *Author* of all *Strife*,  
 ‘*Distraction* and *Confusion*: yea, you have *Peace* with *God*, and  
 ‘one with another; though the *Trouble* be from the *World* and  
 ‘the *World’s Spirit*. And therefore, *My dear Friends, Brethren*  
 ‘and *Sisters*, Love one another with the *Love*, that is of *God*  
 ‘shed in your hearts; that ye may bear the *Marks* of *Christ’s*  
 ‘*Disciples*, and it may appear, that *Christ is in you, and ye in him*;  
 ‘so that *God Almighty* may be glorified among you. And what-  
 ‘ever ye do, let it be done in the *Name* of *Jesus*, to the praise  
 ‘of *God the Father*, keeping in *Unity* in the *Holy Spirit* of *God*,  
 ‘which was, before the *unholy Spirit* was: Which *holy Spirit* is  
 ‘your *Bond* of *Peace*, yea, the *holy King* of *Kings* and *Lord* of  
 ‘*Lords* his peace. And in this *holy, pure Spirit* is your eternal  
 ‘*Unity* and *Fellowship*; in which *Spirit* of *Truth* ye do serve and  
 ‘worship the *God of Truth*, who is *God over all*, blessed for ever,  
 ‘*Amen*. So the *Lord* guide you all with his *Word* of *Patience*,  
 ‘*Word* of *Life*, *Power* and *Wisdom* in all your *Actions*, *Lives*,  
 ‘*Con-*

'*Conversations and Meetings* to God's glory. My Love to you all  
'in the Lord *Jesus Christ*, by whom all things were made, and who  
'is over all, the *First* and the *Last*. 1681.  
London.

London the 9th of the  
4th Month, 1681.

G. F.


About this time I had occasion to go to several of the *Judges Chambers*, upon a *Suit* about *Tithes*. For both I and my *Wife*, and several other *Friends*, were sued in *Cartmel-Wapentake-Court* in *Lancashire*, for *small Tithes*, and we had demurred to the *Jurisdiction* of that Court. Whereupon the *Plaintiff* prosecuted us into the *Exchequer-Court* at *Westminster*; where they run us up to a *Writ* of *Rebellion*, for not Answering the *Bill* upon *Oath*: and got an *Order* of Court to the *Sergeant*, to take me and my *Wife* into *Custody*. This was a little before the *Tearly Meeting*, at which time it was thought, they would have taken me up; and according to outward appearance, it was likely indeed, that he would: and very easie for him to have done it; I lodging at the same places, where I used to lodge, and being very publick in *Meetings*. But the *Lord's Power* was over them, and restrained them; so that they did not take me. Yet understanding, that there was a *Warrant* out against me, as soon as the *Tearly Meeting* was well over, I took *William Mead* with me, and went to several of the *Judges Chambers* to speak with them about it; and to let them understand both the *state* of the *Case*, and the ground and reason of our Refusing to pay *Tithes*. The first, that I went to, was *Judge Gregory*, to whom I tendred mine and my *Wife's Answer* to the *Plaintiff's Bill*; in which was set forth, That my *Wife* had lived *Three and forty years* at *Swarthmore*, and in all that time there had been no *Tithe* paid nor demanded: and an *old Man*, who had long been a *Tithe-Gatherer*, had made *Affidavit*, that he never gathered *Tithe* at *Swarthmore-hall* in *Judge Fell's* time, nor since. There were many *Particulars* in our *Answer*; but it would not be accepted without an *Oath*. I told the *Judge*, that both *Tithe* and *Swearing* among *Christians* came from the *Pope*; and it was *matter* of *Conscience* to us, not to pay *Tithes*, nor to swear: for *Christ* bid his *Disciples*, who had *freely received*, *give freely*; and he commanded them, *Not to swear at all*. The *Judge* said, There was *Tithe* paid in *England*, before *Popery* was: I asked him, by what *Law* or *Statute* they were paid then? but he was silent. Then I told him, there were *Eight poor men* brought up to *London* out of the *North* about *Two hundred Miles*, for *small Tithes*, and one of them had no *Family*, but himself and his *Wife*, and kept no living *Creature*, but a *Cat*. I asked him also, Whether they could take a *Man* and his *Wife*, and *Imprison* them both for *small Tithes*, and so destroy a *Family*? and if they could, I desired to know, by what *Law*? He did not Answer me; but only said, That was an *hard Case*. So when I found, there was no help to be had there, we left him; and went to *Judge Mountague's Chamber*:

1681. *Chamber*: and with him I had a great deal of Discourse concerning *Tithes*. Whereupon he sent for our *Adversary's Attorney*; and when he came, I offered him our *Answer*: He said, If we would pay the *Charges* of the *Court*, and be bound to stand *Trial*, and abide the *Judgment* of the *Court*, we should not have the *Oath* tendred to us. I told him, that they had brought those *charges* upon us, by requiring us to put in our *Answer* upon *Oath*; which they knew before, we could not do for *Conscience* sake: And as we could not pay any *Tithe*, nor *swear*; so neither should we pay any of their *Charges*: Upon this he would not receive our *Answer*. So we went from thence to *Judge Askyns* his *Chamber*; and he being busie, we gave our *Answers*, and our *Reasons* against *Tithes* and *Swearing* to his *Clerk*: But neither could we find any Encouragement from him to expect Redress there. Wherefore leaving him, we went to one of the most noted *Counsellors*, and shewed him the *state* of our *Case*, and our *Answers*: He was very Civil to us; and said; *This way of proceeding against us was somewhat like an Inquisition*. A few days after, those *Eight poor Friends*, that were brought up so far out of the *North*, appeared before the *Judges*; and the *Lord* was with them, and his Power was over the *Court*, so that the *Friends* were not Committed to the *Fleet*. Our *Cause* was put off till the next *Term* (called *Michaelmas Term*) and then it was brought before the *Four Judges* again. Then *William Mead* told the *Judges*, that I had engaged my self never to meddle with my *Wife's Estate*: The *Judges* could hardly believe, that any Man would do so: Whereupon he shewed them the *Writing* under my *Hand* and *Seal*; at which they wondred. Then *Two* of the *Judges*, and some of the *Lawyers* stood up, and *pleaded* for me, that I was not liable to the *Tithes*: But the other two *Judges*, and divers other *Lawyers* pressed earnestly, to have me *sequestred*; alledging, that I was a *publick Man*. At length they prevailed with one of the other *Two Judges* to *Join* with them; and then they granted a *Sequestration* against me and my *Wife* together. Thereupon, by Advice of *Counsel* we moved for a *Limitation*, which was granted; and that much defeated our *Adversary's design* in suing out the *Sequestration*: for this limited the *Plaintiff* from taking no more, than was proved. One of the *Judges*, who was called *Baron Weston*, was very bitter against me; and brake forth in a great *Rage* against me in the open *Court*: but in a little time after he died.

Suffex.  
London

Edmuntton.  
Bucks.

After the *Tearly Meeting* was over, I tarried about a *Month* in *London*; and then went into *Suffex*, to visit *Friends* there: amongst whom I had many large and very precious *Meetings* in divers parts of that *County*. Yet I spent not much time now in *Suffex*; but returned pretty soon to *London*, whether I felt *drawings* in *Spirit*: and had very good *Service* for the *Lord* there, both in *publick Meetings*, and amongst *Friends*. And when I had tarried some time in *London*, I went down to *Edmuntton*; and from thence into *Buckinghamshire*, where I visited *Friends* at several *Meetings* in the upper-side of that *County*: and then went by *Henly*,

*Henry* to *Reading*, where I tarried several *Meetings*. I went 1681.  
 no farther *Westward* at this time, than to *Ore*; where I had a   
 very large *Meeting*: After which, striking off through the Edge *Henry*.  
 of *Oxfordshire*, I had a large and very precious *Meeting* at *War-* *Reading*.  
*borow*, in which the *Glory* of the *Lord* shined over all: Many *Ore*.  
*Friends* came to this *Meeting*, some out of *Barkshire*, some out *Oxfordshire*.  
 of *Buckinghamshire*, and some out of *Hampshire*. From thence I *Warborow*.  
 passed to *Ilmore* (which is in the *Vale* of *Buckinghamshire*) where *Ilmore in*  
 we had a glorious *Meeting*: And the day following I returned *the Vale of*  
 to *Mary Pennington's*. From whence I visited the *Mens* and *Wo-* *Bucks*.  
*mens Monthly Meetings* at *Hunger-hill*, and some other *Meetings* *Hunger-*  
 thereabouts: and then passed to *Watford*; where was a *Marriage* *hill*.  
 of *Two Friends*, at which I was present: A very large *Meeting* *Watford*.  
 we had on that Occasion, and the *Lord's Power* was over all.  
 I went from *Watford* to *Longford* in *Middlesex*, visiting *Friends* *Middlesex*.  
 at *Uxbridge* in the way. At *Longford* we had a large *Meeting*, *Uxbridge*.  
 it being on the *First day* of the *Week*; and the *presence* of the *Longford*.  
*Lord* was precious felt amongst us: blessed be his Name. I  
 passed from *Longford* to *Kingston*, visiting *Friends*, as I went,  
 at *Stains* and *Sunbury*. At *Kingston* I abode with *Friends two* *Stains*.  
*Meetings*, wherein we were sweetly refreshed together in the *Sunbury*.  
*Lord*. And passing on from thence towards *London*, I had a *Kingston*.  
 very precious *Meeting* at *Wansworth*: Then crossing over to *Wans-*  
*Hammer-smith*, I had a good *Meeting* there; which was the lar- *worth*.  
 ger by reason of a *Burial*, that was there that time: and there *Hammer-*  
 being a pretty *Openness* in the *People* on that Occasion, I had a *smith*.  
 fine Opportunity to open the *Way* of *Truth* amongst them.

After I was come to *London*, I was moved to write the fol- *London*.  
 lowing *Paper*, concerning that *Spirit*, which had led some, who  
 profest *Truth*, into *Strife* and *Division*, and to oppose the *Way*  
 and *Work* of the *Lord*.

*Friends,*

'YOU that do keep your *habitations* in the *Truth*, that is  
 'over all, do see, that it is the same *Spirit*, that doth  
 'lead the *Backsliders* and *Apostates* now, from the *Spiritual Fel-*  
 'lowship and *Unity* of God's *People* and the *Church* of *Christ*,  
 'that led our *Adam* and *Eve* from God, and the *Jews* from God  
 'and his *Law*, to Rebel against his *Spirit*; and so to turn a-  
 'gainst God and his *Prophets*. And this *Spirit* was the same, that  
 'was in the *World*, which was got into the *Jews*, when they  
 'were gone from the *Spirit* of God; and then they turned a-  
 'gainst God and his *Prophets*, and against *Christ* and his *Apo-*  
 'stles: And that *Spirit* led them to be as bad, as *Pilate*, or  
 'worse. The *Enmity* or *Adversary* was got within them against  
 'the *Truth*, and them that walked in it, and the *Spirit* of the  
 'Lord; so that they killed and destroyed the *Just*. And this  
 'was the *Spirit* of the *Devil*, the *Destroyer*, who would seek  
 'not only to destroy the *Truth*, but the *Order* of it, and them  
 'that walk in it, when true *Christianity* was planted among  
 the

1681. 'the Possessors of the *Light*, *Grace* and *Truth*, and the Gospel-holy  
 w 'Faith and Spirit; and they did enjoy Christ in their hearts.  
 London. 'But when some did begin to Err from the *Spirit* and *Faith*,  
 'and hate the *Light*, and disobey the Gospel, and to turn the  
 'Grace of God into Wantonness, and walk despitefully against  
 'the *Spirit* of *Grace*, and turn from the *Truth*, and Crucifie to  
 'themselves Christ afresh, and put him to open shame; These  
 'were they, that let in the *Spirit* of the *World*: who held the  
 'Form of Godliness, but denied the Power thereof; which trou-  
 'bled the Churches in the Apostles days. And when the *Spirit* of  
 'Satan had got into such, they were more troublesome to the  
 'Church, than the open Persecutors, that were without: And  
 'these got into the Assemblies to deceive the hearts of the Sim-  
 'ple; having the good Words, and fair Speeches, and Sheep's-  
 'Cloathing. Paul, Peter, John, Jude and James had much to  
 'do with such, and to keep them from troubling the Church of  
 'Christ: For they are out of the *Light*, *Power* and *Spirit*; and  
 'therefore the Apostles of Christ did exhort the Saints to keep  
 'to the Word of Life within, and to the Anointing, and to the  
 'Grace, and Truth, and holy Spirit in their hearts. This foul  
 'Spirit will profess all the Scriptures in words; but by the Spirit  
 'of God, which is holy, that Spirit is tried, and its fruits. And  
 'so the Apostates went from the Power and Spirit of God, and  
 'turned against the Prophets, and the Martyrs of Jesus; and be-  
 'came the Whore, whose Cup all Nations drunk of. And the  
 'Dragon with his Tail threw down many of the Stars, and  
 'would have devoured the Woman with his Flood: but the Wo-  
 'man, the true Church was preserved; and the Gates of Hell can-  
 'not prevail against her: And then the Dragon made war with  
 'her Seed. So the Dragon, and the Whore, and Beast, and false  
 'Prophets, all made war against the Lamb and the Saints; but  
 'the Lamb and the Saints will overcome them all, and will have  
 'the Victory. And now the Everlasting Gospel is preached again  
 'to all Nations, Tongues and Peoples: and many are gathered  
 'into the Gospel, the Power of God; and are turned to the Light,  
 'which is the Life in Christ, and are grafted into him, and  
 'are come to walk in the Order of the New Covenant of Light  
 'and Life, in the Gospel of Peace and Salvation. The same  
 'Spirit, that opposed the Apostles and the Churches in their days,  
 'opposes now; yea, it is the same, that opposed Christ, and  
 'disdained him, that disdaineth God's Servants now: And the  
 'same, that did oppose the Prophets, and rebelled against Mo-  
 'ses; opposes and rebels against God's Servants and People now.  
 'And it is the same dark, blind and disobedient, faithless, wilful,  
 'jealous Spirit, that doth persecute some with the Hands, and  
 'others with the Tongue. And it is the same Spirit of Enmity;  
 'the Adversary and Destroyer, that tempted Adam and Eve  
 'to disobey God, and did deceive them; which deceived the  
 'Jews, and tempted them, and deceived all those, that went  
 'from the Church in the Apostles days. And it is the same Spi-  
 'rit, that is now going about sometimes like a roaring Lion,  
 'some-

'Sometimes like a *twisting Serpent* to tempt, and to deceive, and  
 'to devour; having the fair Speeches, and good Words, and  
 'Sheeps-Cloathing in a *Form of Godlineſſ*, and in pretence of the  
 'Light and Liberty, but denies the *Power* thereof; and inward-  
 'ly are *ravening Wolves*: and if it were poſſible, they would  
 'deceive the very *Elect*. But the *Elect* are in the Covenant of  
 'Light and Life, and in the *Power* of God over them, and in  
 'Christ, who will grind them to pieces; and will ſlay all his E-  
 'nemies with his *ſpiritual Sword*, who will not have him to  
 'rule over or in them. In *Christ* all his People have *Reſt* and  
 'Peace, who is their Sanctuary over all *Storms* and *Tempeſts*.  
 'And in *Christ*, the *Sanctuary*, no Deceiver nor Deſtroyer can come;  
 'for he is a place of ſweet *Reſt* and *Safety*: *Hallelujah*, Praise the  
 'Lord for his *Sanctuary*, Amen.

G. F.

*Sufferings* continuing ſtill hard upon *Friends* at *London*, I found,  
 my *Service* lay moſtly here: Wherefore I went but a little out  
 of Town, and not far; being frequent at the moſt publick  
*Meetings*, to encourage *Friends* both by Word and Example, to  
 ſtand faſt in the *Teſtimony*, to which God had called them. And  
 at other times I went about from *houſe* to *houſe*, viſiting thoſe  
*Friends*, that had their *Goods* taken away for their *Teſtimony* to  
*Truth*. And becauſe the wicked *Informers* were grown very  
 audacious, by reaſon, that they had too much Countenance and  
 Encouragement from ſome *Juſtices*; who truſting wholly to  
 their *Information*, proceeded againſt *Friends* without *hearing*  
*them*: whereby many *Friends* were made to *suffer*, not only  
 contrary to *Right*, but even contrary to *Law* alſo. I adviſed  
 with ſome *Friends* about it: and we drew up a *Paper*, which  
 was afterwards delivered to moſt of the *Magiſtrates* in and about  
 the City; which was as followeth:

'V Hereas ſome *Informers* have obtained *Warrants* of ſome  
 'Juſtices of Peace, and have *Convicted* many of us with-  
 'out hearing us, or once Summoning us to *Appear* before them;  
 'by which proceedings many have had their *Goods ſeized* and  
 'taken away, being generally fined *Ten Pounds* a piece for an *un-*  
 'known *Speaker*: and ſome of thoſe Perſons ſo *fined*, have not  
 'been that day at the *Meetings* they were *fined* for, and the  
 'Speaker notwithstanding hath himſelf been *fined* for the ſame  
 'Meeting, the ſame day the others were *fined* for the *unknown*  
 'Speaker. By which the *Juſtices* may ſee the *Wickedneſſ* of theſe  
 'Informers, by whoſe *false Oaths* we have been *Convicted* for an  
 'unknown *Preacher*, when the *Preacher* hath been both *known*  
 'and *fined*. And alſo in their *ſwearing* ſuch Perſons to have been  
 'at ſuch a *Meeting* ſuch a day, when indeed they, whom they  
 'have ſo *ſworn* againſt, have not been at that *Meeting* that day.  
 'By which proceedings ſeveral *Families* of the *King's* peaceable  
 'Subjects



1682. *Subjects* are like to be ruined, if there be not a speedy stop put thereunto. Therefore we do both hope and desire, that you, who are the *King's Justices*, for the time to come, when any *Informers* shall come to any of you with an *Information* against any of us, will *Summon* such as are *Accused*, to *Appear* before you, and hear us and our *Accusers face to face*; that so none for the time to come may *suffer*, for that they are not *guilty* of. For *Pilate the Governour* heard *Christ* and his *Accusers face to face*, before he *Condemned* him, *John* 19. And the *Council and Chief Priests* heard *Stephen* and his *Accusers*, with the *Witnesses*, that were brought against him, *face to face*, before they *Condemned* him, *Acts* 7. The *Roman Captain* heard *Paul* and his *Accusers face to face*, *Acts* 23. And *Felix the Governour* heard *Paul*, and *Ananias the High Priest*, and the *Elders* that accused *Paul*, *face to face*, *Acts* 24. And when the *High Priests* and *Chief* of the *Jews* accused *Paul* to *Festus*, he heard *Paul* and his *Accusers*, and them that witnessed against him, *face to face*, *Acts* 25. Doth the *Law of God*, or did the *Roman Law*, or doth the *Law of the Land* judge any man, before he and his *Accusers*, and they that *Witness* against him, be heard *face to face*?

This somewhat moderated the *Justices*: and after this several *Friends*, that had been *Illegally prosecuted* and *fined*, entred their *Appeals*; upon *Trial* whereof they were *Acquitted*, and the *Informers* *Cast*: which was a great discouragement to the *Informers*, and some Relief to *Friends*.

A little before the time came for the *Chusing* new *Sheriffs* for the City, they who stood to be Chosen, desiring our *Friends* to give their *Voices* for them, I writ a few Lines, tending to discover, what *Spirit* they were of, and how they stood affected to true *Liberty*; and it was by way of *Inquiry*, thus:

Do any here in *London*, who stand to be Chosen *Sheriffs*, Down That *Christ*, that was Crucified without the Gates of *Jerusalem*, to be the *Light* of the *World*, that doth *Inlighten* every *Man*, that cometh into the *World*, who saith, *Believe in the Light*, that ye may become *Children of the Light*? And is any of you against *persecuting* People for their *Religion* and *Worship* of *God* in *Spirit* and *Truth*, as *Christ* commandeth? For *Christ* said, *I am not of this World*, nor my *Kingdom*: And therefore he doth not uphold his *spiritual Worship* and pure *Religion* with worldly and carnal *Weapons*. And *Christ* said, *Swear not at all*; And his *Apostle James* saith the same: But will not you force us to *swear*, and so to break *Christ's* and his *Apostle's* *Commands*, in putting *Oaths* to us? And *Christ* saith to his *Apostles*, *Freely ye have received, freely give*: Will not you force us to give *Tithes* and *Maintenance* to such *Teachers*, as we know, *God* hath not sent? Shall we be free to *serve* and *worship* *God*, and keep his and his *Son's* *Commands*, if we give our *Voices* freely for you?

'you? for we are unwilling to give our *Voices* for such, as will  
'*Imprison*, and *persecute* us, and *spoil* our *Goods*.

London.

But whatever they were, that stood to be *Chosen*, I observed, there was a *Heat* and *Strife* in the *Spirits* of the *People*, that were to *Chooſe*; wherefore I writ a few *Lines* to be ſpread amongſt them, directed thus:

To the People, who are Chooſing Sheriffs in London.

People;

'ALL keep in the gentle and peaceable *Wiſdom* of *God*, which  
'*A* is above that, that is *earthly*, *ſenſual* and *devilliſh*: And  
'live in that *Love* of *God*, that is not *puffed up*, nor is *unſeem-*  
'*ly*; which envieth not, but beareth and endureth all things:  
'And in this *Love* ye will ſeek the *good* and *peace* of all men,  
'and the *hurt* of no man. Keep out of all *heats*, and be not  
'*hot-headed*; but be *cool* and *gentle*, that your *Chriſtian Modera-*  
'*tion* may appear to all men: for the *Lord* is at hand, who be-  
'holds all mens *words*, *thoughts* and *actions*, and will reward eve-  
'ry one according to their *works*: And what every man ſoweth,  
'that ſhall he reap.

Now had I ſome Inclination to have gone into the *Country* to  
a *Meeting*: But hearing, that there would be a *Buſtle* at our *Meet-*  
*ings*, and feeling a great *diſquietneſs* in *Peoples ſpirits* in the *City*  
about *Chooſing Sheriffs*; it was upon me to ſtay in the *City*,  
and go to the *Meeting* in *Gracious ſtreet* upon the *Fiſt-day* of the *Grac. Meetg*  
*Week*. *William Penn* went with me, and ſpake in the *Meeting*:  
and while he was declaring the *Truth* to the *People*, a *Conſtable*  
came in with his great *Staff*, and bid him *give over*, and *come*  
*down*: but *William Penn* held on, declaring *Truth* in the *Power*  
of *God*. After a while the *Conſtable* drew back; and when *Wil-*  
*liam Penn* had done, I ſtood up, and declared to the *People* 'the  
'*Everlaſting Goſpel*, which was preached in the *Apoſtles* days,  
'and to *Abraham*; and which the *Church* in the *Apoſtles* days did  
'receive, and came to be *Heirs* of. This *Goſpel*, I declared, was  
'ſent from *Heaven* by the *holy Ghoſt* in the *Apoſtles* days, and  
'is ſo now; and was not of *man*, neither by *man*; but by the  
'*Revelation* of the *Holy Ghoſt*. And now this *Goſpel* is preached  
'again, (as *John* ſaw, and ſaid it ſhould be) to all *Nations*,  
'*Tongues* and *Peoples*; and all *People* now are to hear *Chriſt* the  
'*Prophet*, in this his *Goſpel* of the *New Covenant*. For as *Moses*  
'ſaid, *Like unto me will God raiſe up a Prophet*, and *him ſhall ye*  
'*hear in all things*: ſo, ſaid I; this *Prophet Chriſt*, is come, and  
'all the *Jews* in *ſpirit*, the true believing *Chriſtians* in the  
'*Light*, who have the *Law* of *God* written in their hearts, and  
'put into their *minds*, are to hear *Chriſt* in his *Goſpel*, *New Te-*  
'*ſtament* and *New Covenant*, which is the *Law* of the *Spirit* of  
iiiiiii 'Life

1682. *Life in Christ Jesus, who bruises the Serpent's head (which is the head of Enmity) and makes free from the Law of Sin and Death.* And I shewed, that all whom Christ quickens and makes alive, he makes them to sit together in the heavenly places in himself. So that they do not wander up and down, like the Fool's eye in the Corners of the Earth; nor are their Eyes abroad in the World, to sit down in the World's invented Seats of Religion; but they sit together in him, as the Saints did in the Apostles days: and so Christ was and is their Treasure of Wisdom, Life, Knowledge and Salvation. Now as I was thus speaking, two Constables came in with their great Staves, and bid me give over speaking, and come down: But I, feeling the Power of the Lord with me, spake on therein, both to the Constables, and to the People. To the Constables I declared, 'That we were a peaceable People, who meet to wait upon God, and worship him in Spirit and in Truth; and therefore (I told them) they needed not to come with their Staves amongst us, who were met in a peaceable manner, desiring and seeking the good and salvation of all People. Then turning my Speech to the People again, I declared what further was upon me to them: and while I was speaking, the Constables drew out towards the door; and the Souldiers stood with their Muskets in the Yard. When I had done speaking, I kneeled down, and prayed, desiring the Lord to open the Eyes and Hearts of all People, both high and low, that their minds might be turned to God by his holy Spirit; that he might be glorified in all and over all. After prayer the Meeting rose, and Friends passed away; the Constables being come in again, but without the Souldiers: and indeed, both they and the Souldiers carried themselves Civilly. William Penn and I went into a Room hard by, as we used to do, and many Friends went with us; and lest the Constables should think, we would shun them; a Friend went down and told them, That, if they would have any thing with us, they might come where we were, if they pleased. One of them came to us soon after, but without his Staff; which he chose to do, that he might not be observed: for he said, *The People told him, he busied himself more than he needed.* We desired to see his Warrant; and therein we found, that the Informer was one Hilton, a North-Countryman, who was reputed to be a Papist. The Constable was asked; *Whether he would Arrest us by his Warrant on that day?* (it being the First-day of the Week, which in their Law was called the Lord's-day) and he said, *He thought he could not:* He told us also, *That he had charged the Informer to come along with him to the Meeting; but he had run away from him.* We shewed the Constable, that both he and we were Clear; yet to free him from all fear of danger, we were free to go to the Alderman, that granted the Warrant. Then a Friend, that was present, said; He would go with the Constable to speak with the Alderman: which they did, and came presently back again; the Alderman being gone from home: We seeing the Constable in a strait, and finding him to be a tender Man, bid him, set an hour to come to

us again, or send for us, and we would come to him. So he appointed the *fifth hour* in the *Afternoon*; but neither came, nor sent for us: and a *Friend* meeting him afterwards in the *Evening*, the *Constable* told him, *He thought, it would come to nothing, and therefore did not look after us.* So the *Lord's Power* was over all, to him be the *Glory*!

On the *Fourth day* following, it was upon me to go to *Gracious-street-Meeting* again: for I had heard, that they would come, to break up the *Meeting* that day. The *Neighbours*, it seems, were *Informed* so; and a *Justice* had granted a *Warrant* for that purpose: and the *Constable* told a *Friend*, that *Hilton the Informer*, had been with him about it. The *Constable* would have had the *Informer* to have gone with him to the *Meeting*, but the *Informer* would not; but would have the *Constable* go without him: Whether that put the *Constable* by from coming, I know not; but he did not come. I was in a *Travel of Spirit* in the power of God, and was moved in it to go to the *Meeting*; and the *Lord's Power* did chain all down: And though they threatened to bring the *Red-Coats*, yet none came, nor was there any disturbance; but a glorious, powerful *Meeting* it was, and very peaceable: *Glory and Honour and Praises be to the Lord over all for ever, Amen.*

During the time I thus abode at *London*, as I had leisure between *Meetings*, and from other *Publick Services*, I writ divers *Books and Papers*; some of which were *printed*, and others were spread about in *Manuscript*. Of these, One was directed 'To the *Bishops and others, that did stir up Persecution; to shew them from the holy Scriptures, that they did not walk therein according to the Royal Law, To love their Neighbour as themselves, and to do to others as they would be done unto.* Another was, 'To all the several sorts of professed *Christians, as well Protestants as Papists, whose Religion and Worship stands in outward Observances and Ceremonies; pressing them, from those words of the Apostle Paul to the Galatians, chap. 5. vers. 2, 3, 4. (Behold, I Paul say unto you, that if ye be Circumcised, Christ shall profit you nothing. For I testifie again to every man, that is Circumcised, that he is a Debtor to the whole Law. Christ is become of no effect unto you, whosoever of you are justified by the Law: ye are fallen from Grace,)* to Consider, Whether they, being gone back in- to legal Observations and shadowy Ceremonies (in upholding *Tithes, Offerings, First-Fruits, Priests-Garments, outward Altars, Temples, Lamps, Lights, &c. and in Observing Days, Months, Times, Years, with many other things commanded by the Law*) were not gone into the same state, that the *Galatians* were running into; and so were fallen from *Grace*, and become *Debtors* to the whole *Law*. Another was, 'To direct and turn all People to the Spirit of God, that they might thereby receive a right understanding, and be able to distinguish between Right and Wrong, Truth and Error; that under pretence of punishing Evil-doers, they might not themselves do Evil in persecuting the Righteous. That Paper being short, is here inserted:


1682.


  
 London

‘The *Spirit* of *God*, which he hath poured upon all, giveth  
 ‘an *Understanding* to all, that are led by it; and who do not  
 ‘quench the *Motions* of it, it doth give them *Knowledge* and  
 ‘*Understanding* to distinguish *Good* from *Evil*, and *Light* from  
 ‘*Darkness*, *Christ* from *Antichrist*, and the *Old Testament* or Co-  
 ‘*venant* from the *New*, and the *Old Way* from the *New* and li-  
 ‘ving *Way*; and the *Sheep* and *Lambs* from the *Goats* and from  
 ‘the *Wolves*; the *Worship* of *God*, which *Christ* set up above  
 ‘*sixteen hundred years* ago, from the *Dragon’s* and *Beast’s Worship*;  
 ‘and all them that worship the *Works* of *Mens hands*, and the  
 ‘*Will Worshippers*, from them that *Worship* *God* in his *Spirit*  
 ‘and in his *Truth*, in which *God’s* *People* do worship him;  
 ‘which *Worship* is over all false *Worships* and *Worshippers*. And  
 ‘who believe in the *Light*, which is the *Life* in *Christ*, do be-  
 ‘come the *Children* of *Light*, and are the *Lambs* of *Jesus*. And  
 ‘the *Lambs* do follow the *Lamb* of *God*, that taketh away the  
 ‘*sins* of the *World*; and they will not follow the *Hirelings*, nor  
 ‘the *Strangers*, to be led into strange *Ways* and *Doctrines*, and  
 ‘*Religions*, and *Churches*: for the *Lambs* of *Christ* follow  
 ‘*Christ*, the *Lamb* of *God*, and do know his heavenly *Voice*.  
 ‘And they do know also, that they, who are without *Christ*,  
 ‘are *Dogs* and *Wolves*, *Adulterers*, *Idolaters*, *Liars* and *Unbe-*  
 ‘*lievers*, who would devour the *Lambs*: but they are in the  
 ‘*hand* of the *Lord*, which is his *Power*, that is over all. And  
 ‘such do good in his *Power* unto all: for they have the  
 ‘*Mind* of *Christ*, who would have all to come to the know-  
 ‘ledge of the *Truth*, and be saved. And they that do good un-  
 ‘to all, do hurt unto none: for that *Spirit*, that doth hurt un-  
 ‘to any, is not of *God*; but that *Spirit*, which doth good unto  
 ‘all, and especially to the *Household* of *Faith*, is of *God*. *Christ*  
 ‘came not to *destroy* mens *Lives*, but to *save* them: And it is  
 ‘the *Devil*, that is the *Destroyer* of mens *Lives* about *Religion*,  
 ‘and that blinds and corrupts *Men* and *Women*, and makes them  
 ‘*deaf* and *blind* to the things of *God*, and to *halt* out of *God’s*  
 ‘*way*. They that obey the *Evil one*, and forsake the *Lord*, such  
 ‘the *Destroyer* doth *destroy*: But *Christ* doth *destroy* that *Destroyer*,  
 ‘and in *Christ* all have *Life*.

G.F.

I writ another *Paper* also concerning *Meditation*, *Delight*, *Ex-*  
*ercise* and *Study*; shewing from the *Scriptures* of *Truth*, what  
 the *true Christians* ought to *Meditate* upon, and to *Exercise* their  
 minds in, and what they should take *Delight* in, and what they  
 should *study* to do. For in these things, not the *prophane* and  
 loose *People* only, but even the *great Professors* of *Religion* are  
 very much mistaken; taking *Delight* in *earthly*, fading, perishing  
 things; whereas they ought to *Meditate* on *heavenly* things,  
 and to delight in the *Lam* of *God* after the inward man, and ex-  
 ercise

erise themselves to have always a *Conscience void of Offence to- 1682.*  
wards God, and towards Men, as the Apostle Paul did. 

And inasmuch as *Sufferings* continued very sore and heavy up- London.  
on *Friends* not only in the *City*, but in most parts of the *Nation*,  
I drew up a *Paper* to be presented to the *King*; setting forth  
our *Grievances* therein, and desiring *Redress* from him in those  
Particular *Cases*, which I understood were in his *power*. But not  
having *Relief* from him, it came upon me to write an *Epistle*  
to *Friends*, to Encourage them in their *Sufferings*, that they  
might bear with patience the many *Exercises*, that were brought  
upon them, both from the outward *Magistrates*, and by *false*  
*Brethren* and *Apostates*; whose wicked *Books* and filthy *Slanders*  
did grieve the upright-hearted. This *Epistle* I writ at *Dolston*, Dolston.  
whither I went to visit an ancient *Friend*, that lay sick.

‘**F***RIENDS* and *Brethren* in Christ Jesus, whom the Lord hath  
‘called and gathered into him, *In him abide*: for without  
‘him (to wit, *Christ*) ye can do nothing, and through him ye  
‘can do all things; who is your strength and support in all  
‘your *Trials*, *Temptations*, *Imprisonments* and *Sufferings*, who  
‘for Christ’s sake are accounted as *Sheep* for the *slaughter*: and  
‘in all these things we are more than *Conquerours*, through  
‘Christ, who hath loved us. And therefore, *Friends*, though  
‘ye do *suffer* by the *Outward Powers*; ye know, that the *Pro-*  
‘*phets*, *Christ* and the *Apostles* suffered by the *Unconverted*. And  
‘though ye do suffer by *false Brethren*, and *false Apostates* for a  
‘time, and by their filthy *Books* and *Tongues*; whose *Tongues*  
‘indeed are become no *Slander*, let them *speak*, *write* or *print*  
‘what they will: for the *sober People* even of the *World* hardly  
‘regard it. And it is well, they have manifested themselves to  
‘the *World*, that their *folly* may *proceed no farther*: though to  
‘the utmost of their power they have shewed their *Wicked In-*  
‘*tent*, to stir up the *Magistrates*, *Professors* and *Prophane* against  
‘us, and to speak evil of the *way of Truth*. But God’s *Judg-*  
‘*ments* will overtake them, and come upon them, as sure as they  
‘have come upon those, that are gone before them. Let their  
‘*pretence* be never so *high*, mark their *End*: for they will *fall*;  
‘like *untimely Figs*; and *wither* like the *Grass* on the *top* of the  
‘*House*. Though they may seem to *flourish*, and make a *Boast*  
‘and a *Noise* for a time; yet the *Seed* is on the *head* of such,  
‘which will *grind them to powder*: which *Seed* bruises the *Ser-*  
‘*pent’s head*. Therefore in this *Seed*, *Christ*, who is your *san-*  
‘*ctuary*, *rest*, *peace* and *quiet habitation*, who is the *First* and  
‘*Last*, and over all, in him walk: for the *Lord* taketh pleasure  
‘in his *People*, that are *faithful*, and that serve and worship  
‘him. And therefore let the *Saints* be Joyful in *Glory*: and  
‘the *God of Peace*, the *God* of all *Grace*, who hath called us  
‘into his *Eternal Glory* by *Jesus Christ*, after that ye have *suf-*  
‘*fered* a while, make you *perfect*, *stablish*, *strengthen* and *settle*  
‘you; casting all your *Care* upon the *Lord*: for he careth for  
‘you. And Dearly Beloved, think it not strange concerning the  
‘fiery

1682. *fiery Trial*, which is to *Try* you, as though some strange thing  
 had hap'ned unto you: for it is better, if the *Will* of God be  
 Delston. so, that ye *suffer* for *Well-doing*, than for *Evil-doing*: and *Re-*  
*joice*, inasmuch as ye are made *Partakers* of *Christ's* *Sufferings*.  
 Wherefore let them that *suffer* according to the *will* of God,  
 commit the keeping of their Souls to *him* in *well-doing*, as unto  
 a *faithful* *Creator*: for unto you is given, in the behalf of *Christ*,  
 not only to *believe* in him, but also to *suffer* for his sake. So  
 it is *given*, or is a *gift* from *Christ* to *suffer* for his Name; and  
 therefore (as I said before) *Rejoice*, inasmuch as ye are made  
*Partakers* of *Christ's* *sufferings*. And if ye be *Reproached*, or  
 evil spoken of for the *Name* of *Christ*, happy are ye; for the  
*Spirit* of *Glory* and of *God* resteth upon you: On their part he  
 is *evil* spoken of; but on your part he is *glorified*. And there-  
 fore if any *suffer* as *Christians*, let them not be ashamed; but  
 let them glorifie God on this behalf. Though now for a sea-  
 son ye are in *Sufferings*, and *Trials*, and *Temptations*, that the  
*Trial* of your *Faith*, being much more precious than that of  
*Gold*, which perisheth, though it be *tried* with *Fire*, may be  
 found unto *praise*, *honour* and *glory*, who are kept by the *power*  
 of *God*, through *Faith* unto *Salvation*. Therefore mind your  
*Keeper*, where-ever ye are, or what *sufferings* soever ye be in;  
 and mind the *Example* of the *Apostle*, how he *suffered* *trouble*  
 as an *Evil-doer*, unto *Bonds*. But the *Word* of *God* is not  
 bound, which is *Everlasting* and *endures* for *ever*: And they,  
 who are in that, which is not *Everlasting*, and doth not *en-*  
*dure* for *ever*, cannot bind the *Word*. And the *Apostle* said, *I*  
*endure* all things for the *Elects* sake; that they may also obtain the  
*salvation*, which is in *Christ* *Jesus*, with *Eternal* *Glory* (mark,  
 with *Eternal* *Glory*.) And if we *suffer* with *Christ*, we shall *reign*  
 with *Christ*, who abide *faithful*. Therefore strive not about words  
 to no profit; but shun *prophane* and *vain* *Babbings*, for they  
 will encrease unto more ungodliness: So that ye may be *Ves-*  
*sels* of *Honour*, sanctified and meet for *Christ*, your *Master's* *use*,  
 and prepared unto every good work. Follow after *Righteousness*,  
*Godliness*, *Faith*, *Love*, *Patience* and *Meekness*, and fight the good  
 Fight of *Faith* with your heavenly Weapons; which *Faith* is  
*Victory* (or gives *Victory*) by which ye lay hold on *Eternal*  
*Life*, and have access unto *God*, who will render to every man  
 according to his *Deeds*: to them, who by patient continuing in *well-*  
*doing*, seek for *glory*, and *honour*, and *immortality*; *Eternal* *Life*:  
 but unto them that are contentious, and do not obey the *Truth*,  
 but obey unrighteousness; indignation and wrath: *Tribulation* and  
*Anguish* upon every soul of man, that doth evil; but *glory*, *honour*  
 and *peace* to every man, that worketh good. *Christ* said to his  
*Disciples*, If the world hate you, ye know, that it hated me, be-  
 fore it hated you. If ye were of the world, the world would love  
 it's own: but because ye are not of the world, but I have chosen you  
 out of the world, therefore the world hateth you. And, If they have  
 persecuted me, they will also persecute you. And *John* in his gene-  
 ral *Epistle* to the Church saith, Marvel not, my Brethren, if the  
 world

'world hate you. We know that we have passed from death to life, 1682.  
 'because we love the Brethren, And Christ in his Prayer to his  
 'Father saith of his Followers; As thou hast sent me into the world, <sup>Dolston.</sup>  
 'even so have I also sent them into the world: And the glory which  
 'thou gavest me, I have given them; that they may be one, even  
 'as we are one. And therefore all ye, that know God and Je-  
 'sus Christ (whom to know is Eternal Life) and are Partakers  
 'of his Glory, keep the Testimony of Jesus, and be valiant for  
 'his Truth upon Earth; that ye may be all settled upon Christ,  
 'the Rock and Foundation.

Dolston, the 3d of the  
 8th Month, 1682.

G. F.

I made but little stay at Dolston, but returned again to London, London:  
 where I continued most part of the Winter; labouring in the  
 Service of Truth amongst Friends: Save that I was a little while  
 at Kingston in the Tenth Month this Year; where I writ a Book, Kingston,  
 setting forth *The state of the Birth Temporal, and the Birth Spirit-  
 tual: And the Duty and State of a Child, Youth, Young Men, Aged  
 Men and Fathers in the Truth, &c.* But I staid not long at Kingston  
 neither: for the heat of Persecution still continuing, I felt my Service  
 to be most at London; where our Meetings were for the most London!  
 part disturbed and broken up, or Friends were forced to Meet with-  
 out Doors, being kept out of their Meeting-Houses by the Officers.  
 Yet sometimes, beyond expectation, we got a quiet and peace-  
 able Meeting in the Houses. One time I was minded to have  
 gone a mile or two out of Town, to visit a Friend, that was not  
 well: But hearing, that the King had sent to the Mayor to put  
 the Laws in Execution against Dissenters, and that the Magi-  
 strates thereupon intended to Nail up the Meeting-house-doors, I  
 had not freedom to go out of Town; but was moved to go to  
 the Meeting at Gracious-street. And notwithstanding all the Threats,  
 a great Meeting it was, and very quiet; and the Glory of the Lord  
 shone over all.

The same Week I went to the Meeting at the Peel in John's Peel-Meet!  
 Street; and the Sessions were holden the same day at Hicks's hall.  
 I went to the Peel in the Morning; and William Mead being to  
 appear at the Sessions for not going to the Steeple-house-worship,  
 he came once or twice from Hicks's hall to me at the Peel; which  
 some Ill-minded people observing, went and Informed the Justices  
 at the Bench, that he was gone to a Meeting at the Peel. Where-  
 upon the Justices sent a Messenger to see, if there were a Meet-  
 ing: but this being in the Forenoon, there was no Meeting there  
 then; and so the Messenger, when he had looked about, went  
 back and told them. Then others Informed the Justices that there  
 would be a Meeting there about three or four in the Afternoon:  
 Whereupon they sent for the Chief Constable, and asked him;  
 Why he suffered a Meeting to be at the Peel, so nigh him? He  
 told them, He did not know of any Meeting there. They asked  
 him, How he could but know it, and live so nigh it? He said, He



1682. *was never there in his life, and did not know, that there was a Meeting there.* They would have perswaded him, that he must needs know of it; but he standing stedfast in the *denial* of it, they said; *They should take order, to have it look'd after in the Afternoon.* But a multitude of *Business* coming before them at the *Sessions*; when *Dinner-time* came, they hasted to their *Dinner*, without giving order: And when they came to the *Bench* again after *Dinner*, the Lord put it out of their Minds, so that they sent no *Officer*; and so the *Meeting* was quiet, beginning and ending in peace; and a blessed *Meeting* we had, the Lord's Presence being precious amongst us. Many *Friends* had a concern upon their minds, when they saw me come into the *Meeting*, lest I should have been taken: But I was freely given up to *suffer*, if it was the Lord's Will, before I went into the *Meeting*; and had nothing in my mind concerning it, but the Lord's Glory. And I do believe, the Lord put it out of their minds, that they should not tend to *break up* our *Meeting* that day. Yet the *First-day* after, *three or four Justices* (as I heard) came to the *Piel*, and put *Friends* out of their *Meeting* there, and kept them out; and inquired for *William Mead*, but he was not there.

Grac. Meet. That day I was moved to go to *Gracious-street-Meeting*; and it was expected, that the *Officers* would come to break up the *Meeting*, or keep *Friends* out; and many *hundreds* of *People* came to see, what would be done to us. But the *Officers* came not; and so we were in peace and quietness: and many of the *People*, that came to look on, staid all the time; and a glorious, precious *Meeting* we had: for the Lord's Presence was plentifully amongst us, and his *Power* came over all; Glory to his Name for ever, who is over all.

I had seen the *Mayor's printed Speech* for putting the *Laws* in Execution against *Dissenters*: and it was much in my mind, that we should draw up a *Paper* to send to the *Mayor* and *Aldermen*, to clear our selves from being such, as those *Laws* were made against; and to set forth our *peaceable Behaviour* both towards the *King* and the *Government*. Accordingly a *Paper* was drawn up, and signed, and delivered to the *Mayor*; and *Copies* thereof to the *Aldermen*, and to the *Bishop of London* also: And they generally took it kindly, and were *Civil* to the *Friends*, that delivered it.

About this time I was moved to write the *few Lines* following to *Friends*:

Dear Friends,

Feel the *Power* of God in you all, and over all, and by it let all your hearts be united to one another, and to the Lord God, who hath gathered you to himself by his *Power* and *Spirit*, to be a *People* to serve and worship him. So that you may all strive to Excel one another in *Vertue*, and in that *Love*, that doth bear all things, and doth edifie the *Body* of *Christ*, the *Body* of the *second Adam*. For the *Body* of old *Adam* in the Fall

' Fall is full of *Malice, Envy and Vice*. And therefore you, that 1682.  
 ' are called out of *Old Adam* in the *Fall*, and have put on *Christ*,  
 ' the *second Adam*, that never fell, Walk in him, who is the London.  
 ' *Treasure of Life, Wisdom and Knowledge*, in whom ye have peace  
 ' with *God*, who is the *First and Last*, the *Beginning and the*  
 ' *Ending*. So let all be gathered up to *God*, into him, who re-  
 ' concileth all things in *one*, both things in *Heaven*, and things  
 ' in the *Earth*; who is the faithful and true Witness both in  
 ' *Male and Female*: And in him sit down, who is above the  
 ' *subtle Foxes* in their *holes*, and the *Fowls* of the *Air* in their  
 ' *nests*; I say, sit down in *Christ*, who hath no place among them  
 ' to lay his head; he is your rest. So in him is my Love to you  
 ' all.

London, the 20th of the  
 11th Month, 1682.

G. F.

It was not long after this, that I received an *Account* by *Letter* from some *Friends*, that were *Prisoners* in *Denby* in *Wales*: by which I understood, that many *Friends* there were under great *Sufferings* for the *Testimony* of a good *Conscience*. In the tender sense whereof I was moved in the *Love* of *God* to Visit them with a few *Lines*, as a *Word* of *Consolation* to them in their *Sufferings*; and of *Exhortation*, to stand fast in the *Testimony* committed to them. And that which I writ, was thus:

' **D**ear suffering *Lambs* for the Name and Command of *Jesus*!  
 ' Be valiant for his *Truth*, and faithful; and ye will feel  
 ' the *Presence* of *Christ* with you. And look at him, who suffer-  
 ' ed for you, and hath bought you, and will feed you, who  
 ' saith; Be of good *Comfort*, I have overcome the *World*: who  
 ' destroys the *Devil* and his *Works*, and bruises the *Serpent's*  
 ' *head*. I say, Look at *Christ*, who is your *Sanctuary*; in whom  
 ' ye have rest and peace. To you it is given not only to believe,  
 ' but to suffer for his Name's sake: And they that will live god-  
 ' ly in *Christ Jesus*, shall suffer *Persecution* by the ungodly *Pro-*  
 ' *fessors* of *Christ Jesus*, who live out of him. And therefore be  
 ' valiant for *God's Truth* upon the *Earth*, and look above that  
 ' *Spirit*, that makes you suffer, up to *Christ*, who was, before  
 ' it was; and will be, when it is gone: Consider all the *Pro-*  
 ' *phets*, *Christ* and the *Apostles*, who suffered, and were persecu-  
 ' ted; but they never persecuted them as true men, but as *De-*  
 ' *ceivers*, and yet true. And *Christ* is the same to day, as he  
 ' was yesterday, a *Rock* and *Foundation* for your Age and *Gene-*  
 ' *ration*; for you to build upon. I have written concerning you  
 ' (after I heard your *Letter*) to *Friends* in *Cheshire* to Visit you;  
 ' understanding, that you belong to their *Quarterly Meeting*:  
 ' And therefore I desire, that some *Friends* of your *County* would  
 ' go, and lay your suffering Condition before the *Monthly* or *Quar-*  
 ' *terly Meeting* in *Cheshire*. I have written likewise to *Richard*  
 ' *David*,

K k k k k

1682. *Davis*, that some of that side may go and visit you; and see how your Condition is. So my Love is to you in the Lord, London 'who is your alone Support.

London, the 27th of the  
11th Month, 1682.

G. F.

Now, because the *Magistrates* were many of them unwilling, to have *Fines* laid upon *Meeting-houses*, they kept *Friends* out in many places; setting *Officers*, and *Guards* of *Soldiers* at the *Doors* and *Passages*: And yet sometimes *Friends* were fined for *Speaking* or *Praying*, though it were abroad. One *First-day* it was upon me to go to *Devonshire house Meeting* in the *Afternoon*; and because I had heard, *Friends* were kept out there that *Morning* (as they were that *Day* at most *Meetings* about the *City*) I went somewhat the sooner, and got into the *Tard*, before the *Soldiers* came to guard the *Passages*: but the *Constables* were got there before me, and stood in the *Door-way* with their *Staves*. I asked them to let me go in: They said, *They could not, nor durst not: for they were commanded the contrary, and were sorry for it.* I told them, I would not press upon them: so I stood by; and they were very *Civil*. I stood, till I was weary; and then one gave me a *Stool* to sit down on: and after a while the *Power* of the *Lord* began to spring up among *Friends*, and one began to speak. The *Constables* soon forbade him, and said, he should not speak; and he not stopping, they began to be wroth. But I gently laid my hand upon one of the *Constables*, and wisht him to let him alone: The *Constable* did so, and was quiet; and the *Man* did not speak long. When he had done, after a while I was moved to stand up and speak: and in my *Declaration* I said; 'They need not come against us with *Swords* and *Staves*, for we were a peaceable People; and had nothing in our Hearts, but *Good-will* to the *King* and *Magistrates*, and to all People upon the Earth. And we did not meet under pretence of Religion to plot and contrive against the Government, or to raise Insurrections; but to worship God in Spirit and in Truth. And we had *Christ* to be our *Bishop* and *Priest*, and *Shepherd* to feed us, and oversee us, and he ruled in our hearts; so we could all sit in silence, enjoying our Teacher: So to *Christ*, their *Bishop* and *Shepherd* I did recommend them all. And after I had spoken, what was upon me at that time, I sat down: and after a while I was moved to pray, and the *Power* of the *Lord* was over all *Friends*; and the *People*, and the *Constable* and *Soldiers* put off their Hats. And when the Meeting was done, and *Friends* began to pass away, the *Constable* put off his Hat, and desired the *Lord* to bless us: for the *Power* of the *Lord* was over him and the *People*, and kept them under.

After this I went up and down, visiting *Friends* at their houses, who had had their Goods taken from them for worshipping God; and we took an account, of what had been taken from them: and some *Friends* met together about it, and drew up the

the *Case* of the *Sufferings* of our *Friends* in writing, and gave it to the *Justices* at their *Petty-Sessions*. Whereupon they made an *Order*, That the *Officers* should not sell the *Goods* of *Friends*, which they had in their hands, but keep them until the next *Sessions*: which gave some discouragement to the *Informers*, and put a little stop to their proceedings. 1682. London.

The next *First-day* it was upon me to go to the *Meeting* at the *Savoy*: and by that time the *Meeting* was gathered, the *Beadle* came in; and after him came in the *mild People*, like a *Sea*: but the *Lord's Power* chained them all. The *Spirit* of the *Lord* went through and over all, and they were quiet, and we had a glorious, peaceable *Meeting*; blessed be the *Lord* for his unspeakable goodness. This was in the *Twelfth Month* 1682. Savoy Meet.

In the *First Month* 1683. I went to *Kingston* upon *Thames*: and it being then a time of *Persecution*, as I went to the *Meeting*, I met the *Chief Constable*, who had been at the *Meeting-Place*, and had set *Watchmen* there to keep us out; yet he was pretty *Civil*, and the *Watchmen* let *Friends* have a couple of *Forms* out, to sit upon in the *High-way*: so *Friends* met together there, and a very precious *Meeting* we had; for the refreshing *Presence* of the *Lord* was with us, in which we parted in peace. 1683. Kingston upon Thames

Having visited and encouraged *Friends* there, I returned to *London*, and went to the *Meeting* at *Bull and Mouth*, where the *Constables* with their *Watchmen* kept a *Guard*, to keep *Friends* out of the House. So we met in the *Street*: and when any *Friend* spake, the *Officers* and *Watchmen* made a great *bustle* to pull him down, and take him into *Custody*. After some other *Friends* had spoken, it was upon me to speak; and I said: 'Heaven is God's Throne, and Earth is his Footstool: and will ye not let us stand upon God's Footstool to worship, and serve the living God? While I spake, they were quiet: and after I had cleared my self, of what was upon me to speak, we brake up our *Meeting* in peace. This was on the *Sixth-day* of the *Week*. London. Bull and Mouth Meeting.

On the *First-day* of the *Week* following I was moved to go to the *Meeting* at *Gracious-street*: and when I came there, I found a *Guard* set at the *Entrance* in *Lumbard-street*, and another at the *Gate* in *Gracious-street*, to keep *Friends* out of the *Meeting-Place*; so that we were fain to meet abroad in the *Street*. After some time I got a *Chair*, and stood up in it, and spake largely to the *People*, 'Opening the *Principles* of *Truth* to them, and declaring many weighty *Truths* concerning *Magistracy*, and concerning the *Lord's Prayer*. There was, besides *Friends*, a great *Multitude* of *People*, and amongst them many *Professors*; and all was very quiet: for the *Lord's Power* was over all, and in the *Lord's time* we broke up our *Meeting*, and departed in peace. Grac. Meet.

The next day I went down to *Guilford* in *Surrey*: and having visited *Friends* there, I passed from thence to *Worminghurst* in *Suffex*; where I had a very blessed *Meeting* among *Friends*, and free from disturbance. While I was there, *James Claypoole* of *Worminghurst* was with me. Surrey. Guilford. Suffex. Worminghurst.

1683. *London* (who with his *Wife* was there also) was suddenly taken very ill with so violent a Fit of the *Stone*, that he could neither *stand* nor lie; but through the extremity of *pain* cried out like a *Woman* in *Travel*. When I heard it, I was much exercised in *Spirit* for him; and went to him: and after I had spoken a few words to him, to turn his *mind* inward, I was moved to lay my *hand* upon him, and *prayed* the *Lord*, to rebuke his *Infirmity*. And as I laid my *hand* on him, the *Lord's Power* went through him; and through *Faith* in that *Power* he had *speedy Ease*, so that he quickly fell into a *sleep*. And when he awaked, the *Stone* came from him like *dirt*; and he was so well, that the *next day* he rode with me *five and twenty miles* in a *Coach*: though he used formerly (as he said) to lie sometimes *two weeks*, sometimes a *month* with one of those *Fits* of the *Stone*. But the *Lord* was intreated for him, and by his *Power* soon gave him *Ease* at this time: blessed and praised be his holy Name therefore.

*Kingston.* Now after I had had some *Meetings* in *Sussex* and *Surrey*, and had visited *Friends* there-aways, I returned to *London* by *Kingston*, where I had a *Meeting* on the *First-day* of the *second Month*, being the *First-day* of the *Week* also. We were kept out of the *Meeting-House* by a *Constable* and *Watchmen* (as before) and so were fain to meet in the *High-way*. But it being the *Monthly-Meeting-day*, and many of the *World's People* being there, the *Meeting* was pretty large, and very quiet; and the *Lord's* blessed Presence was amongst us, blessed be his Name for ever.

*London.* Being come to *London*, I went to the *Meeting* at *Wheeler-street* near *Spittle-fields*; which that day proved very large: For besides that there were more *Friends* there that day, than usually, there came also many *Professors* to the *Meeting* that day; and a glorious, blessed *Meeting* it was: for the *Lord's Power* and *Truth* was over all, and many deep and weighty things were opened to the *People*, to their great Satisfaction.

*Wheeler-Meet.* I tarried now in and near about *London*, visiting *Friends Meetings*, and labouring in the *Service* of the *Gospel*, until the *Yearly-Meeting* came on; which began on the *28th* of the *third Month* this *Year*. It was a time of great *Sufferings*, and much concerned I was, lest *Friends*, that came up out of the *Countries* on the *Churches-Service*, should be taken and imprisoned at *London*. But the *Lord* was with us, and his *Power* preserved us; and gave us a sweet and blessed Opportunity to wait upon him, and be refreshed together in him, and to perform those *Services* for his *Truth* and *People*, for which we met. Now inasmuch as it was a time of great *Persecution*, and we understood by our *Friends*, who came out of the *several parts* of the *Nation*, that in most *Counties* *Friends* were under great *Sufferings* either by *Imprisonments*, or *spoilings* of *Goods*, or both; a concern was weightily upon me, lest any *Friends*, that were *Sufferers*, especially such, as were *Traders* and *Dealers* in the *World*, should hazard the losing of other mens *Goods* or *Estates* through their *Sufferings*.

Whence

Wherefore, as the thing opened in me, I drew an *Epistle of Caution to Friends* in that Case, which I communicated to the Brethren at the *Yearly-Meeting*; and from thence it was sent forth among *Friends* throughout the *Nation*: A *Copy* of which here followeth;

‘**D**ear *Friends* and *Brethren* in the Lord *Jesus Christ*, who is your only *Sanctuary* in this day of *Storm* and *Persecution*, *Spoiling of Goods*, and *Imprisonments*! Let every ones *Eye* be unto him, who has all *Power* in *Heaven* and *Earth* given unto him; so that none can touch an *hair* of your *head*, nor you, nor any thing ye have, except it be *permitted* or *suffered* in this day, to *Try* his *People*, whether their *minds* be with the *Lord*, or in the *Outward things*. And now, Dear *Friends*, take care, that all your *Offerings* may be *free*, and of your *own*, that has cost you something; so that ye may not offer of that which is another man’s, or that which ye are *intrusted* withal, (and not your own) or *Fatherless* or *Widows Estates*: but all such things ye may settle and establish in their places. You may remember many years ago, in a time of great *Persecution*, there were divers *Friends*, who were *Traders*, *Shop-keepers* and others, who had the *Concerns* of *Widows* and *Fatherless*, and other *Peoples Estates* in their hands. And when a great *Suffering*, *Persecution* and *Spoiling of Goods* came upon *Friends*, there was especial *Care* taken, that all *Friends*, that did *suffer*, what they did offer up to the *Lord* in their *Sufferings*, might be really *their own*, and not any others *Estates* or *Goods*, which they had in their hands, and were not really their own; so that they might not offer up another body’s, but that which was really *their own*, which they had *bought* and *paid* for, or were able to pay for. And afterwards several *Letters* came out of the *Country* to the *Meeting* at *London*, from *Friends*, that had *Goods* of the *Shop-keepers* here at *London* upon *Credit*, which they had not paid for; who writ to their *Creditors*, whom they had their *Goods* of, intreating them, to take their *Goods* again. And some *Friends* came to *London* themselves, and treated with their *Creditors*, letting them understand, how their *Conditions* were, That they lay liable to have all that they had, taken from them; and told them, They would not have any man to suffer by them: neither would they by suffering offer up anything, but what was really their own, or what they were able to pay for. Upon which several took their *Goods* back again, that they had sent down: And this wrought a very good *Savour* in the hearts of many *People*, when they saw, that there was such a *righteous*, *just* and *honest Principle* in *Friends*, that would not make any to suffer for their *Testimony*; but what they did suffer for the *Testimony* of *Jesus*, it should be really and truly *their own*, not other *Peoples*: And in this they owed nothing to any, but *Love*. So in this every *Man* and *Woman* stands in the *free Offering*, a *free People*, whether it be *Spiritual* or *Temporal*, which

‘is

1683. 'is their own; and in that they wrong no man, neither inward-  
 ly nor outwardly. Ornan said unto David, *I give thee the Thresh-  
 ing-floor, &c. and the Oxen for Burnt-offerings, and the Threshing-  
 Instruments for Wood, and the Wheat for the Meat-offering; I  
 give it all. But King David said unto Ornan, Nay, but I will  
 verily buy it for the full price: for I will not take that which is  
 thine, for the Lord, nor offer Burnt-offerings without cost,* 1 Chron.  
 21, 22, &c. So it should be *his own*; and so should it be eve-  
 ry man's, that *offers*. So you may see here, that David would  
 not accept of another man's Gift for an *Offering* to the Lord;  
 he would not offer up that which cost him nothing: but it  
 should be really his own, *Psal. 112. 5. A good man—will guide  
 his affairs with discretion.*

Let this be read in your *Monthly and Quarterly Mens and  
 Womens Meetings.*

London the 2d of the  
 4th Month, 1683.


G. F.

Kingston upon Thames Some time after the *Yearly-Meeting* I went down to Kingston  
 upon Thames, to visit *Friends* there: and while I was there, it  
 came upon me to write the following *Epistle* to *Friends* in ge-  
 neral, as a *Salutation* of Love unto them, and to stir up the  
 pure Mind in them.

'Dear Friends and Brethren, who are turned from *Darkness*  
 to *Light*, and from the *Power* of Satan to God, who are  
 the *Believers* in the *Light*, which is the *Life* in *Christ*, and  
 are become the *Children* of the *Light* and of the *Day*, and are  
 grafted into *Christ*, the *second Adam*, the *Lord* from *Heaven*,  
 and so are gathered in the *Name* of *Jesus*, in whom ye have  
 Salvation, and not in any other *Name* under the whole *Hea-  
 ven*. For *Christ Jesus* saith; *Where two or three are gathered to-  
 gether in my Name, there am I in the midst of them,* Matth. 18.  
 20. So here you being gathered in the *Name* of *Jesus*, he is  
 in the midst of you, a *Saviour*, a *Mediator*, a *Prophet*, a *Shep-  
 herd*, a *Bishop*, a *Leader*, a *Counsellor*, the *Captain* of your *Sal-  
 vation*, who bruises the *Serpent's* head, and destroys the *Devil*  
 and his *Works*. Therefore, *Brethren* in *Christ Jesus*, exhort one  
 another daily, while it is called to day; lest any of you be  
 hardened through the *deceitfulness* of *sin*. For you are made  
*Partakers* of *Christ*, if ye hold fast the beginning of your *Con-  
 fidence* steadfast to the end, *Hebr. 3. 14.* Therefore hear *Christ's*  
*voice*; for he is in the midst of you a *Teacher*. And take heed,  
 lest there be in any of you an *Evil heart* of *Unbelief*, in de-  
 parting from the living God, as there is in too many in this  
*Day* of *Provocation* and *Temptation*: But while it is day hear  
 his *Voice*, and let us consider one another, to provoke unto  
 Love, and to good *Works*. Let us hold fast the *Profession* of our  
 Faith

'Faith without wavering (for he is faithful, that hath promi- 1683.  
 'sed, and that hath called you) not forsaking the *Assembling* of  
 'our selves together, as the manner of some is; (mark) *as the* Kingston  
 'manner of some is, that did and do forsake the *Assembling* of upon Thames  
 'themselves together: but exhorting one another, and so much  
 'the more, as you see the *Day of Light* appearing. For if we  
 'sin wilfully, after we have received the *Knowledge* of the *Truth*,  
 'there remains no more *Sacrifice* for sins; but a certain, fearful  
 'looking for of *Judgment* and *fiery Indignation*, which shall de-  
 'vour the Adversaries, *Hebr. 10.* And therefore it is good not  
 'to forsake the *Assembling* of our selves together; but exhort one  
 'another daily: for *Christ* is in the midst of his People a *Teach-*  
 'er and a *Prophet*, who saith, *Learn of me*; who is the *Way*,  
 'the *Truth* and the *Life*. And we being many, are *one Body*  
 'in *Christ* (who are gathered in his Name) and every one *Mem-*  
 'bers one of another. Having then *Gifts*, differing according to  
 'the *Grace* that is given us, whether they be *Prophecy*, let us  
 'prophecy according to the proportion of *Faith*; and let those that  
 'do *Minister*, wait on their *Ministry*; and those that be *Teach-*  
 'ers, on their *Teaching*; and he that *Exhorteth*, on *Exhortation*;  
 'he that *gives*, let him do it with *simplicity*; and he that *ruleth*,  
 'with *diligence*; and he that sheweth *Mercy*, he is to do it with  
 'Cheerfulness. Abhor that which is *evil*; cleave to that which is  
 'good: Be kindly affectioned one towards another, with *brother-*  
 'ly love in honour preferring one another. Rejoice in hope; be  
 'patient in tribulations; *be not overcome with Evil, but overcome*  
 '*Evil with God*; and (if it be possible) as much as lieth in you,  
 'live peaceably with all men, *Rom. 12.* This is and was the *pra-*  
 'ctice of the Church of *Christ*. And now the *God of Hope* fill  
 'you with all joy and peace in believing, that ye may abound  
 'in hope, through the *Power* of the *holy Ghost*. And I my self  
 'also am perswaded of you, my *Brethren*, that ye also are full  
 'of *Goodness*, filled with all *Knowledge*, and are able also to ad-  
 'monish one another, *Rom. 15. 13, 14.* Here the Church of  
 '*Christ*, in which *Christ* was in the midst, a *Teacher* and the  
 '*Head* of the Church, they were and are able through him  
 'to admonish one another. And let the peace of God rule in your  
 'hearts; to which Peace of God ye are also called into *one Body*  
 '(to wit, of *Christ*.) And let the *Word* of *Christ* dwell in you  
 'richly in all *Wisdom*, teaching and admonishing one another,  
 'Ec. Col. 3. And whatsoever ye do, in *Word* or *Deed*, do all in  
 'the Name of the Lord *Jesus Christ*, giving thanks to God and the  
 'Father by him. And above all things put on *Charity*, which  
 'is the *Bond* of *Perfection*. And the *Apostle* saith to *Timothy*,  
 'Be not thou ashamed of the *Testimony* of our Lord, nor of me his  
 'Prisoner: but be thou Partaker of the *Afflictions* of the Gospel, ac-  
 'cording to the *Power* of God, who hath saved us, and called us  
 'with an holy Calling; not according to our works, but according to  
 'his own purpose and grace, which was given us in *Christ Jesus*, be-  
 'fore the world began, 2 Tim. 1. 8, 9. So here it concerns every  
 'one, not to be ashamed of the *Testimony* of our Lord, who hath  
 called



i 6 8 3. *called them by his Grace; and not to be ashamed of any of*  
 *Christ's Prisoners, and afflicted Ones for Christ's and his Gospels*  
 Kingston *sake, who abolishes Death, and brings Life and Immortality to*  
 upon Thames *Light through his Gospel: You that believe in the Light, know*  
*it. And Peter saith in his General Epistle to the Church of Christ;*  
*'As every man (mark, every man) hath received the Gift, so*  
*'minister the same one to another, as good Stewards of the manifold*  
*'Grace of God. If any man speak, let him speak, as the Oracles of*  
*'God (so not of Men :) If any man minister, let him do it as of*  
*'the Ability, which God gives (so not of the Ability of mens Arts*  
*'and Sciences) that God in all things may be glorified through Je-*  
*'sus Christ, &c. For these Gifts and Grace come from Jesus into*  
*'the hearts of the Members of his Church, whom he is in the*  
*'midst of. And if any man suffer, as a Christian, let him not*  
*'be ashamed; but let him glorify God, &c. And every true*  
*'Christian hath the presence of Christ (who hath all power in*  
*'Heaven and in Earth given him) to support them with his*  
*'power, light and life. And Christ saith to his Believers, Beware*  
*'of men, for they will deliver you up to the Councils, and they will*  
*'scourge you in the Synagogues, and you shall be brought before Go-*  
*'vernours and Kings for my Names sake, for a Testimony against*  
*'them and the Gentiles. But when they deliver you up, take no*  
*'thought, how or what ye shall speak; for it shall be given you in*  
*'the same hour, what ye shall speak: for it is not you that speak;*  
*'but the Spirit of your Father, that speaketh in you. And ye shall*  
*'be hated of all men for my Names sake: but he that endureth to*  
*'the end, shall be saved. The Disciple is not above his Master, nor*  
*'the Servant above his Lord: It is enough for the Disciple, that he*  
*'be as his Master, and the Servant as his Lord: for if they have*  
*'called the Master of the house Beelzebub, what will they do to*  
*'his Servant. Fear not them, which kill the Body, but are not able*  
*'to kill the Soul, &c. A Sparrow shall not fall to the ground with-*  
*'out your heavenly Father, &c. The hairs of your head are all num-*  
*'bred; ye are of more value, than many Sparrows. Whosoever there-*  
*'fore shall confess me before men, him will I confess also before my*  
*'Father, which is in heaven: But whosoever shall deny me before*  
*'Men, him will I also deny before my Father, which is in heaven.*  
*'And whosoever shall be ashamed of me and of my words, of him shall*  
*'the Son of Man be ashamed, &c. Matth. 10. And again Christ*  
*'saith, Whosoever shall be ashamed of me and of my words in this*  
*'adulterous and sinful Generation, of him also shall the Son of Man*  
*'be ashamed, when he comes in the Glory of his Father with his holy*  
*'Angels, Mark 8. 38. And Christ saith to his Disciples, He that*  
*'receiveth you, receiveth me; and he that receiveth me, receiveth him*  
*'that sent me: He that receiveth a Prophet in the name of a Pro-*  
*'phet, shall receive a Prophet's reward: And he that receiveth a*  
*'righteous man in the name of a righteous man, shall receive a*  
*'righteous man's reward. And whosoever shall give to drink unto*  
*'one of these little ones a Cup of cold water only, in the name of a*  
*'Disciple, verily I say unto you, he shall in no wise lose his reward.*  
*'Matth. 10. 40, 41, 42. Here ye may see, how Christ encoura-*  
 ges

ges his Disciples, and them that receive them. And John saith, <sup>1683.</sup>  
 'Among the chief Rulers of the Jews many believed in Christ; but  
 'because of the Pharisees, they did not confess him, lest they should  
 'be put out of the Synagogue, John 12. 42. Too many such Be-<sup>Kingston</sup>  
 'lievers are now a-days, who dare not Confess Christ, lest they <sup>upon Thames</sup>  
 'should lose the favour of men. But Christ encourages the faith-  
 'ful Disciples, and told them, They would put them out of  
 'their Synagogues; yea, that the time should come, that who so  
 'ever killed them, would think, they did God service: And these  
 'things, (said he) will they do unto you, because they have not  
 'known the Father, nor me. But these things have I told you, that  
 'when the time shall come, ye may remember, that I told you of them,  
 'John 16. 2, 3, 4. Here ye may see, what Christ told his Disci-  
 'ples, should come to pass to them. And Saul, before he was  
 'Converted, did Compel the Christians to blaspheme, and made  
 'havock of the Church of Christ, A&S 8. and chap. 22. and 26.  
 'And did not the Beast (in the Revelations) Compel both small  
 'and great to worship him and his Image? And did not all wor-  
 'ship it, but they, who had their Names written in the Lamb's  
 'Book of Life, before the Foundation of the World? And did  
 'not Nebuchadnezzar set up an Image sixty Cubits high, and six  
 'Cubits broad? And then did not he cause an Herald to cry a-  
 'loud, It is commanded, that all People, and Nations, and Lan-  
 'guages fall down, and worship the golden Image, that Nebuchad-  
 'nezzar hath set up: And who so falleth not down, and worshippeth,  
 'shall the same hour be cast into the midst of the fiery Furnace?  
 'And were not Shadrach, Meshach and Abednego cast into the  
 'Furnace? Dan. 3. But God delivered them. Therefore it is  
 'good, to be faithful to God and his Worship in Spirit and  
 'Truth. And the Jews had agreed, that if any man should  
 'Confess Christ, he should be put out of their Synagogue, John  
 '9. 22. So it was for Christ's sake, they were Excommunicated  
 'out of their Synagogues. But as it is written, Behold, I lay in  
 'Sion a Stumbling-stone, and a Rock of Offence; and who so believes  
 'on him, shall not be ashamed. So Christ is a Stumbling-stone, and  
 'a Rock of Offence to all the Unbelievers in the Light, which is  
 'the Life in Christ, whether they be Jews, Christians, or Gen-  
 'tiles. The Jews did believe, a Christ was To come, from the  
 'Scriptures: And the Christians believe, He is come, by the  
 'Scriptures; but do not believe in the Light (which is the Life  
 'in Christ) as Christ commands; and so do not become the  
 'Children of the Light. Therefore ye, that are the Believers in  
 'the Light, and are become the Children of the Light, walk in  
 'Christ your Way, Life and Salvation.

Kingston the 5th Month,  
 1683.


G. F.

1683.

Kingston *Upon Thames* Before I left *Kingston*, something further opened in me, which 'I was moved to write, and send forth amongst *Friends*; and it was as followeth:

Dear *Friends*,

'MY Love is to you all in the *holy Seed*, that reigns over  
'all. And my desire is, that every one, both *Male* and  
'*Female*, may feel the *Seed Christ in you*, which is Heir of the  
'*Promise of Life Eternal*: so that ye may all grow up in *Christ*  
'*Jesus*, your Head, and be built upon him the *Rock and Foun-*  
'*dation*, that God hath laid, which stands sure over all *Rocks*  
'and *Foundations* in the World. That ye may eat and drink of  
'this *Spiritual Rock*, the *Spiritual Water* and *Food*; so that ye  
'may truly and inwardly say, that your *Rock and Foundation*,  
'and *Bread of Life*, and *Water of Life* is from Heaven, and  
'your *Bread and Water* is sure; and that ye know his voice,  
'that feeds you, and that leads you into the *Pastures of Life*,  
'which are always fresh and green. In this your *Affections* are  
'set on things, that are above, and seeking that which comes  
'down from above (*above* that, which is from *below*) where  
'*Christ* sits at the *right Hand* of God, making *Intercession* for  
'you; and is your *Mediator*, making *Peace* betwixt God and  
'you; and is your heavenly *Bishop* to oversee you, that ye keep  
'in his *Light, Life* and *Power*, that ye do not go astray from his  
'heavenly *Fold* and *Pasture*; but he your *Shepherd* may feed you  
'in it: Who is your *Prophet*, to open to you the fulfilling of the  
'*Promises* and *Prophecies*; himself being the *Substance*: That ye  
'may live in him, and he in you, yea, and reign in your  
'hearts; and there to exercise his *Offices*, his *Prophetical*, and  
'*Priestly*, and *Kingly* Office, who is heavenly and spiritual.  
'That ye may know the *Three*, that bear *Witness* in the *Earth*,  
'viz. The *Spirit*, the *Water* and the *Blood*, which is the *Life* of  
'*Christ*, which cleanseth from all *sin*; and the *Water*, that washes  
'you and refreshes you; and the *Spirit*, that baptizes you, and  
'circumcises you, and leads you into all Truth: And that ye  
'may come all to drink into one *Spirit*, and keep the Unity of  
'the *Spirit*, which is the *Bond* of the heavenly *Peace*. So being  
'led by the *Spirit* of God, ye are his *Sons* and *Daughters*, and  
'by his *Spirit* will come to know the *Three*, that bear *Witness* in  
'*Heaven*, viz. the *Father*, the *Word* and the *Holy Ghost*. These  
'are the *Three Witnesses*, that are in *Heaven*, that bear record  
'of all things: for he is God in the *Heaven*, and God in the  
'*Earth*. And therefore I desire, that ye may all feel his *Love*  
'shed in your hearts; and in it live in *Love* (*above* the *love*  
'of the *World*, which is *Enmity*) and in that you will keep in  
'the excellent Way. For *Love* edifies the Body of *Christ*, and  
'builds his *Church* up, and keeps out of the *Enmity*; for it is a-  
'bove it, and brings and keeps all in true *Humanity*, and in the  
'true *Divinity*; and to be *courteous* and *kind*, and *tender* one to-  
wards

'wards another. And to shew forth the *nature of Christ*, and 1683.  
 'true *Christianity* in all your *Lives* and *Conversations*; so that the   
 'Blessings of the *Lord* may rest upon you, as ye all live in the <sup>Kingston</sup>  
 'Seed of the *Gospel*, the Seed of the *Kingdom* of God, in which <sup>upon Thame?</sup>  
 'all Nations are blessed: And in that ye will all have a Care of  
 'God's glory. And there is the *Hill* or *Mountain*, where the  
 'Light shines to the answering the *Witness* of God in all; and  
 'the *Salt*, that is a good *Savour* to the witness of God in the  
 'hearts of all: And that *Savour* and *Salt* being kept in, it doth  
 'not come under the feet of men. So my Love to you all in  
 'Christ Jesus, whom God hath given to be a *Sanctuary* for all  
 'his People, who is from above, and not of this World, in  
 'whom you all have *Life*, *Peace*, and *Salvation*: And in him  
 'God Almighty keep and preserve you all to his Glory, Amen.  
 'And as you all live in the peaceable *Truth* of God, it keeps you  
 'under, and within his protection: But they that make a *Profes-*  
 'sion of the *Scriptures* of *Truth*, and yet live out of the *Truth*,  
 'in the *Spirit* of *Strife*, *Unquietness* and *Discontent*, in a con-  
 'triving, plotting, ravenous, destroying *Spirit*, which is of the  
 'Devil, and not of God, that *Spirit* is judged out of the *Truth*,  
 'and to be of him, in whom there is no *Truth*; whose Portion  
 'is in the *Lake*, and in the *Fire* that burns.

Kingston, the 27th of the  
 5th Month, 1683.

G. F.

Having visited *Friends* at and about *Kingston*, I returned to <sup>London.</sup>  
*London*: for it being a Suffering time with *Friends* there, I had  
 not freedom to be long from the City. Being come back, I  
 went to the *Meeting* at the *Peel*; which but a little before the <sup>Peel-Meet</sup>  
*Justices* and *Constable* had broken up, and had carried themselves  
 very roughly: But that day the *Meeting* was in the *House*, and  
 quiet; and a glorious Meeting it was, blessed be the Lord.

On the *First-day* following I went to the *Meeting* at *Gracious-Grac-Men*  
*street*. When I came there, I found three *Constables* in the  
*Meeting-house*, who kept *Friends* out; so that we met in the  
*Court*. After I had been some time in the *Meeting*, I stood up,  
 and spake to the People; and continued speaking a pretty while.  
 Then one of the *Constables* came, and took hold of my hand,  
 and said; *I must come down*. I desired him to be *patient*, and  
 went on speaking to the People: but after a little time he pluckt  
 me down, and had me into the *Meeting-house*. I asked them, if  
 they were not *Weary* of this *Work*? and one of them said, *In-*  
*deed, they were*. They let me go into the *Widow Foster's house*  
 (which joined to the *Meeting-house*) where I stay'd, being *hot*.  
 When the *Meeting* was ended (for one prayed, after I was ta-  
 ken away) the *Constables* asked some *Friends*, *Which of them*  
*would pass their words, that I should Appear, if they should be que-*  
*stioned about me?* But the *Friends* telling them, *They need not re-*  
*quire that; for I was a man well known in the City, to be one, that*  
*would neither fly, nor shrink;* They came not to me: but went  
 Lllll 2 their

1683. their ways, and left me at Liberty; and I heard no further of it. The *same Week* I was at the *Meeting* at the *Savoy*, which London Sav. Meet. used to be kept out, and disturbed; but that day it was within doors, and peaceable, and a precious *Meeting* it was. The Westm. Meet. *First-day* after, it was upon me to go to the *Meeting* at *Westminster*, where used to be great disturbances: But there also the *Meeting* was within doors that day, and it was very large. The *Lord's Power* was over all there, and kept all quiet and still: for though there were many *loose Spirits* there, yet they were bound down by the *Power* and *Spirit* of the *Lord*, that they could not get up to make disturbance.

About this time I was moved to write the following *Epistle*:

*Friends and Brethren,*

87 **W**HO have received the *peaceable Truth*, let the *fruits* of its *peaceableness*, and of your quiet *Spirit* appear in all your *Meetings*, and in all your *Words* and *Actions*: for he that inhabits *Eternity*, dwells with an *humble heart*; and he gives *Grace* to the *humble*, and resisteth the *proud*. *Heaven* is his *Throne*, and the *Earth* ye walk upon, is his *Foot-stool*: happy are ye, that see and know him, that is *Invisible*. And now *Friends*, Let all things be done in your *Meetings*, and other-ways, in *Love*, without strife, or vain-glory. For *Love* fulfils the *Law*, and *Love* overcomes, and edifies the *Body* of *Christ*, and builds it up; and there is neither *Self*, nor *Envy* in *Love*: neither is it puffed up; but abides and bears all things. So see, that this *Love* of *God* have the sway in you all, and over you all. *Christ* saith, *Blessed are the Poor in Spirit*, for *theirs is the Kingdom of Heaven*: *Blessed are they that mourn*; for they shall be comforted. *Blessed are the Meek*; for they shall inherit the *Earth*. *Blessed are they, that do hunger and thirst after Righteousness*; for they shall be filled. *Blessed are the merciful*; for they shall obtain *Mercy*. *Blessed are the Pure in heart*; for they shall see *God*. *Blessed are the Peace-makers*; for they shall be called the *Children of God*. *Blessed are they, that are Persecuted for Righteousness sake*; for theirs is the *Kingdom of Heaven*. *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake*; rejoice and be exceeding glad: for great is your reward in *Heaven*. For so persecuted they the *Prophets* which were before you. Now *Friends*, here is a great deal in these words: And all must be in these *States* and *Conditions*, if they have these *Blessings*. And the *Children of God* are *Peace-makers*, and strive to make *Peace* in the *Truth*; and to live in *Peace* with all men, if it be possible. So live in the *Peace*, and the *Good-will* to all men; which *Good-will* is both for their *Sanctification* and *Salvation*. And *Friends*, consider; The *Wisdom* of *God*, which is from above, is pure, peaceable and gentle, and easie to be entreated, full of *mercy* and good fruits, without Partiality and without Hypocrisy. And now, *Dear Friends*, let this pure, peaceable, gentle

'the *Wisdom*, that is from above, that is easie to be entreated, 1683.  
 'and is full of mercy and good fruits, be exercised and practised ~~~~~  
 'in all the true *Churches* of *Christ*; so that *Wisdom* may be justifi- London.  
 'fied of her *Children*. For the Works of the *Flesh*, or fleshly  
 'Spirit, are *Hatred*, *Variance*, *Wrath*, *Strife*, *Envyings*, *Drunken-*  
 'ness, *Revilings*, *Adultery*, *Fornication*, *Lasiviousness*, *Unclean-*  
 'ness, &c. and they which do such things, shall not inherit the  
 'Kingdom of God. But the Fruits of the Spirit of God are *Love*,  
 'Joy, *Peace*, *Long-suffering*, *Gentleness*, *Goodness*, *Faith*, *Meek-*  
 'ness, *Temperance*, &c. And so, Dear *Friends* and *Brethren*, strive  
 'to exceed one another, and all People upon the Earth in *Humi-*  
 'lity, in *Meekness*, in *Gentleness*, in *Temperance*, in *Love* and in  
 'Patience, in *Pureness* and in *Mercy*; and then ye will shew forth  
 'the *Fruits* of the Spirit of God, and of his heavenly *Wisdom*  
 'that is from above: And in this, *Wisdom* will be justified of  
 'her *Children*; and ye will be the *Salt* of the *Earth*, and the  
 'Light of the *World* set on an *Hill*, that cannot be hid: and  
 'your *Moderation* will appear to all men. And be ye *just*, and  
 'righteous, and *faithful*, and *true* in all your Words, Dealings  
 'and Conversations; so that ye may answer the *Truth* in all  
 'People: For *Christ* faith, his *Father* is glorified by such, as  
 'bring forth *Fruits*, when men do see their good Works; for he  
 'that doth Righteousness, is accepted with God. And he that  
 'dwells in *Love*, dwells in *God*: for *Love* is his Habitation: And  
 'let that be the Habitation of every one that hath received the  
 'Truth: for if it be not, such do not dwell in *God*, let them  
 'profess what they will. And therefore my desire is, that all  
 'you, who have received *Christ*, the *Seed*, which bruises the  
 'Serpent's head, may walk in him, your *Sanctuary*, *Life* and *Sal-*  
 'vation, your *Rest* and *Peace*, Amen.

London, the 14th of the  
 6th Month, 1683.

G. F.

I continued yet at *London*, labouring in the *Work* and *Service*  
 of the Lord both in *Meetings* and out; sometimes visiting the  
*Friends* that were in *Prison* for the Testimony of *Jesus*, encour-  
 aging them in their *Sufferings*, and exhorting them to stand  
*faithful* and *stedfast* in the Testimony, which the Lord had com-  
 mitted to them to bear: sometimes also visiting those that were  
*sick* and *weak* in *Body*, or *troubled* in *Mind*, helping to bear  
 their Spirits up from sinking under their Infirmities. Sometimes  
 our *Meetings* were quiet and peaceable; sometimes they were  
 disturbed and broken up by the *Officers*. One *First-day* it was  
 upon me to go to the *Meeting* at the *Savoy*, and it was a large Sav. Meet.  
*Meeting*; for many *Professors* and *sober People* were there: And  
 the Lord opened many precious, weighty things in me to the Peo-  
 ple, which I declared amongst them, 'and directed them to the  
 'Spirit of God in themselves, which the Lord had given them a  
 'measure of; that all by the Spirit might understand the *Scrip-*  
 'tures, which were given forth from the Spirit of God. And  
 'that

1683. 'that by the *Spirit* of God they might know God and *Christ*, whom  
 ~~~~~ 'God hath sent; whom to *know* was *Eternal Life*. And that  
 London. 'by the *Spirit* they might all come into *Christ*, and know him
 'to be their *Sanctuary*, who destroys the *Devil*, the *Destroyer*,
 'and his *works*; and bruises the *Serpent's* head. For *Christ* was
 'a *Sanctuary* to them, to whom he was a *Saviour*, whom he
 'saved from the *Destroyer*. And *Christ* did *baptize* them with
 'the holy *Ghost*, and with *Fire*, and did thorowly purge his *floor*,
 'and burn up their *Chaff* with unquenchable fire, that is, *Sin*
 'and *Corruption*, which is got into Man and Woman by their
 'Transgression: But *Christ* gathereth his *Wheat* into his *Garner*.
 'So all that are *baptized* with *Christ's* *Baptism*, their *Wheat* is in
 'God's *Garner*: and no *Spoiler* can get into God's *Garner* to med-
 'dle with the *Wheat* there; though they may be permitted to
 'meddle with the outward *Goods*, &c. Now as I was speaking
 in the power of the Lord, and the People were greatly affect-
 ed therewith; on a sudden the *Constables*, with the *rude* People,
 came in like a *Sea*: and one of the *Constables* said to me, *Come*
down; and he laid hands on me. I asked him, *Art thou a Chri-*
stian? *We are Christians*. He had hold on my *hand*, and was
 very *fierce* to *pluck me down*: but I stood still, and spake a few
 words to the People; desiring of the Lord, that the *Blissings* of
 God might rest upon them all. The *Constable* still called upon
 me to *Come down*, and at length *pluckt me down*; and bid another
 Man with a *Staff*, *Take me, and carry me to Prison*. That Man
 had me to another *Officer's* house, who was more *Civil*: and
 after a while they brought in *Four Friends* more, whom they
 had taken. I was very *Weary*, and in a great *Sweat*; and several
Friends, hearing where I was, came to me in the *Constable's*
 house: but I bid them all go their ways, lest the *Constables* and
Informers should stop them. After a while the *Constables* had us
 almost a *Mile* to a *Justice*, who was a *fierce, passionate Man*: who,
 after he had asked me my *Name*, and his *Clerk* had taken it
 down in writing, upon the *Constable's* informing him, *That I preach-*
ed in the Meeting, said in an angry manner; *Do not you know,*
that it is contrary to the King's Laws to preach in such Conventicles,
contrary to the Liturgy of the Church of England? There was pre-
 sent one — *Shad*, (a wicked *Informer*, who was said to have
 broken *Gaol* at *Coventry*, and to have been *burnt in the hand* at
London) who hearing the *Justice* speak so to me, stept up to
 him, and told him; *That he had Convicted them on the Act of the*
22d of King Charles the Second. *What! You Convict them?* said
 the *Justice*; *Yes*, said *Shad*, *I have Convicted them; and you must*
Convict them too upon that Act. With that the *Justice* was *An-*
gry with him, and said; *You Teach me! What are you? I'll Con-*
vict them of a Riot. The *Informer* hearing that, and seeing the
Justice Angry, went away in a *Fret*; and so he was disappointed
 of his purpose. I thought he would have *sworn* some body
 against me; whereupon I said, 'Let no man *swear* against me;
 'for it is my Principle *Not to swear*: and therefore I would
 'not have any man *Swear* against me. The *Justice* thereupon
 'asked


asked me; *If I did not preach in the Meeting?* I told him, 'I did I 683'
 'Confess, what God and Christ had done for my Soul; and did ~~~~~
 'praise God: and I thought, I might have done that in the London.
 'Streets, and in all Places, viz. Praise God, and Confess Christ
 'Jesus; and this I was not ashamed to Confess. Neither was
 'this contrary to the Liturgy of the Church of England. The
 Justice said; *The Laws were against such Meetings, as were con-*
trary to the Liturgy of the Church of England. I said; 'I knew
 'no such Laws against our Meetings: but if he did mean that
 'Act, that was made against such, as did Meet to Plot and Con-
 'trive, and raise Insurrections against the King, we were no such
 'People; but did abhor all such Actions: and did bear true
 'Love and Good-will to the King, and to all Men upon the Earth.
 The Justice then asked me; *If I had been in Orders?* I told him,
 No. Then he took his Law-books, and searched for Laws against
 us; bidding his Clerk, take the Names of the rest the mean time:
 But when he could find no other Law against us, the Clerk swore
 the Constable against us. Some of the Friends bid the Constable,
Take heed what he swore, lest he were perjured: for he took them in
the Entry, and not in the Meeting. Yet the Constable, being an
 Ill Man, swore, *That they were in the Meeting.* However the
 Justice said; *Seeing there was but one Witness, he would discharge*
the rest; but he would send me to Newgate, and I might preach
there, he said. I asked him, 'If it stood with his Conscience,
 'to send me to Newgate for praising God, and for Confessing Christ
 'Jesus? He cried, Conscience! Conscience! but I felt, my words
 toucht his Conscience. He bid the Constable, *Take me away; and*
he would make a Mittimus to send me to Prison, when he had dined.
 I told him, 'I desired his peace, and the good of his Family;
 'and that they might be kept in the fear of the Lord: So I
 passed away. And as we went, the Constable took some Friends
 word, that I should come to his house the next Morning by the
 'eighth hour. Accordingly I did go, with those Friends: and
 then the Constable told us, That he went to the Justice for the
 Mittimus, after he had dined; and the Justice bid him, *Come a-*
gain after the Evening-Service: which he did; and then the Ju-
 stice told him, *He might let me go.* So, said the Constable, you
 are discharged. I blamed the Constable for turning Informer, and
 swearing against us; and he said, *He would do so no more.* Next
 day the Justice meeting with Gilbert Laty, asked him, *If he*
would pay Twenty pounds for George Fox's Fine? He said, No.
 Then, said the Justice, *I am disappointed:* for being but a Lodger,
 I cannot come by his Fine; and he having been brought before
 me, and being of ability himself, *I cannot lay his Fine on any o-*
ther.

After I was discharged, I went up into the City. And the
 same Week the Sessions coming on, where many Friends were
 concerned, some as Prisoners, and some on Trials of Appeals
 upon the Conventicle-Act, I went to a Friend's house not far off,
 that I might be in readiness to Assist those Friends with Coun-
 sel, or otherwise, as occasion should offer: and I found Service
 in

1683, in it. But as my *Spirit* was concerned on behalf of *Friends*, with respect to their *outward sufferings* by the *Persecutors* without; so an *Exercise* also came weightily upon me at this time, in the sense I had of the *Mischievous Working* of that *Adulterated Spirit*, which being gone out from the heavenly *Unity*, and having drawn out some, that profest *Truth*, into *Enmity* and *Opposition* against *Friends*, endeavoured to trouble the *Church of Christ* with their janglings and contention. And as a further discovery of the *working* of that *seducing Spirit*, and a *Warning* to all *Friends* to beware of it, I was moved to write the following *Epistle*, directed thus:

To all the Elect, Faithful, Called and Chosen of God, who are the Flock and Heritage of God, who have been acquainted with the Dealings of the Lord, and have kept your habitations in his Life, Power and Truth, being built upon the holy and heavenly Rock and Foundation, Christ Jesus, who was the Foundation of the Prophets and Apostles; which Foundation stands sure.

‘ **M**Any *Foundations* have been laid since the *Apostles days*, by such, as have gone from *Christ*, the true and sure *Foundation*: and their *Foundations* have proved rotten, and come to nought; and they themselves have come to *Loss*. And many, since the *day of Christ*, and the *Truth* hath appeared in this Nation, have come out, and have had some *Openings* and *Sights*, and come among us for a time; and then gone out from us again: who have been the *Comers* and *Goers*, like such as were in the *Apostles days*. Such have had an outward *Profession* of the *Truth*, and such have gone from the true *Foundation*, *Christ Jesus*, and so from the heavenly *Society* and *Unity* of the *Saints in Light*. And then they set up *Foundations* of their own: and having a *Form* of *Godliness*, but out of the *Power* thereof, out of the *Order* thereof; such have turned to *Janglings* and *vain Disputings*. This sort of *Spirit* you have been acquainted with, who have kept your habitations in *Christ Jesus*, the *First* and the *Last*. And you are not unsensible of the *scurrilous* and *filthy Books* of *Lies* and *Defamations*, which have been spread abroad in this *Nation*, and beyond the *Seas*, against the *Faithful*: And it is very well, that the *Lord* hath suffered them to publish their own *shame* in *print*, that *Truth’s Enemies* may be discovered, that their *Fruits* and *Spirits* have appeared, and manifested themselves both in *print* and otherwise. And I do believe, that the *Lord* will yet suffer this *Spirit*, that it shall so publish forth its *Fruits*, to its publick *Shame* and *Nakedness*, to *Professor* and *Prophane*, and to all sober, moderate and innocent People; that its *Shame* and *Nakedness* shall
‘ more

'more fully appear. And though for a time it hath been *hid* 1683.
 'and *covered* with the *Fig-leaves* and an *Outward Profession*, and 
 'sometimes with *fawning* and *flattering words*, (as at other times *London*.
 'it hath discovered it self by *rough*, *lying* and *defaming words*;)
 'yet the Lord God will *blast* all such *vain Talkers*, that do not
 'walk in the *Order of Life, Truth* and the *Gospel*. And therefore
 'ye, that are *Faithful*, stand fast in the *Liberty*, wherewith *Christ*
 'hath made you *free* in his *Government*: It is upon his *Shoulders*;
 'he bears it up: Of the *Increase* of it, and of its *peace* there is
 'no end. For all the *Quarrellers* against his *Order* and *Govern-*
 '*ment* are without him, and without his heavenly, *spiritual Go-*
 '*vernment* and *Peace*. And therefore, ye *Faithful Ones*, who have
 'had the *Trial* through many *Persecutions*, *Imprisonments*, *Spoil-*
 '*ings* of *Goods*, you know, that there is a *Crown of Glory* laid
 'up for you: and you that *Suffer* with *Christ*, shall *Reign* with
 'him in his *Kingdom of Glory*; and ye that *die* with *Christ*,
 'shall *live* with *Christ* in the *Eternal Life*, in the *World*, that
 'hath no *End*. Who have gone through the *Sufferings without*,
 'and *within* by *false Brethren*, by *Comers* and *Goers*, that have
 'caused the *Way of Truth* to be evil spoken of, and have
 'been the *Persecutors* of the *Faithful* with their *Tongues* (though
 'they have not had power to do it with their *Hands*.) And
 'by printing and publishing their *lying*, *defaming Books* against
 'the *Faithful*, they have stirred up the *Magistrates* and *Priests*;
 'who were willing to get any occasion to speak evil of the right
 'Way, and precious *Truth of Christ*, by which his *People* are
 'made free: Such had better, they had never been born. But
 'God hath brought them to light, and their *Fruits* and *ravenous*
 '*Spirit* is seen, favoured and known; who are become *Judas*es;
 'and *Sons of Perdition*, to betray *Christ* now *within* (where he
 'is made manifest) to the *Priests*, *Magistrates* and *Prophane*, as
 '*Judas* did betray *Christ without* to the *Priests* and *Pilate*: Though
 'some of the *Magistrates*, and *sever* *People* do see their *Envy*
 'and *Folly*, and that they have more *Malice*, than *Matter* against
 'the *Faithful*. But the *Lord* will consume this *Judas*, or *Son of*
 '*Perdition*! The *Lord* will consume him with the *Spirit* of his
 'Mouth, and shall destroy him with the *brightness* of his
 'Coming! And so let all the *Faithful* look unto the *Lord*. And
 'let that wicked *Son of Perdition* know, though he may be got
 'as high as *Judas without* (who was partaker of the *Ministry*
 'with the *Apostles*) The *Lord* will consume him with the *Spirit* of
 'his Mouth, and destroy him with the *brightness* of his *Coming*:
 'That is his portion. So the *brightness* of the *Lord* will destroy
 'him, and the *Spirit* of his Mouth will consume him: And when
 'he is destroyed and consumed, there will not be a *Son of Per-*
 '*dition* to betray *Christ* in his *People*, and his *People*, that live
 'and walk in *Christ*, who hath all power in *Heaven* (mark, in
 '*Heaven*) and in *Earth* given to him; and with his holy and
 'glorious *Power* he limits and orders: so that nothing shall
 'be done against his *People*, but what is suffered for their *Tri-*
 '*al* and for their *Good*, neither by *Apostates*, *Persecutors* with the
 M m m m m 'Tongue,

1683. *'Tongue, Judases, Sons of Perdition to betray; or the outward Powers to Imprison, or spoil Goods: All these are limited by Christ's Power, who hath all Power in Heaven and Earth given to him. And every ones Faith is to stand in him and his power, and rejoice in his power, and see the increase of his righteous, holy, heavenly, spiritual, peaceable Government, in which the glorious, holy order of life is lived and walked in by all his Sons and Daughters: And in his Spirit is the holy Unity and Bond of Peace. Though ye be absent in the Body or Flesh one from another, yet all joying and rejoicing, being present in his Spirit, and beholding in the same Spirit your spiritual Order, Unity and Fellowship, and the steadfastness of your Faith in Christ Jesus, who is steadfast for ever, the First and the Last, whose Presence is among his People, and who is their Head. Here is heavenly Sion known, and heavenly Jerusalem, and the innumerable Company of Angels (which are Spirits) and the Spirits of the just men made perfect. Here is the general Assembly, or general Meeting, and a general, heavenly, holy and spiritual joy and rejoicing, lauding and praising the Lord, the Lord God Almighty, and the Lamb, that lives for evermore, Amen.*

London, the 14th of the
8th Month, 1683.

G. F.


Read this in your Assemblies amongst the Faithful.


I tarried yet a little while in London, visiting Friends and Meetings, and labouring in the Work of the Lord there. And being on a First-day at the Bull and Mouth, where the Meeting had long been kept out; but was that day in the House, peaceable and large: the People were so affected with the Truth, and refreshed with the powerful Presence of the Lord, that when the Meeting was ended, they were loth to go away.


After some time, having several things upon me to write, I went to Kingston, that I might be free from Interruptions. And when I came there, I understood, the Officers had been very Rude at the Meeting there, nipping and abusing Friends, and had driven them out of the Meeting-Place; and very abusive they continued to be for some time. Among other things that I writ, whilst I was there, one was a little Book (printed soon after) the Title whereof was; *The Saints heavenly and spiritual Worship, Unity and Communion, &c. wherein is set forth, what the true Gospel-worship is, and in what the true Unity and Communion of the Saints stands; with a discovery of those, that were gone from this holy Unity and Communion, and were turned against the Saints, that abode therein.*

When I had finished the Services, for which I went thither, and had visited the Friends there, I returned to London; and visited most of the Meetings in and about the City. Afterwards I went to visit a Friend in Essex; and returning by Dollston, I made some

Essex.
Dollston.

some stay at the *Widow Stots*, and there I writ an *Epistle to Friends*, 1683. declaring the *Word of the Lord* unto them: which *Epistle* being then printed, may be read amongst my other printed Books.  Dolfon.

I came from *Dolfon* to *London*, and the next day was sent for in haste to my Son *Rouse's* at *Kingston*; whose daughter *Margaret* lay very sick, and had a desire to see me. I tarried now at *Kingston* about a week, and then returned to *London*; where I continued for the most part of the *Winter*, and the *Spring* following, until the *General Meeting* in the Year 1684. (save that I went once as far as *Enfield*, to visit *Friends* thereabouts.) And in this time I ceased not to labour in the *Work of the Lord*, being frequent at *Meetings*, and visiting *Friends*, that were *Prisoners*, or that were *sick*; and in writing *Books* for the spreading of *Truth*, and opening the *Understandings of People* to receive it.  London. Kingston. London.

The *Yearly-Meeting* was in the *Third Month*, and a blessed, weighty *Meeting* it was; wherein *Friends* were sweetly refreshed together: for the *Lord* was with us, and opened his heavenly *Treasures* amongst us. And though it was a time of great difficulty and danger, by reason of *Informers* and *persecuting Magistrates*; yet the *Lord* was a Defence and Place of Safety to his *People*.  Yearly Meeting.


Now had I drawings in Spirit to go into *Holland*, to visit the Seed of God in those *Provinces*. And as soon as the *Yearly Meeting* was over, and most of the *Country-Friends* gone out of *Town*; I prepared for my *Journey*. There went with me from *London* *Alexander Parker*, *George Watts* and *Nathaniel Brassey*, who also had drawings into that *Country*. We took Coach on the 31th of the *Third Month* 84. and got to *Colchester* that night. The next day, being the *First-day* of the *Week*, we went to the *Meeting* there: and though there was no notice given of my coming thither, yet our being there was presently spread over the *Town*, and in several places in the *Country*, at *seven* and *ten Miles* distance; so that abundance of *Friends* came in double-horsed, which made the *Meeting* very *Large*. I had a Concern and Travel in my mind, lest this great *Gathering* should have stirred up the *Town*, and been more than the *Magistrates* could well bear; but it was very quiet and peaceable, and a glorious *Meeting* we had, to the settling and stablishing of *Friends* both in *Town* and *Country*: for the *Lord's Power* was over all; blessed be his Name for ever. Truly, the *Lord's Power* and *Presence* was beyond words; for I was but *Weak* to go into a *Meeting*, and my *Face* (by reason of a *Cold* I had taken) was *sore*: but God was strong, and manifested his strength in us and with us, and all was well: the *Lord* have the *Glory* for evermore for his supporting *Power*. After the *Meeting* there came, I think, above an *hundred Friends* of the *Town* and *Country* to see me at *John Furley's*; and very glad we were to see one another, and greatly refreshed we were together, being filled with the *Love* and *Riches* of the *Lord*, blessed be his Name for ever!

1684. We tarried at Colchester two days more; which we spent in visiting Friends there, both at their Meetings for Business, and at Colchester. their Houses. Then early in the Morning on the Fourth-day of the Week, we took Coach for Harwich, where we met with William Bingley and Samuel Waldenfield; who also went over with us. About the eighth hour at night we went on board the Pacquet-Boat (of which one Richard Gray was Master) but by reason of Contrary Winds, it was the first hour in the morning before we sailed. We had a very good Passage; and about the fifth hour in the Afternoon next day we landed at the Briel in Holland: and there we stay'd that night. Early next morning we Rotterdam went to Rotterdam; where we abode some days. The next day, after we came to Rotterdam, one Wilbert Frouzen, a Burgomaster, and Kinsman of Aarent Sunneman's, hearing, that I was there, Invited me to his Country-house; having a desire to speak with me about some business, relating to Aarent Sunneman's Daughters. I took George Watts with me; and a Brother of Aarent Sunneman's had us thither. The Burgomaster received us very kindly, and was very glad to see me; and entering into discourse about his Kinsman's Daughters, I found, he was apprehensive, that their Father being dead, and having left them considerable Portions, they might be stollen, and married to their disadvantage. Wherefore I told him, 'That it was our Principle and Practice, that none should Marry amongst us, unless they had a Certificate of the Consent of their Relations or Guardians: for it was our Christian Care to watch over and look after all young People, that came among us; especially those, whose natural Relations were dead. And as for his Kinsman's Daughters, we should take care, that nothing should be offered to them, but what should be agreeable to Truth and Righteousness, and that they might be preserved in the Fear of God, according to their Father's Mind. This seem'd to give him great satisfaction. While I was with him, there came many great People to me; and I exhorted them all to keep in the Fear of God, and to mind his good Spirit in them, to keep their Minds to the Lord. After I had stay'd two or three hours, and had had discourse with him of several things, I took my leave of him; and he very friendly set me to Rotterdam in his Chariot.

The next day, being the First-day of the Week, we were at the Meeting at Rotterdam, which was pretty large; and we declared to the People by an Interpreter. The day following one Alderman Gaul came to speak with me; and with him I and the other Friends had much discourse about Religious Matters: wherewith he seemed to be well satisfied, and was very Tender. Several other Persons of Account intended to have come to speak with me that day; but being hindered by extraordinary business (as I understood) they came not.

We went next day from Rotterdam to Amsterdam, where we had a large and very precious Meeting. And in the Afternoon I was at another Meeting with the Friends there, about Business.

There

There is a *Tearly-Meeting* at *Amsterdam* for the *Friends of Hol-* 1684.
land and Germany, &c. which begun now on the *Eighth day* 
 of the *Fourth Month*: and ended on the *Twelfth*. Here we had a *Amster-*
 fine Opportunity of seeing *Friends* from *divers parts*, and of be-
 ing refreshed together in the *Love of God*. And after this *Meet-*
ing, before the *Friends*, that came out of the *several Provinces*,
 were gone, we had a *Meeting* with some *particular Friends*, a-
 bout the *Places and Countries*, into which we, who came out
 of *England* in the *Work of the Ministry*, were to travel; and to
 underitand, who among them were suitable Persons to go along
 with us for *Interpreters*. When this was concluded on, *William*
Bingley and *Samuel Waldensfield* took shipping for *Friezland*; and
Jacob Claus their *Interpreter*.

Alexander Parker and *George Watts* remained with me; and
 we tarried a few days longer at *Amsterdam*, where I had further
 Service. And before I left *Amsterdam*, I went to visit one *Ga-*
lenus Abrahams, a *Teacher* of Chief Note among the *Mennonites*
 (or *Baptists*.) I had been with him, when I was in *Holland* a-
 bout *seven Years* before; and *William Penn* and *George Keith* had
 disputes with him then: He was then very *high* and very *sby*,
 so that he would not let me *touch* him, nor *look* upon him (by
 his good will) but bid me, *Keep my Eyes off him*; for, he said,
they pierced him. But now he was very loving and tender, and
 Confessed in some measure to *Truth*: his *Wife* also and *Daughter*
 were tender and kind, and we parted from them very loving-
 ly.

Soon after this, feeling our Spirits drawn towards *Friezland*,
Alexander Parker, *George Watts* and I, having *John Claus* of *Amster-*
dam with us for our *Interpreter*, took shipping at *Amsterdam* for *Friez-*
land, and having sailed some *Nine or Ten Leagues*, we left the *Ship*, *Friezland*
 and travelled through *Friezland*, sometimes by *Boat*, sometimes by
Wagon, visiting *Friends* and tender People in the *Towns* and *Vil-*
lages, where we came; and having commonly *one*, sometimes *two*
Meetings in a day. After we had been at *Leuwarden*, we passed *Leuwarden*
 by *Francker* to *Harlingen* in *West-Friezland*, which was the *fur-* *Francker.*
thest Place we went to that way. And having been out *six days* *Harlingen*
 from *Amsterdam*, and had very good *Service* in that time, in vi- *in West-*
 siting *Friends*, and publishing *Truth* amongst the People, we *Friezland.*
 took *Ship* at *Harlingen* for *Amsterdam* on the *26th* of the *fourth* *Amster-*
Month, and arrived there that night. The *First-day* following *dam.*
 we were at the *Meeting* at *Amsterdam*, which was very large
 and precious: Many of the *World's People* were there, and some
 of their *Teachers*; some *great Persons* also, and they seemed ve-
 ry attentive: and a good opportunity we all had, one after ano-
 ther, to declare the *Word* of the *Lord* unto them, and open
 the *Way of Truth* amongst them; *John Claus* interpreting for us.
 I tarried the *next day* at *Amsterdam*: but *George Watts* went to
 a *Burial* at *Harlem*, where *many hundreds* of *People* were; a-
 mongst whom he had a good opportunity, and came back at
 night to us.

1684. The day following we went by Boat to *Ofan-overton* in *Waterland*, and from thence, in another small Boat, about a League over a small River, where we passed over and by above an hundred Bridges, and so went to *Lansmeer*, to a Friend's house, whose name was *Timon Peters*; and there we had a very good Meeting. After which we returned to *Amsterdam* at Night; and were at the Meeting there next day. There were many at this Meeting besides Friends, and among the rest the great Baptist-Teacher *Galenus*, who was very attentive to the Testimony of the Truth; and when the Meeting was done, came and got me by the hand very lovingly.

We went next day by Boat to *Alkmaer*, about eight Leagues from *Amsterdam*, passing through *Sardam* (the great Town of Ship-Carpenters) and several other Towns in the way. At *Alkmaer* (which is a pretty City) we stay'd, and had a Meeting there next day at one *William Williams* his house. There were, besides Friends, many very sober People at this Meeting, who were very attentive to the Testimonies of Truth, that were born both by *Alexander Parker*, *George Watts* and my self, *John Claus* being our Interpreter. This was on the Sixth-day of the Week; and on the seventh we returned to *Amsterdam*, partly by Wagon, partly by Draw-boat, being willing to be at the Meeting at *Amsterdam* on the First-day, because it was like to be the last Meeting we should have there. Accordingly we were at it, and a very large and open Meeting it was. Many great Persons were at it; some Earls (we were told) with their Attendants out of Germany, very grave and sober; and the everlasting Gospel was preached unto them.

After this Meeting we took our leave of the Friends of *Amsterdam*; and the next morning departed thence to *Harlem*, where we had a Meeting at a Friend's house, whose name is *Abraham Frondenberg*. There were great Numbers of People at this Meeting, and of great Service it was. And after the Meeting, a Watch-maker of *Amsterdam* (who with his Wife was come from *Amsterdam* to the Meeting) desired to speak with me concerning Religion. I had pretty much discourse with him, and both he and his Wife were very Low and Tender, and received with gladness, what I spake to them; and seemed well satisfied, when they went away.

We went next day to *Rotterdam*, where we tarried two Meetings; and on the sixteenth day of the fifth Month, went to the *Briel*, to take Ship for England.

It was about the fourth hour in the Afternoon, that we went on Board the *Pacquet Boat*, of which one *William Sherman* was Master; and set Sail from the *Briel*. But when we had gone over the *Maes* about a League, we cast Anchor at the place called *The Pitt*, (because it is near unto the Sands) and there we tarried, till about the fourth hour next morning: when, having a pretty fair Wind, and the Tide with us, we weighed Anchor; and by the fourth hour next day were got within five Leagues of *Harmich*, over against *Alborough-Castle*; but the Wind falling short, and

and the *Tide* growing weak, it was the *first hour* in the *After-noon*, before we came so near to *Harwich*, that *Boats* could come to receive the *Passengers* and *Goods*. There were on Board about *forty Passengers* in all; of which some were *English*, some *Scots*, some *Dutch*, some *French*, some *Spanish*, some *Flemish*, and some *Jews*. 1684.
Harwich.

I spent a day with *Friends* at *Harwich*, while *Alexander Parker* and *George Watts* went by water to visit *Friends* at *Ipswich*; and returned at night. Next morning early we all took Coach for *Colchester*, and were at the *Meeting* there; which was large and peaceable: And after the *Meeting*, and that we had refreshed our selves, we travelled on to *Witham*, about *Ten Miles* on the Road towards *London*; and lodged there that night. Next day we went on towards *London*: and *William Mead* meeting us on the way at *Harestreet*, I went with him to his *House*; the other *Friends* going on for *London*. Colchester
Witham.
Harestreet.

Here, being *Weak* with *Travel* and *continual Exercise*, I spent some time to rest my self, and recover my *Health*; visiting in the mean time the *Friends* in that part of the *Country*, as I was able to get abroad. And when I was a little recovered, I went from thence to *Enfield*, visiting *Friends* there and thereabouts: and so to *Doliton* to see the *Widow Stot*: And from thence to *London*; there being some *Friends* come over from *New-Jersey* in *America* about *business*, which I was desired to be present at. Enfield.
Doliton.
London.

It was the latter end of the *Summer*, when I came to *London*; and I stay'd there the *Winter* following: saving that *once* or *twice* (my *Wife* being in *Town* with me this *Winter*) I went down with her to her Son *Rouse's* at *Kingston*. And though my *body* was very *weak*; yet was I in *continual Service*, either in *publick Meetings* (when I was able to bear them) or in *particular Businesses* amongst *Friends*, and visiting those that were *Sufferers* for *Truth*, either by *Imprisonment*, or *Loss* of *Goods*. Many things also in this time I *Writ*, some for the *Press*, and some for *particular Service*: as *Letters* to the *King* of *Denmark* and *Duke* of *Holsteyn*, on behalf of *Friends*, that were *Sufferers* in their *Dominions*; To the *latter* of whom the following is a *Copy*:

For the Duke of HOLSTEYN

THIS:

*Whom I do Intreat, in the Love of God to read over,
which is sent in Love to him.*

‘I Understand, that formerly by some *Evil-minded persons* it was reported to thee, when one *Elizabeth Hendricks* came to *Fredrickstadt* to visit the People called *Quakers* there in thy *Country*, That it was a *Scandal* to the *Christian Religion*, that a
‘Woman

1684. *Woman should be suffer'd to preach in a publick Assembly religiously gathered together, &c.* Upon which thou didst grant forth London. *an Order to the Rulers of Fredrickstadt aforesaid, To make the said People leave that place forthwith, or to send them away.* But the said Rulers being *Arminians*, and they, or their *Fathers* being come to live there, as a *persecuted People* in *Holland* (not much above *threescore years* ago) made Answer to the *Duke*; *They were not willing to persecute others for Conscience sake, who had looked upon Persecution on that Account in their own Case, as Antichristian, &c.* But after that the said People of God, in scorn called *Quakers*, did write unto thee, O *Duke*, from *Fredrickstadt*; and since that time they have had their *Liberty*, and their *Meetings* peaceable, to serve and worship God almost these *twenty years* at *Fredrickstadt* aforesaid, and thereabout, freely without any molestation: which *Liberty* they have acknowledged as a *Great Favour and Kindness* from thee.

And now, O *Duke*, Thou professing *Christianity* from the great and mighty *Name of Christ Jesus* (who is *King of Kings*, and *Lord of Lords*) and the holy *Scriptures of Truth* of the *Old and New Testament*, Do not you use many *Womens words* in your *service and Worship* out of the *Old and New Testament*? And because the *Apostle* saith; *Let your Women keep Silence in the Churches*; and that he did not permit a *Woman to speak, but to be under obedience*; and if she will learn any thing, to ask her husband at home: For it is a shame for a *Woman to speak in the Church.* And *1 Tim. 2. 11, 12.* *Women are to learn in silence, and not suffered to Teach, nor to usurp Authority over the Man, but to be in silence, 1 Cor. 14. 34.* Now, here the *Duke* may see, what sort of *Women* they be, that were to be in *silence*, and in *subjection*, which the *Law* Commands to be *silent*, and not to *usurp Authority over the Man*; nor to *speak in the Church*: These were *Unruly Women*. And in the same *Chapter*, he Commands *Women not to plate or broider their hair, nor to wear Gold, Pearls, or costly Array*: These things were forbidden by the *Apostle*; and such *Women*, that wear such things, are to *Learn in silence*, and to be *subject*, and not to *usurp Authority over the Men*; for it is a shame for such to *speak in the Church*. But do not such *Women* as these, that were *Gold*, and *Silver*, and *Pearls* and *Gaudy Apparel*, or *Costly Array*, and *plates and broiders their hair*, speak in your *Church*, when your *Priest* sets them to sing *Psalms*? Don't they speak, when they sing *Psalms*? Consider this, O *Duke*! And yet you say, *Your Women must keep silence in the Church, and must not speak in the Church*: but when they sing *Psalms* in your *Churches*, are they then *silent*? And though the *Apostle* forbids such *Women* before-mentioned to speak in the *Church*; yet in another place the *Apostle* encourages the good or holy *Women* to be *Teachers* of good things: as in *Tit. 2. 3, 4.* And *John* (2 *John* 1.) writes to the *Elect Lady* and her *Children*; And *John* rejoiced greatly, that he found her *Children walk in the Truth*: Surely, this *Elect Lady* had Taught and Instructed those *Children*, that walked in the *Truth*;
and

' and John, who was an *Apostle of Christ*, commended her. And 1684.
 ' the Apostle said; *I intreat thee, true Tole-fellow, help those Wo-*
 ' *men, which laboured with me in the Gospel, and with other my* London.
 ' *Fellow-labourers, whose names are written in the Book of Life:* Here
 ' the Apostle owns these *holy Women*, and encourages them, which ^{Women that}
 ' laboured with him in the Gospel, and did not forbid them, *Phi-* ^{laboured in}
 ' *lip. 4. 2, 3.* And the Apostle Paul commended *Phæbe* unto the ^{the Gospel.}
 ' Church of the Romans, and calls her a *Servant unto the Church*
 ' of Cenchrea, and sends his *Epistle* by her to the Romans from
 ' Corinth, and desires the Church at Rome to receive her in the
 ' Lord, as becometh Saints: And that they were to Assist her, in
 ' whatsoever business she had need of; for she had been a succourer of
 ' many, and of him also: And said, Greet Priscilla and Aquila,
 ' my Helpers in Christ Jesus, who have for my life laid down their
 ' necks; unto whom not only I give thanks, but also all the Churches
 ' of the Gentiles. Now here the Duke may see, these were good,
 ' holy Women; the Apostle did not forbid such speaking, Rom.
 ' 16. 1, 2, 3, 4. but commended them. And Priscilla and Aquila
 ' Instructed and Expounded unto Apollo the way of God more per-
 ' fectly; Acts 18. 26. So here Priscilla was an Instructor, as well
 ' as Aquila; which holy Women the Apostle doth not forbid. Nei-
 ' ther did the Apostle forbid Philip's four Daughters, which were
 ' Virgins, to prophesie (as in Acts.) And Women might pray and
 ' prophesie in the Church, 1 Cor. 11. 5. And the Apostles said
 ' to the Jews, and shewed them the fulfilling of Joel's Prophecy:
 ' That in the last days God would pour out of his Spirit upon all flesh,
 ' and their Sons and Daughters should prophesie, &c. and Servants and
 ' Handmaids, they should prophesie with the Spirit of God. And so
 ' the Apostle encourages Daughters and Hand-maids to prophesie, as
 ' well as Sons; and if they do prophesie, they must speak to the
 ' Church or People, Joel 2. 28. Acts 2. 17, 18. And Miriam the
 ' Prophetess, did not she sing unto the Lord, and all the Women
 ' with her, when the Lord had delivered the Children of Israel from
 ' Pharaoh? did not she praise the Lord, and prophesie in the Con-
 ' gregation of the Children of Israel? and was not this in the
 ' Church? Exod. 15. 21. Moses and Aaron did not forbid her
 ' prophesying or speaking; but Moses said, Would God, all the Lord's
 ' People were Prophets! And the Lord's People are Women, as
 ' well as Men. And Deborah was a Judge and a Prophetess: and
 ' do not You make use of Deborah's and Miriam's words in your
 ' Service and Worship? as you may see (Judg. 5. v. 1—31.)
 ' Deborah's large Speech or Song: And Barak did not forbid
 ' her, nor none of the Jewish Priests. And did not she make
 ' this Speech or Song in the Congregation or Church of Israel?
 ' And in the Book of Ruth there are good Speeches of those good
 ' Women, which were not forbidden. And Hannah prayed in the
 ' Temple before Ely; and the Lord Answered her prayer: And see,
 ' what a Speech Hannah makes, and a praising of God before E-
 ' ly, the High-Priest, and he did not forbid her, 1 Sam. 2. v. 1.
 ' to 10. And Josiah the King sent his Priest with several others,
 ' to Ask Counsel of Huldah the Prophetess, who dwelt at Jeru-
 ' salem

1684. *Salom* in the Colledge, 2 *King* 22. 14. 2 *Chron.* 34. 22. So here
 the *King* and his *Priests* did not despise the *Counsel* of this *Pro-*
 phetess: and she did prophesse to the *Congregation* of *Israel*;
 as may be seen in these *Chapters*. And in *Luke* 1. 41. to 55.
 there see, what a godly *Speech* *Elizabeth* made to *Mary*, and
 what a large, godly *Speech* *Mary* made also. And *Mary* said;
 Thus the Lord did regard the Low *Estate* of his *Hand-maid*, &c.
 And don't you make use in your *Worship* and *Service* of *Mary's*
 and *Elizabeth's* words from *Luke* 2. 41. to 55. who were *holy Women*
 in your *Churches*, and yet forbid *Womens* speaking in your
Churches, and to be in *silence*? yet all sorts of *Women* speak in
 your *Churches*, when they sing, and say, *Amen*. And in *Luke*
 the second, there was one *Anna*, a *Propheteß*, she was a *Wi-*
dow of about *four score* and *four years*: which departed not from
 the *Temple*, but served *God* with *Fasting* and *Prayer* night and
 day: Did not she *Confess* *Christ Jesus* in the *Temple*, and gave
 thanks to the *Lord*, and spake of *Christ* to all, that looked for
 Redemption in *Jerusalem*? *Luke* 2. 36, 37, 38. So such *holy Wo-*
men were not forbidden to speak in the *Church*, neither in the
Law, nor *Gospel*. And was it not *Mary Magdalen* and other
Women, that first preached *Christ's Resurrection* to the *Apostles*?
 The *Woman* indeed (namely *Eve*: was first in *Transgression*;
 and so they were *Women*, that first preached the *Resurrection* of
Christ Jesus: for *Christ* said to *Mary*, &c. Go to my *Brethren*,
 and say unto them, I *Ascend* unto my *Father*, and to your *Father*;
 and to my *God*, and to your *God*, *John* 20. 17. And *Luke* 24. 10.
 it was *Mary Magdalen* and *Johanna*, and *Mary* the *Mother* of
James, and other *Women*, that were with them, which told
 the *Apostles*, that *Christ* was risen from the dead; and their
 words, and these *Womens* words, were as *Idle Tales* to the *Apostles*,
 and they believed them not: *Ibid.* vers. 11. And vers. 22. Certain
Women also of our *Company* made us *astonished*, they said: So here
 it may be seen, that the *Womens* preaching the *Resurrection*
 of *Christ* did *Astonish* the *Apostles*; and *Christ* sent these *Wo-*
men to preach his *Resurrection*: so it is no shame for such *Wo-*
men to preach *Christ Jesus*: neither were they to be *silent*, when
Christ sends them. And the *Apostle* says; Every *Tongue* shall
 Confess to *God*, *Rom.* 14. 11. and, Every *Tongue* shall Confess,
 that *Jesus Christ* is *Lord*, to the *Glory* of *God the Father*, *Philip.*
 2. 11. So Here 'tis Clear, that *Women* must Confess *Christ*, as well
 as men; if Every *Tongue* must Confess. And the *Apostle* saith,
 There's neither *Male* nor *Female*; for ye are all one in *Christ Je-*
sus, *Gal.* 3. 28.

And whereas 'tis said; *Women* must ask their *Husbands* at home,
 &c. Now, the *Duke* knows very well, *Virgins* have no *Huf-*
bands, nor *Widows*; for *Anna* the *Propheteß* was a *Widow*: And
 if *Christ* be the *Husband*, *Men* must ask *Counsel* of him at
 home, as well as *Women*, before they *Teach*. And let the
 Case, that a *Turk's Wife* should be a *Christian*, or a *Papist's*
 Wife should be a *Lutheran*, or a *Calvinist*, must they *Ask* and
 Learn of their *Husbands* at home, before they confess *Christ Je-*
sus

'sus in the Congregation of the Lord? Their Counsel will be to 1684.
'them to turn *Turks* or *Papists*.

'I Intreat the *Duke* to Consider these things. And again I In. London.
'treat him to mind *God's Grace* and *Truth* in his heart, that is
'come by *Jesus*; that by his *Spirit* of *Grace* and *Truth* he may
'come to serve and worship God in his *Spirit* and *Truth*: so
'that he may serve the *Living, Eternal God*, that made him, in
'his Generation, and have his *Peace* in *Christ*, that the *World*
'cannot take away. And I do desire his *Good, Peace* and *Pro-*
'*sp erity* in this *World*; and his *Eternal Comfort* and *Happiness* in
'the *World*, that is *Everlasting* without End, Amen.

London, the 26th of the
8th Month, 1684.

G. F.

Besides the *fore-going* I writ also *Epistles* to *Friends*; one of which
the following is a *Copy*:

'**F***riends and Brethren* in the Lord *Jesus Christ*, in whom you
'have all *life, peace* and *salvation*: Walk in him, who is
'your heavenly *Rock* and *Foundation*, that stands sure; who
'hath all *Power* in *Heaven* and *Earth* given unto him. So his
'*Power* is over all. And let your *Faith* stand in his *Power*,
'which is over all from everlasting to everlasting, and so is over
'the *Devil* and his power; that in the holy, heavenly *Wisdom* of
'*God*, ye may be all preserved and kept to *God's* glory, out of
'all *snar es* and *temptations*: so that *God's* *Wisdom* may be justi-
'fied of all his *Children* in this day of his *power*, and they all
'may be *faithful*, serving and worshipping God in his *Spirit*
'and *Truth*, and valiant for it upon the *Earth*. For, as the *A-*
'*p ostle* saith, *They that believe, are entred into their rest, and have*
'*ceased from their own works, as God did from his*. Now this *Rest*
'is an *Eternal Rest* in *Christ*, the *Eternal Son* of *God*, in whom
'every true *Believer* hath everlasting *Life* in *Christ* *Jesus*, their
'*Rest* and everlasting *Day*. For *Christ* the *Rest* bruise the *Ser-*
'*pent's* head, and through *Death* destroyeth *Death*, and the *De-*
'*vil* (the power of *Death*) and his works: And he is the eter-
'nal *Rest*, that giveth eternal *Life* to his *Sheep*. And *Christ* ful-
'filleth the *Prophets*; and all the *Figures, Shadows* and *Ceremonies*,
'as in the *Old Testament*; and all the *Promises* are *Yea* and *A-*
'*men* in *Christ*, their and our *Eternal Rest*, who was the *Eter-*
'*nal Rest* to all the true *Believers* in the *Apostles* days, and ever
'since; and is so now. And *Christ* is the *Beginning* and the
'*Ending*, the *First* and *Last*; who is ascended above all *Princi-*
'*palities, Powers, Thrones* and *Dominions*, that he might fill all
'things. For by *Jesus Christ* all things were made and created,
'whether they be things in *Heaven*, or things in the *Earth*; and he
'is the eternal *Rest*, and they that believe, are entred into *Christ*,
'their *Eternal Rest*, in whom they have (as I said before) *E-*
'*ternal Life*, and peace with *God*. Wherefore I say again, in
N n n n n 2 'him,

1684. him, who is your Rest, live and abide: for in him ye are happy, and his Blessings will rest upon you. God Almighty keep London. and preserve you all, his true Believers, in Christ your Rest and Peace this day, Amen.

London, the 18th of the
12th Month, 1684.

G. F.

1685. About a Month after this I got a little out of London, visiting Friends, first, at South-street; then at Ford-Green and Enfield, where I had Meetings: and afterwards I went to Waltham-Abbey, and was at the Meeting there on a First-day; which was very large and peaceable. Then returning through Friends at Enfield, and about Edmunton-side, I came back to London in the Third Month, to Advise with and Assist Friends, in laying Friends Sufferings before the Parliament then sitting; and we drew up a short Account of our Sufferings, which we caused to be printed, and spread amongst the Parliament-men.

South-
street.
Ford-green
Enfield
Waltham-
Abbey.
Enfield.
Edmun-
ton-side

London. The Yearly-Meeting now coming on, I was much concerned for the Friends, that came up to it out of the Countries, lest they should meet with any Trouble or Disturbance in their Passages up or down; and the rather, for that about this time there began to be great bustles in the Nation upon the Duke of Monmouth's landing in the West. But the Lord, according to his wonted goodness, was graciously pleased to preserve and keep Friends in safety; and gave us a blessed Opportunity to Meet together in peace and quietness, and accompanied our Meeting with his living, refreshing Presence: blessed for ever be his holy Name!

London.
Yearly-
Meeting.

Now considering the Hurries and Bustles, that were in the Nation, it came upon me at the Close of this Meeting, to write a few Lines to Friends to Caution all, to keep out of the Spirit of the World, in which the Trouble is; and to dwell in the peaceable Truth. Wherefore I writ as followeth:

Dear Friends and Brethren,

WHOM the Lord hath called and chosen in Christ Jesus, your Life and Salvation, in whom ye have all rest and peace with God; The Lord God by his mighty Power, which is over all, hath preserved you, and supported you to this day, to be a peculiar, holy People to himself; so that by his Eternal Spirit and Power ye might be all preserved and kept out of the World: for in the World is the Trouble. And now in this great Day of the Lord God Almighty, he is shaking the Heavens and the Earth of ourward Professions, and their Elements are in a heat, and their Sun and their Moon are darkened, and the Stars falling, and the Mountains and Hills shaking and tottering, as it was among the Jews in the Day of Christ's appearing. And therefore, all Dear Friends and Brethren, dwell in the Seed, Christ

'*Christ Jesus*, who is the *Rock* and *Foundation*, that cannot
'be shaken; that ye may see with the *Light* and *Spirit* of *Christ*,
'that ye are the *fixed Stars* in the Firmament of God's Power; London.
'and in this his Power and Light, you'll see over all the *wandering*
'*Stars*, and *Clouds* without *water*, and *Trees* without *fruit*. And
'that which may be *shaken*, will be *shaken*; as will all they, that
'are *wandered* from the Firmament of God's Power.

'Now, *Dear Friends* and *Brethren*, you that are redeemed
'from the *Death* and *Fall* of *Adam*, by *Christ* the *second Adam*,
'in him ye have Life, Rest and Peace: for *Christ* saith, *In me*
'ye shall have Peace; but in the *World*, *Trouble*. And the *Apostle*
'saith, *They that believe, are entred into their Rest*, namely *Christ*,
'who hath overcome the *World*, who bruise the *Serpent's*
'*Head*, and destroys the *Devil* and his *Works*, and fulfils the
'*Types, Figures* and *Shadows* of the *Old Testament*, and the *Pro-*
'*phets*: In whom the *Promises* are *Yea* and *Amen*; who is the
'*First* and *Last*, *Beginning* and *Ending*, *Yea* and *Amen*, who is
'the eternal Rest. So keep and walk in *Christ*, your Rest, every
'one that have received him, your *Eternal Rest*.

'And now, *Dear Friends* and *Brethren*, whatever *Bustlings* and
'*Trouble*, or *Tumults*, or *Outrages*, *Quarrels* and *Strife* should a-
'rise and be in the *World*, keep out of them all; and concern
'not your selves with them: but keep in the *Lord's Power* and
'*peaceable Truth*, that is over all such things; in which Power
'ye seek the *peace* and *good* of all *men*. And live in the *Love*,
'which God hath shed abroad in your hearts through *Christ*
'*Jesus*; in which *Love* nothing is able to separate you from God
'and *Christ*, neither outward *Sufferings*, *Persecutions*, nor any
'outward thing, that is *below* and *without*; nor to hinder or break
'your heavenly *Fellowship* in the *Light* and *Gospel* and *Spirit* of
'*Christ*; nor your *holy Communion* in the *Holy Ghost*, that pro-
'ceeds from the *Father* and the *Son*; which leads you into all
'*Truth*. And in this *Holy Ghost*, in which is your *holy Com-*
'*munion*, that proceeds from the *Father* and the *Son*, you have
'*fellowship* with the *Father* and the *Son*; and *communion* and *fel-*
'*lowship* one with another. And this is it, which links and joins
'*Christ's Church* or *Body* together, to him the heavenly and spiri-
'tual *Head*, and in Unity in his Spirit, which is the Bond of
'Peace of all his *Church* and living *Members*, in whom they have
'Eternal and Everlasting Rest and Peace in *Christ*, and with
'God everlasting, who is to be blessed and praised for ever, *A-*
'*men*!

'Now, *Dear Friends*, forsake not the *Assembling* of your selves
'together, who are gathered in the *Name* of *Jesus*; who is your
'*Prophet*, that God has raised up in the *New Testament*, to be
'heard in all things: who *opens* to you, and no man can *shut*;
'and *shuts*, and no man can *open*: Who is your *Priest*, made
'higher than the *Heavens* by the Power of an endless Life; by
'him you are made a *Royal Priesthood*, to offer up to God spi-
'ritual *Sacrifice*: Who is the *Bishop* of your *Souls*, to oversee you,
'that ye do not go astray from God: Who is the *good Shepherd*,
'that

1685. 'that hath laid down his Life for his Sheep; and they hear his voice, and follow him, and he gives to them eternal Life.

London.

'And now, *Dear Friends and Brethren*, abide in Christ, the *Vine*, that ye may bring forth fruit to the glory of God. And 'as every one hath received Christ, walk in him (who is not of the World, that lies in wickedness:) so that ye may be preserved out of the *Vain Fashions and Customs* of the World, which 'satisfie the *Lust* of the Eye, the *Lust* of the *Flesh*, and the *Pride* of Life, which are not of the *Father*, but are of the *World*, that passes away. And who joins to that, which is not of the *Father*, or encourages it; draws the mind from God the *Father* and the Lord *Jesus Christ*. And therefore *Let Christ rule in your hearts*, that your Minds, Souls and Spirits may be kept, and preserved out of the *Vanities* of the *World*, both in their *words, ways and actions*; so that ye may be a peculiar People, 'zealous of good works; serving the Lord God through *Jesus Christ*, 'in whom is life: and may be a peculiar People to the praise and glory of God; and by the word of his Grace your words 'may be gracious, and in your *Lives and Conversations* ye may 'shew forth Righteousness, Holiness and Godliness. That so 'God Almighty may be glorified in you all; and through you 'all; who is above all, blessed and praised for ever, *Amen*.

London the 11th of the
4th Month, 1685.

G. F.

South-
street.

Several other *Letters* also I writ at this time to *Friends* in divers *Forreign Countries*; from whom I had received *Letters* about the *Affairs of Truth*. Which when I had dispatched, the *Yearly-Meeting* being over, and the Country-Friends for the most part gone out of *Town*, I got a little way out of *Town* also; being much spent with the *Heat* of the *Weather*, *Throngs* in *Meetings*, and continual *Business*. I went at first but to *South-street*, where I abode some days. And among other *Services*, that I had there, a great sense entred me of the Growth and Increase of *Pride*, *Vanity* and *Excess* in *Apparel*; and that not only amongst the *People* of the *World*, but too much also amongst some, that came among us, and seem'd to make a *Profession* of the *Truth*. And in the sense I had of the *Evil* thereof, it came upon me to give forth the following *Paper*, as a *Reproof* and *Check* thereunto.

'THE Apostle Peter saith (in 1 Pet. 3.) of the *Womens Adorning*; *Let it not be* (mark, *Let it not be*: this is a 'positive *Prohibition*) *that outward adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel*: But let it be 'the hidden Man of the heart, in that which is not corruptible, even 'the Ornament of a meek and quiet Spirit, which is in the sight of 'God of a great price: for after this manner in the old time the holy 'women also, who trusted in God, adorned themselves.

Here

‘Here ye may see, what is the Ornament of the *holy Women*, 168 5.
 ‘which was in the sight of God of a great price, and which the *holy Women*, who trusted in God, adorned themselves with. But *South-street.*
 ‘the *unholy Women*, that trust not in God, their Ornament is not a
 ‘meek and a quiet Spirit: They adorn themselves with *plaiting*
 ‘the Hair, and putting on of Apparel, and wearing of Gold; which
 ‘is forbidden by the Apostle in his general Epistle to the Church
 ‘of Christ, the true Christians.

‘And the Apostle Paul saith, (1 Tim. 2, 9, 10.) In like manner
 ‘also, that Women adorn themselves in modest Apparel, with shame-
 ‘facedness and sobriety: not with brodered Hair, or Gold, or Pearls,
 ‘or costly Array; but (which becometh Women professing Godliness)
 ‘with good Works.

‘Now here ye may see, what the Women were not to Adorn
 ‘themselves with, who professed Godliness: They were not to
 ‘adorn themselves with brodered Hair, nor Gold, nor Pearls, nor
 ‘costly Array; for this was not looked upon to be modest Apparel
 ‘for *holy Women*, that profess Godliness and good Works. But
 ‘this Adorning or Apparel is for the *immodest*, and *unshamefaced*
 ‘and *unsober Women*, that profess not Godliness, neither follow
 ‘those good Works, that God commands. And therefore it doth
 ‘not become Men and Women, who profess true Christianity and
 ‘Godliness, to be adorned with Gold, or Chains, or Pearls, or
 ‘costly Array, with brodered Hair; for these things are for the
 ‘Lust of the Eye, the Lust of the Flesh, and Pride of Life, which
 ‘is not of the Father. And therefore all the *holy Men and Wo-*
 ‘*men* are to mind that, which is more precious than Gold: who
 ‘are Redeemed not with corruptible things, as Silver and Gold, from
 ‘your vain Conversation; but with the precious Blood of Christ, as
 ‘of a Lamb without blemish and without spot. Therefore as obedient
 ‘Children to God, not fashioning your selves according to your former
 ‘Lusts in your Ignorance; but as he, which hath called you, is ho-
 ‘ly, so be ye holy in all manner of Conversation, 1 Pet. 1. 14,
 ‘15.

‘Christ saith; The Life is more than Meat, and the Body is more than
 ‘Raiment, Luke 12. 23.

‘I read of a Moral-wise Philosopher, who, meeting a Woman
 ‘with her Neck and Breast bare, laid his hand upon her, and said;
 ‘Woman, wilt thou sell this Flesh? and she replying, No. Then
 ‘pray, said he, shut up your Shop (meaning her bare Breasts and
 ‘Neck.) So they were looked upon as Harlots, that went with
 ‘their Necks, Breasts and Backs bare, and not Civil People, even
 ‘among the Moral Heathens. Therefore they, that profess the
 ‘Knowledge of true Christianity, should be ashamed of such things.
 ‘You may see a Book written by the very Papists, and another
 ‘by Baxter, the Presbyterian, against bare Breasts and bare Backs,
 ‘and them that shewed their Flesh Uncovered: They that were
 ‘but in an outward Profession, did declare against such things;
 ‘and therefore they, which are in the Possession of Truth and
 ‘true Christianity, should be ashamed of such things. Read, I
 ‘pray you, the Third of Isaiah, and there you may see, how that
 ‘holy

1685. *South-street.* 'holy Prophet was grieved with the foolish Womens vain Attire; and how he was sent by the Lord to reprove them. And envious, persecuting Jezabel her Attired Head and Bravery, like a painted Harlot out of the Truth, did not keep her from the Judgments of God, when the Lord stirred up Jehu against her. Doth not Pride go before a Fall, and a haughty Mind before Destruction? And God resisteth the Proud, and giveth Grace to the Humble. And Solomon saith, The Lord will destroy the House of the Proud, Prov. 15. 25. For the Day of the Lord shall be upon every one, that is proud and lofty, &c. and he shall be brought low, Isa. 2. 12. and Mal. 4. Therefore take heed of calling the Proud happy: for The Lord will scatter the Proud in the Imaginations of their own hearts, and exalt them of low degree. And you may read in the Revelations (Chap. 17. 4. and 18. 16.) of the false Church, how she was outwardly decked, but full of Abomination, and came to a Downfall at last. And therefore it is good for all, that profess the Truth, to use this World, as not abusing it: for the fashion of this World passeth away; but the Word of the Lord endureth for ever. The Lord taketh pleasure in his People, he will beautify the Meek with Salvation, Psal. 149. 4. Therefore all, that know the Truth, as it is in Jesus, are to be beautified and clothed with this Salvation, which Salvation is a strong Wall or a Bulwark against that Spirit, that would lead you down into the Fall from God, or into those things, which the fallen Man and Woman delight in, and beautify or adorn themselves with. And therefore all, that profess the Truth, be circumspect, sincere and fervent, following the Lord Jesus Christ, who is not of this World; in whom ye have Life and Peace with God.

*South-street, the 24th of
the 4th Month, 1685.*

G. F

*Enfield.
London.* After I had been some weeks in the Country at Southstreet, and at and about Enfield (in which time I had several Meetings with Friends) I returned to London. And amongst other Services, that I found there, one was, to assist Friends in drawing up Testimony, to Clear our Friends from being concerned in the late Rebellion in the West, and from all Plots against the Government: Which accordingly we did; and delivered them to the Chief-Justice, who was then to go down into the West, with Commission to Try Prisoners.

*Epping-
Forrest.* I tarried some time in London, visiting Meetings, and labouring among Friends in the Service of Truth. But finding my Health much impaired for want of fresh Air, I went a little way out of Town to Charles Bathurst's Country-house at Epping-Forrest; where I stay'd a few days. And while I was there, it came upon me to write the following Epistle to Friends:

Dear

Dear Friends,

1685.
Epping-
Forest.

‘WHO are called, chosen and faithful in this *Day of Trial*,
 ‘and *Temptations*, and *Sufferings*, whom the Lord by his
 ‘right Hand hath upholden in all your *Sufferings* (and some to
 ‘*Death*) for the Lord and his Truths sake; Christ saith, *Be of*
 ‘*good cheer, I have overcome the World: In me ye have peace; but*
 ‘*in the World ye have trouble.* The Children of the Seed, which
 ‘be Heirs of the Kingdom, know, this is true. And though ye
 ‘have *Trials* by *false Brethren*, *Judasses* and *Sons of Perdition*,
 ‘that are got into the *Temple of God*, and exalted above all that
 ‘is called God; whom the Lord will destroy with the *breath* of
 ‘his *Mouth*, and the *brightness* of his *Coming*: And though ye be
 ‘*Tried* by *Powers* or *Principalities*; yet there is nothing able to
 ‘separate you from the *Love of God*, which ye have in Christ
 ‘Jesus. In that *Love* dwell, which bears all things, and fulfils
 ‘the *Law*; in which edifie one another, and be *courteous*, and
 ‘*kind*, and *humble*: for to such God giveth his Grace plentiful-
 ‘ly, and such he teacheth. And *pray* in the *Holy Ghost*, which
 ‘proceeds from the *Father* and the *Son*; and in it keep your ho-
 ‘ly *Communion*, and *Unity* in the *Spirit*, the *Bond of Peace*,
 ‘which is the *King of Kings* heavenly *Peace*. In that you are
 ‘all *bount* to *good behaviour*, and keeping *Peace* among your
 ‘selves, and seeking the *Peace* of all men; and shewing forth
 ‘the heavenly, gentle and peaceable *Wisdom* to all men, in *Righte-*
 ‘*ousness* and *Truth*, answering the good in all People in all
 ‘your *Lives* and *Conversations* (for the Lord is glorified in your
 ‘bringing forth spiritual fruit:) that ye may eye and behold the
 ‘Lord in all your actions; that the *Blessings* of the Lord ye may
 ‘all feel to rest upon you. Whether ye be the Lord’s *Prisoners*
 ‘for his Name and Truth’s sake, or at *Liberty*, in all things
 ‘labour to be *Content* (for that is a *Continual Feast*;) and let no
 ‘*Trouble* move you: then ye will be as *Mount Sion*, that cannot
 ‘be removed. And in all things exercise the *Word of Patience*,
 ‘which *Word* will sanctifie all things to you. And *study* to be
 ‘*Quiet*, and do the Lord’s *business*, that he requires of you; and
 ‘your own, in *Truth* and *Righteousness*: and whatsoever ye do,
 ‘let it be done to the praise and glory of God in the Name of
 ‘Jesus Christ. All they, that do make God’s People to suffer,
 ‘they make the *Seed* to suffer in their own particulars; and *Im-*
 ‘*prison* the *Just* there: And such will not visit the *Seed* in them-
 ‘selves; but cast it into *Prison* in *Others*; and not visit it in
 ‘*Prison*. You may read, that Christ saith, *Such must go into E-*
 ‘*verlasting Punishment*: That is a sad *punishment* and *prison*. And
 ‘all such, as are become *Apostates* and *Backsliders*, that do cruci-
 ‘fie to themselves Christ afresh, and put him to open shame,
 ‘and trample under feet the blood of the *Son of God*, by which
 ‘they were *cleansed*, and then come to be *Unclean*; such grieve,
 ‘*vex*, and *quench*, and *rebel* against the *Spirit* of God in them-
 ‘selves: and then such *rebel* against them, that *walk* in the *Spirit*
 ‘of God. Such are *Unfaithful* to God and Man, and are *Enemies*

1685. 'to every good Work and Service of God: But their *End* will be
 according to their *works*; who are like unto the Earth, that
 hath often received *Rain*, but brings forth *Briars* and *Thorns*,
 which are to be rejected, and are for the *fire*. Therefore, *Dear*
Friends, in all your *Sufferings* feel the Lord's Eternal *Arm* and
Power, which hath upheld you, and supported you to this day;
 and will to the end, as your *Faith* stands in it, and as you are
 settled upon the *Rock* and *Foundation* *Christ Jesus*, that can-
 not be removed: in whom ye have life and peace with God.
 And so the Lord God Almighty in him give you *Dominion*,
 and preserve and keep you all to his *Glory*; that in all your
Sufferings ye may feel his *presence*: and that, when ye have fi-
 nished your *Testimony*, ye may receive the *Crown* of *Glory*,
 which God hath laid up for them, that fear and serve him, *A-*
men.

The 15th of the 7th
 Month, 1685.

G. F.

London. Having spent about a week at this time among *Friends* in the
Country, I returned to *London*: Where I continued about *Two*
Months, visiting *Friends Meetings*, and labouring to get *Relief*
 for *Friends* from their *Sufferings*; which yet lay heavy upon them
 in many parts of the Nation. Several *Papers* also I writ, rela-
 ting to the *Service* of *Truth*; one of which was concerning *Or-*
der in the *Church* of *God*, which some, that were gone out of
 the *Unity* of *Friends*, did much oppose. And that was, as fol-
 loweth:

'Among all *Societies*, or *Families*, or *Nations* of People in
 the *World*, they have among them some sort of *Order*.
 There was the *Order* of *Aaron* in the *Old Testament*; and there
 was the *Order* of *Melchizedeck* before that: after whose *Order*
Christ Jesus came; and he did not despise that *Order*. So *God*
 is a *God* of *Order* in his whole *Creation*, and in his *Church*:
 And all the *Believers* in the *Light*, the *Life* in *Christ*, that do
 pass from *death* to *life*, they are in the *Order* of the *holy Spirit*,
Power, *Light*, *Life* and *Government* of *Christ Jesus*, of the In-
 crease whereof there is no *End*. And this is a *Mystery* to all
 those disorderly People, who have written and printed so much
 against *Orders*, which the *Lord's Power* and *Spirit* hath brought
 forth among his People. And you, that cry so much against
Orders, is it not manifest, that you are gone into a *Land* of *Dark-*
ness (thick, as darkness in self) and of the shadow of *death*, into
 disorder, and where the *Light* is as *Darkness*? And is not this
 your *Condition* seen by all them, that live and walk in the
Truth, and whose *Conversations* are according to the *Gospel* of
Life and *Salvation*?

'The

'The Devil, Satan, Dragon, and the first and second Beast, and the Whore and false Prophets, and their Worshippers and Followers, all these are out of the Truth, and abode not in it, nor in the Order of it: And the Truth is over them all. In Salem is God's Tabernacle, a peaceable Tabernacle; and his Tabernacle is in Shiloh: And these are far beyond the Tabernacles of Ham, (Psal. 76. and 78.)

1685.
London.

'All the Figures and Shadows were and are in Time; but Christ the Substance is the Beginning and the Ending. And all Trials, Troubles, Persecutions and Temptations came up in Time: but the Lord's Power, which is Everlasting, is over all such things; in which is safety.

'The black World of Darknes lieth in wickedness, and by their Wisdom knoweth not God, that made the World and all things therein: for the God of the World and Prince of the Air ruleth in the hearts of all them, that disobey the living God, that made them. And so the God of this wicked World hath blinded all the Eyes of the Infidels or Heathen; so that this Wicked World by their Wisdom doth not know the living God.

'In the Old Testament the Lord said; With all thy Offerings thou shalt offer Salt, Levit. 2. 13. And Christ saith in his New Covenant; Every one shall be salted with Fire, and every Sacrifice shall be salted with Salt. Salt is good; but if the Salt have lost its saltness, wherewith will you season it? Have Salt in your selves, and have peace one with another, Mark 9. 48, 49, 50.

'We have received the Earnest of the Spirit, which is the Earnest of the Inheritance, that fadeth not away. For God poureth out of his Spirit upon all flesh: So it is God's Spirit; which is above our natural Spirit (by which alone we do not know God:) for it is with the Spirit of God, that we do know the things of God. And the Spirit of God doth witness to our Souls and Spirits, that this Spirit of God is the Earnest of an Eternal Inheritance. God opens his Peoples Ears to Discipline, and commands, that they turn from Iniquity. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasure: but if they obey him not, they shall perish by the sword, and they shall die without knowledge, Job 36. 10, 11, 12. So the Disobedient, that do not turn from their Iniquity, have not this prosperity and pleasure; but die without the knowledge of God: And such, their Ears are shut to this Discipline, which God opens to his People.

G. F.

When I had been about Two Months in London, I was sent for to my Son Rouse's at Kingston, to visit a Daughter of his, which at that time lay very sick, but recovered. Whilst I stay'd there, I had several Meetings with Friends: and returning by Hammer-Smith, stay'd the First-day-Meeting there; which was large and peaceable. And having visited Friends thereabouts, I came back

Kingston.
Hammer-Smith.

1683. to London again; being very intent upon the business of getting
 Redress for suffering Friends. In this, and other services for
 Friends and Truth I continued at London, till the latter end of the
 Eleventh Month; save that I went, in this time, to visit an An-
 cient Friend at Bednal-Green, with whom I tarried three or four
 days. While I was there, I was much exercised, in the sense of
 the Enemy's Working, to draw from the holy way of Truth into
 a false Liberty, and so into the World's ways and worships again.
 And the Example of the backsliding Jews coming before me, I was
 moved to write the following Paper, as a Warning to all such.

Bednal-
 Green.

Here you may see, when the Jews Rebelled against the good
 Spirit of God, which he gave them to Instruct them, they
 forsook God and his Law, Way and Worship, and then they went a
 whoring after Balaam's Ways, and became like the wild Ass-
 Colt, snuffing up the wind, as in Jer. 2. 24. And in Jer. 3. see,
 how Judah played the Harlot under every green Tree, and upon
 every high Mountain: And therefore the Lord divorced Judah,
 as he had divorced Israel, when she forsook his Ways, and
 followed the Heathens Ways. And though the Lord had fed
 them to the full, yet they forsook him, and committed Adultery;
 and Assembled themselves together in Harlots-houses; Jer. 5. 7. And
 with their Whoredom they defiled the Land, and committed Adul-
 tery with Stocks and Stones, Jer. 3. 9. So here you may see, when
 they forsook the living, Eternal God, they followed the Reli-
 gions and Worships of other Nations, whose Gods were made of
 Stocks and Stones, which the Jews worshipped, and committed
 Adultery withal. When they forsook the living God, and his
 way and worship, they forsook the worship at Jerusalem at
 the Temple, and followed the Heathens Worships in the Moun-
 tains and Fields: and so, it was called Adultery and Whoredom,
 to join with other Religions, and forsake God: as in Jer. 13.
 27.

And now, if the Children of New Jerusalem; that is above,
 should forsake the Worship, that Christ in his New Testament
 set up (which is in Spirit and in Truth) and follow the Wor-
 ships of Nations, which men have set up; will not they, that
 do so, commit Adultery with them, in forsaking God's Worship,
 and Christ, the new and living Way?

And in Jer. 44. ye may see, how the Children of Judah pro-
 voked the Lord against them, by worshipping the works of their
 own hands, and following the Gods of the Land of Egypt. In
 this they committed Adultery, forsaking the living God, their
 Husband, and his Worship; and there ye may see God's
 Judgments pronounced against them, to their destruction. And
 what will become of those, that forsake the Worship in Spirit
 and Truth, which Christ set up; and worship the works of their
 own hands in spiritual Egypt; and follow spiritual Egypt's
 worship, which they invented? may not this be called Whore-
 dom in them, that forsake Christ, the new and living Way, and
 his pure Religion, and his Worship, that he hath set up? And
 they

‘they that do forsake the Lord’s way, and his worship that he set
 ‘up, and follow the Worlds ways and worships, that they set up, 1685.
 ‘do not they, whose Way they follow, become at last their E- Bednal-
Green.
 ‘nemies? as in Lament. 1. See, how the Jews forsook the Lord’s
 ‘way and worship, and doted on other Lovers (the Assyrians,
 ‘&c.) and with all their Idols they were defiled; and how they
 ‘did not leave the Whoredoms brought from Egypt, and how they
 ‘were polluted with the Babylonians Bed: as ye may read in E-
 ‘zek. 23. When they forsook the Lord, his Way and Worship,
 ‘and followed the Way and Worship of the Heathen; then it was
 ‘said, They went a Whoring after other Lovers, and committed A-
 ‘dultery with them.

‘And ye may see in Ezek. 16. how the state of the Jews was
 ‘likened unto that of their Sister Sodom, and how that they had
 ‘played the Harlot with the Assyrians, and committed Fornicati-
 ‘on with the Egyptians, and had increased their Whoredoms, in
 ‘following their abominable Idols. And therefore the Lord car-
 ‘ried away the Two Tribes, that forsook him, into Babylon; as
 ‘ye may see in Ezek. 17. 20. And they that forsake Christ, the
 ‘new and living Way, and the Worship of God in Spirit and
 ‘Truth, which Christ set up in his New-Testament, they go into
 ‘Captivity in spiritual Babylon.

‘And in Hosea 2. ye may see, how he discovers the Whore-
 ‘doms and Idolatry of the Jews, who forsook the Lord; and com-
 ‘pares them to an Harlot. And in Chap. 8. ye may see the De-
 ‘struction threatened against the Jews, for their Impiety and Ido-
 ‘latry. In Chap. 9. also, the Distress and Captivity of the Jews
 ‘is threatened for their sins and Idolatry: And again they are re-
 ‘proved and threatened for their Impiety and Idolatry, Hof. 10.
 ‘And this was for forsaking the Lord and his Way, and follow-
 ‘ing the ways of their own Inventions, and the Ways of the
 ‘Heathen.

‘And doth not Isaiah say, That the Lord would visit Tyre, and
 ‘that she should commit Fornication with all the Kingdoms of the
 ‘World upon the face of the Earth? and therefore the Lord threat-
 ‘ned Destruction upon her, Chap. 23. And in Chap. 57. you may
 ‘see, how the Lord reproved the Jews for their Whorish Idolatry,
 ‘and said; Upon an high and lofty Mountain hast thou set thy Bed;
 ‘even thither wentest thou up to offer Sacrifices. — Thou hast enlarged
 ‘thy Bed, and made a Covenant with them; thou lovedst their Bed,
 ‘where thou sleepest it. This was a Joining to the Heathens Reli-
 ‘gions, Aliars and Sacrifices, and a forsaking the Lord’s Altar and
 ‘Sacrifices, which he commanded in the Law: And therefore
 ‘that was committing Whoredom with the Heathen, and a go-
 ‘ing into their Beds, from the Living God that made them.
 ‘And now in the New Testament God having poured his Spirit
 ‘upon all Flesh, that by his Spirit all might come to be a Royal
 ‘Priesthood, to offer up spiritual Sacrifices to God by Jesus Christ;
 ‘All that err from the Spirit of God, and rebel against it, they
 ‘are not like to offer spiritual Sacrifices to God: and such their
 ‘Sacrifice God doth not accept, no more than he did the Heathens,
 ‘and

1685. 'and the *Jews*, who rebelled against his good Spirit, that he gave
 ~~~~~ them to instruct them.

Bednal-  
Green.

'And ye may see in the 17th, 18th and 19th Chapters of the *Revelation*, the *Punishment* of the great *Whore Babylon*, the *Mother* of  
 ' *Harlots*, and the *Victory* of the *Lamb*; and how he calleth God's  
 ' People out of *Babylon*: For *in her was found the Blood of the Prophets*,  
 ' *and of the Saints*, and of all that were slain upon the *Earth*: But  
 ' there ye may read her *Judgment*, and her *Downfall*. And this  
 ' *Whore* are they, that are whored from the *Spirit* of God, and  
 ' so from God, and from his holy *Worship* in *Spirit* and *Truth*,  
 ' and from the pure, undefiled *Religion*, that keeps from the *Spots*  
 ' of the *World*, and from the new and living *Way Christ Jesus*;  
 ' and so are whored from the *Spirit* of God into false *Religions*,  
 ' *Ways* and *Worships*, and so corrupted the *Earth* with her *A-*  
 ' *bominations*. But her *Judgment* and *Downfall* is seen, over  
 ' whom *Christ* hath the *Victory*: And the *Marriage* of the *Lamb*  
 ' is come, *Glory* to the *Lord* for ever! And God's pure *Reli-*  
 ' *gion*, and pure *Worship* in *Spirit* and *Truth* *Christ* hath set up,  
 ' as it was in the *Apostles days*, *Hallelujah*!

G. F. .

London. I soon returned to *London*, but made no long stay there at  
 this time; my Body not being able to bear the *Clofeness* of the  
*City* long together. While I was in *Town*, besides the usual  
*Services* of *visiting Friends*, and *taking care about their Sufferings*,  
 to get them eased, I Assisted the *Friends* of the *City* in distributing  
 certain *Sums of Money*, which our *Friends* of *Ireland* had chari-  
 tably, and very liberally raised; and sent over hither for the *Relief*  
 of their *Brethren*, who suffered for the *Testimony* of a good Con-  
 science here: which *Monies* were distributed amongst *poor, suffer-*  
*ing Friends* in the several *Counties*, in proportion, according as  
 we understood their *Need*.

Before I left the *City* also, I heard of a great *Doctor*, that was  
 lately come from *Poland*; whom I invited to my Lodging, and  
 had a great deal of discourse with him. And after I had inform-  
 ed my self by him of such things, as I had a desire to know; I  
 writ a *Letter* to the *King* of *Poland* on behalf of *Friends* at  
*Dantzick* (a *Town* belonging to him) who had long been un-  
 der grievous *Sufferings*. A *Copy* whereof here follows:

T

1685.

To JOHN the Third, King of Poland,  
Great Duke of Lithuania, Russia, and  
Prussia, Defender of the City  
of Dantzick, &c. London.

Concerning the Innocent and Afflicted People,  
in scorn called *Quakers*, who are now fed  
with *Bread and Water* in *Bridewell* of the a-  
foresaid City under close Confinement;  
where their *Friends, Wives and Children* are  
hardly suffered to come to see them.

O King!

THE *Magistrates* of the City of *Dantzick* say, That it is  
thy *Order and Command*, that these Innocent and Afflict-  
ed People should suffer such Oppression. Now this Punishment  
is Inflicted upon them, only and alone, because they come to-  
gether in the *Name of Jesus Christ*, their Redeemer and Savi-  
our, who died for their Sins, and is risen from the dead for  
their Justification: who is their *Prophet*, whom God hath  
raised up like unto *Moses*; whom they ought to hear in all things  
in this day of the *Gospel* and the *New Covenant*; who went astray  
like *scattered Sheep*; but now are returned to the *Chief Shepherd*  
and *Bishop* of their *Souls*, 1 Pet. 2. 25. *Who has given his Life for his*  
*Sheep, and they hear his Voice, and follow him*: who leads them  
into his *Pastures of Life*, John 10.

And now, O King! I understand, that thou openly professest  
*Christianity*, and the great and mighty *Name of Jesus Christ*,  
who is *King of Kings*, and *Lord of Lords*, To whom is given  
all *Power in Heaven and in Earth*; who rules all *Nations* with  
a *Rod of Iron*. Therefore, O King, it seems hard to us, that  
any, that openly confesses *Christ Jesus* (yea, the *Magi-*  
*strates of Dantzick* do the same) should Inflict those Punish-  
ments upon an *Innocent and Harmless People*, by reason of their  
*Tender Consciences*, only and alone, because they come together  
to *serve and worship* the Eternal God, who made them, in *Spirit*  
and in *Truth*; which *worship Christ Jesus* has set up *Sixteen hun-*  
*dred years ago*: as we read in *John* 4. 23, 24.

Therefore, I beseech the King, that he would Consider, Whe-  
ther *Christ* in the *New Testament* ever gave such a Command  
to his *Apostles*, that they should shut up any in *Prison*, and  
feed them with *Bread and Water*, who was not *Conformable*  
in every particular to their *Religion, Faith and Worship*? Or,  
where did the *Apostles* exercise such things in the true *Church*  
after *Christ's Ascension*? For is not this the Doctrine of *Christ*,  
'and



1685. 'and the *Apostles*, that *Christ's* Followers should *Love their Enemies*, and *pray for them that hate them*, and *persecute and de-*  
 London. *spitefully use them?* *Matth. 5.*

'And now, Is it not a shame to *Christendom* among the *Turks* and others, That one *Christian* should persecute another for the *Doctrine of Faith, Worship and Religion?* And they cannot prove, that *Christ* ever gave them such a Command, whom they profess to be their *Lord and Master*. For *Christ* says, that his Believers and Followers should *love one another*; and by this they shall be known to be his *Disciples*. And did not *Christ* Reprove those, who would have *fire to come down from Heaven*, to destroy them, who would not receive him; and did not he tell them, *They did not know, what spirit they were of?* And therefore all, who have *persecuted* Men, or taken away their *Lives*, because they would not receive their *Religion*, have they known, what *spirit* they were or are of? Therefore is it not good for all to know by the *Spirit of Christ*, what *spirit* they are of? For the *Apostle* says, *Rom. 8. 9. If any Man have not the Spirit of Christ, he is none of his.* And does not the *Apostle* say, *2 Cor. 10. 4. The Weapons of our Warfare are not Carnal, but Spiritual, &c.* And we *wrestle not against flesh and blood, but against spiritual wickedness, &c.* Thus we can see here, that the *Fight* of the first *Christians*, and their *Weapons* in the days of the *Apostles*, were *spiritual* in matters of *Faith, Religion and Worship* in the *Church of Christ*.

Now would not the *King* and the *Magistrates* of *Dantzick* think, that it was contrary to their Consciences, if they should be forced by the *Turk* to his *Religion?* Would it not in like manner seem hard to the *Magistrates* of *Dantzick*, and contrary to their Consciences, if they should be forced to the *Religion* of the *King* of *Poland?* or the *King* of *Poland*, if he should be compelled to the *Religion* of the *Magistrates* of *Dantzick?* And if they would not be subject thereunto, that then they should be *banned* from their *Wives and Families*, and out of their *Native Country*, or otherwise be fed with *Bread and Water* under a *strict Confinement?*

'Therefore we beseech the *King* with all *Christian Humility*, and the *Magistrates* of *Dantzick*, that they would order their proceedings in this matter according to the *Royal Law* of *God*, which is, *To do unto others, as they would have others do unto them; and to love their Neighbour, as themselves.* For we have this *Charity*, that we hope and believe, that the *King* of *Poland*, and his People, with the *Magistrates* of *Dantzick*, own the *Writings* of the *New Testament*, as well as of the *Old*: And therefore we beseech the *King* and the *Magistrates* of *Dantzick*, to take heed, that their *Work of Imprisoning* an *Innocent People*, for nothing but their meeting together in *Tenderness* of Conscience to *serve and worship God*, their *Creator*, may not be contrary and opposite to the *Royal Law* of *God*, and to the *Glorious and Everlasting Gospel of Truth*.

‘So we desire the *King* in Christian Love earnestly and weigh- 1685.  
 ‘tily to Consider these things, and to give Order, to set the In-  
 ‘nocent Prisoners, our *Friends* called *Quakers*, at Liberty from London.  
 ‘their strict Confinement in *Dantzick*; that they may have free-  
 ‘dom to *serve* and *worship* the *living God* in *Spirit*, and in *Truth*,  
 ‘and go home to their outward Habitations, and follow their  
 ‘*Trades* and *Calling*, to maintain their *Wives*, *Children* and *Fa-*  
 ‘*milies*. And we believe, that the *King*, in doing such a *No-*  
 ‘*ble*, *Glorious*, yea *Christian Work*, will not go unrewarded from  
 ‘the Great God, who made him, whom we *serve* and *worship*;  
 ‘who has the hearts of *Kings*, and their *lives* and *length of days*  
 ‘in his hands.

‘From him, who desires, that the *King* and all his *Mini-*  
 ‘*sters* may be preserved in the *Fear of God*, and receive  
 ‘his *Word of Wisdom*, by which all things were made  
 ‘and created; that by it he may come to order all  
 ‘things to the Glory of God, which God has put under  
 ‘his hand: That the *King*, both *He* and *They*, may en-  
 ‘joy the Comforts and Blessings of the Lord in this Life,  
 ‘and in that which is to come, Life Eternal, *Amen*.

London in England, the 10th of the  
 3d Month, commonly called  
 May, 1684.

G. F.

‘*Post-script*. The *King* may please to Consider, that His and  
 ‘all Mens Consciences is the *Prerogative of God*.

After this I went to *Enfield*, where, and in the *Country* there- *Enfield*  
 ‘abouts several *Friends* had *Country-houses*, not very far from one  
 ‘another; amongst whom I tarried some time, visiting and be-  
 ‘ing visited by *Friends*, and having *Meetings* with them. Several  
 ‘things I writ in this time, relating to the *Service of Truth*; One  
 ‘whereof was concerning *Judging*: For some, who were departed  
 ‘from the *Truth*, were so afraid of *Truth’s Judgment*, that they  
 ‘made it much of their business to Cry out against *Judging*.  
 ‘Wherefore I writ a *Paper*, proving by the *Scriptures of Truth*,  
 ‘that the *Church of Christ* hath *power*, and *ability* to *Judge* those,  
 ‘that *profess* to be of it, not only with respect to *outward things*  
 ‘relating to this *World*, but with respect to *Religious Matters*  
 ‘also. A *Copy* of which follows:

### Concerning Judging.

‘**T**HE Natural Man receiveth not the Things of the Spirit of  
 ‘God, for they are foolishness to him, neither can he know  
 ‘them, because they are spiritually discerned: but he that is spiritual,  
 ‘judgeth

1685. *judgeth all things* (mark) *all things*; yet he himself is judged of  
 ~~~~~ no Man, 1 Cor. 2. 14, 15. So here the *Natural Man* cannot judge  
 Enfield. of those things he receives not, for they are foolishness to him:
 'but he is comprehended by the *Spiritual Man*, and his foolish-
 'ness, and is Judged, though he cannot judge the *Spiritual*
 'Man.

'Do not ye judge them that are within faith the Apostle; (this
 'Power the Church had, and hath) therefore put away from amongst
 'your selves that wicked person. And did not this Wicked person,
 'think you, profess and plead for Liberty for his Wickedness, and
 'his Freedom, as he was a Christian, who was looked upon, as a
 'Member of the Church?

'And the Apostle saith; For I verily, as absent in body, yet pre-
 'sent in spirit, have judged already, as though I were present, con-
 'cerning him that hath done this wicked deed, 1 Cor. 5. 3, 12. Here
 'the Apostle did Judge, though afar off, and set up Judgment in
 'the Church against false Liberty, under what pretence soever it
 'was.

'And the Apostle saith; Dare any of you, having a matter against
 'a Brother, go to Law before the Unjust, and not before the Saints.
 'Here the Saints, the Church, are to Judge of things amongst
 'themselves; and not for the Unjust to Judge of their Matters.
 'Do ye not know, the Saints shall judge the World? So the Saints
 'are to judge the Unjust, and not the Unjust to judge their Mat-
 'ters.

'And farther the Apostle saith; If the World shall be judged by
 'you, (to wit the Saints) are you unworthy to judge the smaller
 'matters amongst you?

'So here it is clear, that the Saints have a Judgment given them
 'of Christ, by his Power and Spirit, Light and Wisdom, to judge
 'the World, and not to carry their Matters before the Unjust;
 'but to judge of them amongst themselves: and if they carry them
 'before the Unjust, they shew their unworthiness of the Saints
 'Judgment.

'And further the Apostle saith; Know ye not, that we shall
 'Judge the Angels? (and Angels are Spirits) how much more the
 'things which pertain to this life?

'If ye then have Judgment of things pertaining to this life, set
 'them up to judge, who have least esteem in the Church, 1 Cor. 6.
 'So here it is clear, the Church of Christ has a Judgment in the
 'Power and Spirit of God, not only to Judge in things that per-
 'tain to this life; but are also to Judge of things betwixt Bre-
 'thren, without Brother going to Law with Brother before Un-
 'believers: which was a fault, and to be Judged, if they did so.

'But also the Saints have a Judgment to judge Angels, that kept
 'not their Habitations; and the World. And as in Jude; He
 'judged the Angels, that kept not their habitations; their first state:
 'And did not he Judge in Divine Matters here? and judged the
 'state of Cain, and Balaam, and Core, and such like Christians,
 'that were gotten into their steps, and were gone as far as they
 'was, though they professed themselves Christians? And here
 'again

again he judged in *Divine Matters*, and of their *States* and *Beings*; who stood in the *Divine Principle*, and who were fallen from it. 1685.
Enfield.

And the *Apostle* saith; *Try the spirits, and believe not every spirit*, 1 John 4. And here again was a *Judgment* in *Divine Matters*: And he judged such, as went out from them; which whilst they were with them, they had sight of things and openings; but when they went from them, they went from the *Anointing*: and therefore he exhorts the *Saints* to keep to the *Anointing*. And such as went from them, that had the *Anointing*, came to be the *Seducers* and *false Prophets*, that went into the *World*.

And *John* had a *Judgment* to try *Sacrifices*, and distinguished *Cains* from *Abels*; and by the *Spirit* of *God* knew, which *God* accepted, and which he did not accept: as in 1 John 3. 12. And the *Apostle Paul* judged and tried such *Messengers* and *Apostles*, and *Transformers* of themselves, like to the *Apostles* of *Christ*; and would have the *Church* to try such, and have the same *Judgment* as he had, 2 Cor. 11.

And the *Apostle Peter* judged *Ananias* and *Sapphira*, and judged the *Thoughts* of *Simon Magus*, who would have been a worker of *Miracles* for money: and was not all this *Judgment* in *Divine Matters*? And the *Apostle Paul* judged the *Preachers* of *Circumcision* both in the *Romans*, and in the *Galatians*. For it was the *Faith* and *Liberty* of those *Preachers*, to preach up *Circumcision*, though it was a wrong *Faith*: And here did not the *Apostle* again Judge in *Divine Matters*?

And *James* judged in *Matters* of *Faith*, and manifested the *living Faith* from the *dead* one. And also he judged in *Matters* of *Religion*, the vain *Religion* from the pure *Religion*; and distinguished them.

And *Paul* judged of the *false Brethren*, that would spy out the *liberty* of the true; to whom he would give no place by *subjection*; no, not for an hour, that the *Truth* of the *Gospel* might continue with the *Saints*; as in Gal. 2. And did not the *Apostle* here Judge in *Divine Matters*? And he judged concerning the *Matters* of the *Gospel*, when some came to pervert them with another *Gospel*, and said; *The Gospel, which I received, is not of Man, neither was I taught it; but by the Revelation of Jesus Christ*, Gal. 1. 12. So here was a *Judgment* to distinguish the *Gospel* of *Christ* from all other *Gospels*, which was *Accursed*, which is after *Man*; and received of *Man*, and taught of *Man*, and not by the *Revelation* of *Jesus Christ*, Gal. 1. And he had a *Judgment* to know, *Who made the Gospel Chargeable, and who kept it without Charge*.

And he set up a *Judgment* in the *Church*, that the *Believers* should not be *unequally yoked*; and to see, when Men had a *Communion* in the *Light*; and when they had it in the *Darkness*; and when with *Christ*, and when with *Baal*; and with the *Believer*, and *Unbeliever*; and with the *Temple* of *God*, and with *Idols*: as in 2 Cor. 6. And did he not set up a clear *Judgment* here in *Divine Matters* in the *Church*?

1685.

Enfield

‘And the *Apostle* Judged such *Libertines* through their knowledge, that could sit at *Meat* in the *Idol-Temple*; which caused the weak Brother to perish through his knowledge and liberty, for whom *Christ* died. Now these, it’s like, did profess, it was their Faith, and their Liberty; but did not keep in the *Unity* of the true Faith, but went about to destroy it, 1 Cor. 8.

‘And *Peter*, he gives Judgment upon the *Angels*, that sinned, and were cast down into *Hell*: and the state of the *Old World*, and of *Sodom*, and the state of the false *Prophets* then amongst them, that could speak great swelling words of vanity; and whilst they promised themselves liberty, they themselves were the *Servants* of *Corruptions*. And had not *Peter* here a Judgment in *Divine Matters*? These were such, whose work was to bring into bondage, and these was like the *Dog and Sow*, that was washed: which shews, that they had been washed; but was turned into the *Mire* again. And the *Apostle Paul* had a Judgment upon such with their fair words and mens wisdom, that deceived the hearts of the simple; and upon such, as served not the *Lord Jesus Christ*, but their own *Bellies*, and were *Enemies* to the *Cross* of *Christ*. And therefore he had a Judgment and Discerning, who lived in the *Cross* of *Christ*, and who did not; and exhorted all to live in the *Cross* of *Christ*, the righteous Power of *God*, that slew all *Deceit*, and the *Deeds* of the *Old Man*: agreeable to *Christ*’s words, *He that will be my Disciple, must take up my Cross, and follow me*. And was not here a Judgment again in *Divine Matters*, and of such as walk in the *Divine Power*, and such as did not?

‘And *Christ* sets up a Judgment in his seven Churches, and commends them, that did keep in his Judgment, and had tried them, which said, *They were Apostles*; which might pretend, they were sent of *God* and *Christ*, and were not: But the Church of *Christ* had found them *Liars*. And *Christ* Commended this Judgment of the Church of *Ephesus*, because they had Not born with them, that was evil; but had tried those false *Apostles*: And *Christ* commends this Church, for that they had hated the deeds of the *Nicholaitans*, which he also hated: And had not these *Nicholaitans* sprung from *Nicholas*, one of the *Deacons*? and was not these become a *Seet* of *Christians*? though they might talk and preach of *Christ*, but *Christ* hated them.

‘And likewise *Christ* saith to the Church of *Smyrna*, *I know the blasphemy of them, which say, they are Jews, but are not; but are of the Synagogue of Satan*. So the Church is to have a Judgment upon these blasphemers, and are to distinguish from the *Jews* in the *Spirit*, and such as are not, but of the *Synagogue of Satan*.

‘And to the Church in *Pergamos* *Christ* had a few things against them, because thou hast there them, that hold the *Doctrines* of *Balaam*, &c. And also them, that hold the *Doctrine* of the *Nicholaitans*, which I hate. Now, these that held the *Doctrine* of *Balaam*, and the *Doctrine* of the *Nicholaitans*, were got into the Church; and might have looked upon themselves to be high Christians,

'Christians, and took a great Liberty to go into *Balaam's Do-* 1685.
'*ctrine*, and *Nicholas's Doctrine*, which was *hated* by Christ: ~~~~~
'but the Church was to keep a *Spiritual and Divine Judgment* Enfield.
'upon the Heads of all these.

'And to the Church of *Thyatira* saith Christ; *I have a few*
'*things against thee, because thou sufferest the woman Jezabel to teach,*
'*which seduces my people, &c.* So here was a *Suffering*, which
'should have been a *Judgment* by Christ's *Spirit*, upon that *Jezabel*,
'which was erred from his *Spirit*, and so from Christ;
'and such as these were *high Preachers*. And is not the Church
'to beware of *suffering* such now; lest they come under the *Re-*
'*proof* of Christ, for not passing to *Judgment* against the *false*
'*Teacher and Seducer*?

'And the Church of *Sardis*, that had a name to live, but was
'dead, and their works were not found perfect before God. There-
'fore here is a *Judgment* to be set up in the Church, to Judge all
'Imperfect Works, and such as would have a Name, but not the
'Nature, or a name to live, but are dead: And therefore the
'Living must be in Christ, of all Christ's Church, living Members,
'and live to his Name. Though this Church had a few Names,
'that had not defiled their Garments, that did walk in White; But
'such as had a Name to live, but are dead, whilst they are in
'the dead state, they cannot walk in White, nor Judge in Di-
'vine Matters. And behold, saith Christ, *I will make them of the*
'*Synagogue of Satan, which say, they are Jews, but are not, but do*
'*lie; behold, I will make them to come, and to worship before my*
'*feet*.

'And to the Church of *Laodicea*, that was neither hot nor cold,
'but lukewarm; *I would thou wert either cold or hot: I will spew thee*
'*out of my mouth, because thou said'st thou wast rich, and wanted no-*
'*thing; when they were wretched, miserable, poor, blind and naked.*
'Now this was for want of living in the Power and Spirit of
'Christ: these could talk of *high Experiences*, and great *Injoy-*
'*ments*, but was naked, miserable and blind; So lived not in the
'Power, and Spirit, and Light, and Righteousness of Christ, by
'which they might be clothed, and have the *Eternal Riches*. So
'the Church of Christ had a *Spiritual Judgment* given to them,
'that are faithful, in his Power and Spirit, and Light to Judge
'of *Temporal things*, and the things of this Life; and to Judge
'of *Eternal and Divine things* and States: and of Angels and
'Wicked men, and such as goes from Truth; and of the states
'of Election, and Reprobation; yea, and of the Devils, who is
'out of Truth; being in Christ Jesus, who is the First and Last,
'from whom they have the *Eternal Judgment*, to Judge *Eternal,*
'*Spiritual and Divine things*: And this Word of Power and Wis-
'dom, by which all things were made, and by which all things
'are upheld, in this Word of Wisdom to order all things to God's
'Glory, and to Judge of all things in Righteousness.

'And

1685. And the *Apostle* Judged and set up a *Judgment* in the Church
 of *Gifts*, of *Prophecies*, of *Mysteries of Faith*, and of giving the
 Body to be burnt, and of giving Goods to the Poor, and of speaking
 with *Tongues of Men and Angels*: And yet if they had not
 Love, all this was nothing; but as a *sounding Brass*, and *tinkling*
Cymbal. Therefore they are to be tried by the Fruits of the
 good Spirit, which is Love. So here the *Apostle* not only Judged
 himself in *Divine Matters*; but set up a *Judgment* in the
 Church in those Spiritual and Divine Matters.

And the *Apostle James* here Judges of *Fountains*, and of the
Fig-trees; and of the *Wisdom below*, and of the *Wisdom from*
above, and the *Fruits of both*, *Jam. 3*. And *Paul* Judged in
Divine Matters, when he said, *The Spirit spake expressly, that in*
the latter times some should depart from the Faith, 1 Tim. 4. And
 he Judged in *Divine Matters*, when he judged all those *Teachers*,
 that was *high minded*, and had got the *Form of Godliness*,
 but denied the *Power*; and termed them like unto *Jannes and*
Jambres, which withstood *Moses*, coming out of outward *Egypt*;
 as these with their *Form of Godliness* opposes *Christ* and
 his *Power*, that brings them out of *spiritual Egypt* now. And
 was not he a Judge here in *Divine Matters*, who judged such,
 as had gotten the *Form of Godliness*, but denied the *Divine*
Power? 2 Tim. 3.

And when the *Apostle* said; *The Priesthood of Aaron was changed*,
and the Law was changed, and the *Commandment* *disannul-*
led, that gave them their Tithes; did not he Judge here in *Divine*
 and *Spiritual Matters*? and was not the Law *spiritual*, which
 served, till the Seed came?

And did not the *Apostle* Judge in *Divine and Spiritual Mat-*
ters in the *Sixth* of the *Hebrews*, where he saith; *Let us go on*
to perfection, not laying again the foundation of Repentance from
dead works, and of Faith towards God, and of the Doctrine of Bap-
tisms, and of laying on of Hands, and of the Resurrection of the
Dead, and of Eternal Judgment: and this will we do, if God per-
mit, &c. And so does not the *Apostle* Judge of such here,
That it was impossible for those, who was once enlightened, and
tasted of the heavenly gift, and were partakers of the Holy Ghost,
and had tasted of the good Word of God, and of the power of the
World to come, if they shall fall away, to renew them again unto
Repentance; seeing, they crucifie to themselves the Son of God afresh,
and put him to open shame? Hebr. 6. And was not these *Spiri-*
tual, Eternal and Divine Matters and States, that the *Apostle*
 Judged of? and have not the Saints the same *Judgment* given
 unto them in the same *Spirit*? Now has not the *Apostles* and
 the Church a *Spiritual Judgment* to Judge of *Prophets, Mysteries,*
Faith, Apostles, Angels, World, and the Devil? and is not this
Judgment given them of God, in *Divine Matters*, besides
 the *Judgment* given them in Matters pertaining unto this
 Life?

‘And had not they *Judgment* to discern the *true Gospel*, from 1685
 ‘the *false*? and all such as had a Profession of the *Form*, and
 ‘did not live in the *power*? and such as spoke the *things* of God, ^{Enfield.}
 ‘in the words that *Man’s wisdom* did teach? which things of God
 ‘were not to be spoken in the *wisdom*, which *Man’s words* taught;
 ‘but in the *Word*, which the *Holy Ghost* taught. And therefore
 ‘did not the *Apostle* exhort to know the *Power*, and their *Faith*
 ‘to stand in the *Power* of God? for the *Kingdom* of God stood
 ‘not in *Word*, but in *Power*.

‘And had not all the *Prophets* a *Divine Judgment* to Judge in
 ‘*Divine Matters*? as see *Jeremiah*, when he Judged the *Pro-*
 ‘*phets*. And *Ezekiel* Judged all such, as came with a pretence
 ‘of the *Word* of the *Lord*, using their *Tongues*, and saying, *Thus*
 ‘*saith the Lord*; when the *Lord* never spoke unto them: as in *Je-*
 ‘*remiah* the 23th, and in *Ezekiel* the 13th, and in many other
 ‘places might be Instanced. And did not he judge *Hananiah*,
 ‘who prophesied fallily? and did not this *Hananiah* pretend to
 ‘speak the *Word* of the *Lord* to the *Priests* and *People*? as in *Je-*
 ‘*remiah* the 28th.

‘And did not *Isaiah* judge in *Divine Matters*, when he judg-
 ‘ed the *Watchmen*, and the *Shepherds*? Isa. 56. And did not *Mi-*
 ‘*cah* judge in *Divine* and *Spiritual Matters*, when he said, he was
 ‘full of the *Power* by the *Spirit* of the *Lord*, and of *Judgment*?
 ‘did not he Judge both of *Priests*, and *Prophets*, and *Judges*,
 ‘though they would lean upon the *Lord*, and say, Is not the *Lord*
 ‘amongst us, and no evil can come unto us; yet did not he let
 ‘them see their *States* and *Conditions*, and divided the *precious*
 ‘from the *vile*? Mich. 3. And so the rest of the *Prophets*, you
 ‘may see here, they Judged for God in his *Divine Matters*, who
 ‘served him, and who served him not, and who lived in truth, and
 ‘who not; and likewise the *Apostles*. And this *Divine, Spiritual,*
 ‘*Heavenly Judgment* was given of God to his holy Men, and Wo-
 ‘men.

‘And they that do Judge in God’s *Divine Matters*, must live
 ‘in his *Divine Spirit*, and *Power*, and *Light* now, as they did
 ‘then; which *Spiritual* and *Divine Judgment* Christ has given to
 ‘his *Church*, that be the living *Stones*, and living *Members*,
 ‘that makes up his *Spiritual Household*, to try *Jews*, and to try
 ‘*Apostles*, and to try *Prophets*, and to try *Faith*, and to try *Re-*
 ‘*ligions*, and to try *Trees* and *Fruits*, and to try *Shepherds* and
 ‘*Teachers*, and to try *Spirits*. So the living *Members* have a living
 ‘and *divine Judgment* in the *Church* of *Christ*, which he is the
 ‘Head of, the *Judge* of all.

‘Nay, the *Church* has a *Power* given them, which is farther
 ‘then a *Judgment*: for what they bind on *Earth*, is bound in *Hea-*
 ‘*ven* by the *Power* of God; and what they loose on *Earth*, is
 ‘loosed in *Heaven* by the *Power* of God: and this *Power* has Christ
 ‘given to his living *Members*, the *Church*.

1686.

London.

Tearly
Meeting.

I came back to *London* in the *First Month* 1686. and set my self with all diligence to look after *Friends sufferings*; which we had now some hopes of getting *Relief* for. The *Sessions* came on in the *Second Month* at *Hicks's-Hall*, where many *Friends* had *Appeals* to be *Tried*; with whom I was from *Day to Day* to advise and see, that no *Opportunity* were slipt, nor *Advantage* lost: and they generally succeeded well. Soon after also the *King* was pleased, upon our often laying our *Sufferings* before him, To give order for the *Releasing of all Prisoners*, that were imprisoned for *Conscience sake*; and which were in his power to discharge. Whereby the *Prison doors* were opened, and many *hundreds of Friends*, some of whom had been long in *Prison*, were set at *Liberty*; and some of them, who had for *many years* been restrained in *Bonds*, came now up to the *Tearly-Meeting*, which was in the *Third Month* this *Year*: Which caused great *Joy* to *Friends*, to see our *Ancient, Faithful Brethren* again at *Liberty* in the *Lord's Work*, after their long *Confinements*. And indeed, a *precious Meeting* we had; the refreshing *Presence of the Lord* appearing plentifully with us and amongst us. After the *Meeting* I was moved to write a few *Lines*, to be sent abroad amongst *Friends*; the tenor whereof was thus:

Dear Friends,

MY Love is to you all in the *holy Seed, Christ Jesus*, that bruises the *Serpent's head*, and destroys the *Devil* and his *Works*; and who hath all *Power* in *Heaven and Earth* given to him. Let every ones *Faith* stand in him, and in his *Power*, who is the *Author and Finisher of your Faith*. And now ye, who have been *Partakers of his Power*, and are sensible of it in this *Day of his Power*, that is over all, whose *day and power* is over *darkness* and its *power*: And by his *Power* the hearts of the *King and Rulers* have been opened; by which your outward *Prison doors* have been set open for your *Liberty*. And therefore my desires are, that all may be preserved in *Humility* and *Thankfulness*, in the sense of the *Mercies of the Lord*; and live in the peaceable *Truth*, that is over all: that ye may answer *God's Grace*, and his *Light and Spirit* in all, in a righteous, godly *Life and Conversation*. And let none be lifted up by their outward *Liberty*, nor let none be cast down by *Suffering* for *Christ's sake*: but all live in the *Seed* (which is as *Wheat*) which is not shaken, nor blown away by the *Winds and Storms*, as the *Chaff* is. Which *Seed of Life* none below can make higher or lower: for the *Children of the Seed* are the *Children of the everlasting, unchangeable Kingdom of Christ and God*. So in *Christ Jesus*, whom *God* hath given you for a *Sanctuary*, *God Almighty* keep you, in whom ye have *Life Everlasting*, and *Wisdom*, which is from above, pure, peaceable, gentle, and
easie

‘easie to be intreated, full of *Mercy* and *good Fruits*; that ye all
 ‘now may be exercised in it, and may practise this *Wisdom* in
 ‘your godly, holy *Lives* and *Conversations*: so that this *Wisdom*
 ‘may be justified of all her Children, and they (I say) exerci-
 ‘sed and preserved in it in this day of the *Power* of *Christ*; in
 ‘which all his People are made a *willing People*, to serve and
 ‘worship God in *Righteousness* and *Holiness*, and in the *Spirit*
 ‘and *Truth*.

‘So that none may abuse the *Power* of the *Lord*, nor grieve
 ‘his *Spirit*, by which you are sealed, and kept to the day of *Sal-*
 ‘*vation* and *Redemption*: But always exercise your selves to have
 ‘a *good Conscience*, void of *Offence* towards God, and towards all men;
 ‘being exercised in *Holiness*, *Godliness* and *Righteousness*, and in
 ‘the *Truth*, and in the *Love* of it: that ye may all study to be
 ‘approved unto God in *Innocency*, *Vertue*, *Simplicity* and *Faith-*
 ‘*fulness*; and so labouring and studying to be *quiet* in the *Will*
 ‘of God in all Conditions. And whatsoever ye do in *Word* or *Deed*,
 ‘do all in the *Name* of the *Lord Jesus*; giving *Thanks* to God the
 ‘*Father* by him: That he, who is over all, may have the *Praise*
 ‘for all his *Mercies* and *Blessings*, with which he doth and hath
 ‘refreshed his People, and by his *Eternal Arm* and *Power* hath
 ‘kept and preserved his People to this day; *Glory* to his *Name*
 ‘over all for ever, Amen! For *Christ* hath called you by his
 ‘*Grace* into *One Body*, to him the holy *Head*: And therefore live
 ‘in *Charity*, and in the *Love* of God, which is the *Bond* of *Per-*
 ‘*fectness* in his *Body*; which *Love* edifies the *Body* of *Christ*:
 ‘which *Body* and all his *Members* are knit together, and increa-
 ‘sed with the *Increase* of God, from whom they receive *Nourishi-*
 ‘*ment*. For by *one Spirit* we are all baptized into *one Body*, and
 ‘have been made all to drink into *one Spirit*; in which *Spirit*
 ‘the *Body*, and all his *Members* have *Fellowship* with *Christ*, the
 ‘*Head*, and one with another. And so the *Unity* of this holy
 ‘*Spirit* is the *Bond* of *Peace* of all the living *Members* of *Christ*
 ‘*Jesus*, of which he is the *Spiritual Head*, *Rock* and *Foundation*.
 ‘And in the midst of his *Church* of living *Members* *Christ* exer-
 ‘cises his *Spiritual Prophetical Office*, to open to them the *Myste-*
 ‘*ries* of his *Kingdom*: And is a *Spiritual Bishop* to oversee them,
 ‘that they do not go astray from the living God, that made
 ‘them: and a *Shepherd*, that feeds them with *Bread* and *Water*
 ‘of *Life* from *Heaven*, and none is able to pluck his *Sheep* out
 ‘of his hands: and he is a *Priest*, that died for them, and san-
 ‘ctifieth them, and presents them to God; who ruleth in their
 ‘*Hearts* by the *Divine Faith*, which he is the *Author* and *Fi-*
 ‘*nisher* of. And his living *Members* do praise God through *Je-*
 ‘*sus Christ*, in whom they have *Life* and *Salvation*; who recon-
 ‘ciles them to God, that they can say, they have *Peace* with
 ‘God through *Jesus Christ*: and so praise God through him that
 ‘was *dead*, and is *alive* again, and reigns over all, and liveth for
 ‘evermore, blessed for ever; *Hallelujah*, Amen!

1686. *Greet* one another with an *holy Kiss* of *Charity*: and this *Kiss* of *Charity* is above all the *Kisses* of the *World*; for *Love* and *Charity* beareth all things, believeth all things, hopeth all things, and endures all things. It envieth not, and *Charity* vaunteth not it self, nor is *puffed up*, nor doth it behave it self unseemly: It rejoices not in *Iniquity*, but rejoices in the *Truth*. And *Charity* is not easily provoked, and thinks no *Evil*; but suffereth long, and is kind: And *Charity* never faileth. I say, *Greet* one another with this *holy Kiss* of *Charity*; and *Peace* be with you all, that are in *Christ Jesus*, your *Life* and *Salvation*.

London.
Yearly-
Meeting.

The 30th of the 3d
Month, 1686.

G. F.

Bednal-
Green.
Enfield.
Chiswick.

London

I remained for the most part of this *Year* in *London*; save that sometimes I got out to *Bednal-Green* for a *Night* or *two*, and some times went as far as *Enfield* and thereabouts, amongst *Friends*, and once or twice to *Chiswick*, where an *Ancient Friend* had set up a *School* for the Educating of *Friends Children*: in all which places I found *Service* for the *Lord*. And when I was at *London*, I spent my time amongst *Friends*, either in *Publick Meetings* (as the *Lord* drew me,) or *visiting Friends*, that were not well, and in looking after the *Sufferings* of *Friends*. For though very many *Friends* were released out of *Prisons*, yet some remained *Prisoners* still for *Tithes*, &c. and *Sufferings* of several sorts lay heavy yet on *Friends* in many places. Yet inasmuch as many *Friends*, that had been *Prisoners*, were now set at *Liberty*, I felt a *Concern* upon me, that none might look too much at *Man*; but might *Eye* the *Lord* therein, from whom deliverance comes. Wherefore I writ an *Epistle* to *Friends*, and sent it abroad to be read amongst them, as followeth:

Friends,

THE *Lord* by his *Eternal Power* hath opened the heart of the *King* to open the *Prison doors*, by which about *Fifteen* or *Sixteen hundred* are set at *Liberty*; and hath given a *Check* to the *Informers*: so that in many places our *Meetings* are pretty quiet. So my desires are, that both *Liberty* and *Sufferings*, all may be sanctified to his *People*; and *Friends* may prize the *Mercies* of the *Lord* in all things, and to him be thankful, who stilleth the *Raging Waves* of the *Seas*, and allayeth the *Storms* and *Tempests*, and maketh a *Calm*. And therefore it is good to trust in the *Lord*, and cast your *Care* upon him, who careth for you. For when ye were in your *Gaols* and *Prisons*, Then the *Lord* did by his *Eternal Arm* and *Power* uphold you, and sanctified them to you (and unto some he made them as a *Sanctuary*;) and tried his *People*, as in a *Purpace* of *Affliction*, both in *Prisons*, and *spoiling* of *Goods*. And in all this the *Lord* was with his *People*, and taught them to know, that *The Earth*

is

'is the Lord's, and the Fulness thereof; and that he was in all 1686.
'places: who crowneth the year with his goodness, Psal. 65. There
'fore let all God's People be diligent, and careful to keep the London.
'Camp of God holy, pure and clean, and to serve God and Christ,
'and one another in the glorious, peaceable Gospel of Life and
'Salvation; which Glory shines over God's Camp, and his great
'Prophet, and Bishop, and Shepherd is among or in the midst of
'them, exercising his heavenly Offices in them: so that you his
'People may Rejoice in Christ Jesus, through whom you have
'Peace with God. For he that destroyeth the Devil and his Work,
'and bruises the Serpent's Head, is all God's Peoples heavenly
'Foundation and Rock to build upon; which was the holy Pro-
'phets and Apostles Rock in days past, and is now a Rock of our
'Ages: which Rock and Foundation of God standeth sure. And
'upon this the Lord God establish all his People, Amen.

London the 25th of the
7th Month, 1686.

G. F.

Divers other Epistles and Papers, relating to Friends and Truth
I writ this Year; whereof one was by way of Exhortation to
Friends to keep in Unity in the Truth, in which there is no Divi-
sion nor Separation: And thus it was;

'Dear Friends and Brethren in the Lord Jesus Christ,
'in whom ye have all Peace and Life, and in him there
'is no Division, nor Schism, nor Rent, nor Strife, nor Separation:
'for Christ is not divided, and there can be no Separation in
'the Truth, nor in the Light, Grace, Faith and Holy Ghost; but
'Unity and Fellowship, and Communion. For the Devil was
'the first, that went out of the Truth, and separated from it;
'and tempted Man and Woman to disobey God, and to go from
'the Truth into a false Liberty, to do that which God forbade.
'And so, it is the Serpent now, that leads Men and Women in-
'to a false Liberty, even the God of the World, from which Man
'and Woman must be separated by the Truth; that Christ the
'Truth may make them free, and then they are free indeed. And
'then they are to stand fast in that Liberty, in which Christ
'hath made them free; and in him (as I said before) there is no
'Division, nor Schism, nor Rent, nor Separation; but Peace, and
'Life, and Reconciliation to God, and to one another. So that
'in Christ, Male and Female are all one: for whether they be
'Male or Female, Jew or Gentile, Bond or Free, they are all one
'in Christ. And there can be no Schism, Rent or Division in him;
'nor in the Worship of God in his holy Spirit and Truth; nor
'in the pure and undefiled Religion, that keeps from the spots
'of the World; nor in the Love of God, that beareth and endu-
'reth all things; nor in the Word of God's Grace, for it is pure,
'and endureth for ever. Many, you see, have lost the Word of
'Patience, and the Word of Wisdom, that is pure, and peace-
'able, and gentle, and easie to be intreated: Then they run into

1686. 'the *Wisdom* that is below, that is *earthly, sensual and devilish*,
 'and very uneasie to be intreated. And they go from the *Love*
 London. 'of *God*, that beareth all things, and endureth all things, and
 'thinks no Evil, and doth not behave it self unseemly; then
 'they cannot bear, but grow *brittle*, and are easily provoked, and
 'run into unseemly things, and are in that, that vaunteth it self,
 'and are *puffed up*, and are *rash, heady, high-minded and fierce*;
 'and become as *sounding Brass*, or a *tinkling Cymbal*: but this is
 'contrary to the nature of the *Love of God*, which is kind, and
 'endureth all things, and beareth all things. And therefore,
 'all *Dear Friends and Brethren*, dwell in the *Love of God*; for
 'they who dwell in *Love*, dwell in *God*, and *God* in them. And
 'keep in the *Word of Wisdom*, that is gentle, pure and peace-
 'able; and in the *Word of Patience*, that endureth and beareth
 'all things: which *Word of Patience* the *Devil*, and the *World*,
 'and all his *Instruments* can never wear out; It will wear *them*
 'all out: for it was, before they were; and will be, when they
 'are gone, the pure, holy *Word of God*, by which all *God's*
 'Children are born again, and feed on the *Milk* thereof, and
 'live and grow by it. And so, my desires are, that ye may all
 'be of one *Heart, Mind, Soul and Spirit* in Christ *Jesus, A-*
 'men.

G. F.

Soon after this, finding those *Apostates*, whom the *Enemy* had drawn out into *Division and Separation* from *Friends*, continued their *Clamour and Opposition* against *Friends Meetings*, both *Monthly, Quarterly and Yearly*; it came upon me to write another short *Epistle to Friends*, to put them in mind of the *Evidence and Seal* they had received in themselves by the *Spirit of the Lord*, that those *Meetings* were of the *Lord*, and accepted by him; that so they might not be shaken by the *Adversaries*. Wherefore I writ as followeth:

My Dear Friends in the Lord Jesus Christ!

'ALL you, that be gathered in his holy Name, ye know,
 'that all your *Meetings* for *Worship of God*, and all your
 'Quarterly-Meetings, and all your *Monthly-Meetings*, and all your
 'Womens-Meetings, and all your *Yearly-Meetings* are set up by the
 'Power and *Spirit of the Lord God*, and witnessed by his *Spirit*
 'and Power in your Hearts; and by the *Spirit and Power* of the
 'Lord God they are established to you, and in the *Power and*
 '*Spirit of the Lord God* you are established in them. And the
 'Lord God hath with his *Spirit* sealed to you, that your *Meet-*
 '*ings* are of *God's Ordering and Gathering*; and he hath
 'owned them, by honouring you with his blessed *Presence* in
 'them: and you have had great Experience of his furnishing
 'you with his *Wisdom, Life and Power*, and heavenly *Riches*
 'from his *Treasure and Fountain*; by which many *Thanks and*
 'Praises

' Praises have been returned in your *Meetings* to his holy, glori- 1686.
 ' ous Name. And so, he hath *sealed* your *Meetings* by his Spi- ~~~~~
 ' rit to you, and that your *Gathering together* hath been by the London.
 ' Lord, and to Christ his Son, and in his Name, and not by
 ' Man. And so the Lord hath the Glory and Praise of them and
 ' in them, who hath upheld you and them, by the Arm of his
 ' Power, against all the *Opposers and Backsliders*, and their *flan-*
 ' *derous Books and Tongues*. For the Lord's Power and Seed doth
 ' reign over them all, in which he doth preserve his Sons and
 ' Daughters to his Glory, by his Eternal Arm and Power, in his
 ' Work and Service, as a willing People in the Day of his Pow-
 ' er, without being weary or fainting; but strong in the Lord,
 ' and valiant for his glorious Name and precious Truth, and his
 ' pure Religion: that ye may serve the Lord in Christ Jesus,
 ' your Rock and Foundation, in your Age and Generation, A-
 ' men.

London, the 3d of the
 11th Month, 1684.

G. F.

A little after the fore-going was given forth, it came upon me to write something concerning the *state* of the true Church, and of the true *Members* thereof; which I did, as followeth:

Concerning the Church of Christ being clothed with the Sun, and having the Moon under her feet.


They are *living Members* and *living Stones*, which are built up a spiritual Household, and are the Children of the Promise, and of the Seed and Flesh of Christ; and as the *Apostle* saith, *Flesh of his Flesh, and Bone of his Bone*. They are the good Seed, and are the Children of the Everlasting Kingdom written in Heaven; and have put on the Lord Jesus Christ, and they sit together in the heavenly places in Christ Jesus, and so are clothed with the Sun of Righteousness, Christ Jesus, and have the Moon under their feet, as *Revel. 12*. So all changeable things, that are in the World, and all changeable Religions, and changeable Worshipps, and changeable Ways, and Fellowshipps, and Churches, and Teachers in the World, are as the Moon: For the Moon changes, but the Sun doth not change. And so the Sun of Righteousness never changeth, nor sets, or goes down: But all the Ways, Religions, and Worshipps, and Fellowshipps of the World, and the Teachers thereof change, like the Moon. But the true Church, which Christ is the Head of, which is in God, the Father of our Lord Jesus Christ, which Church is called *The Pillar and Ground of Truth*, whose Conversion is in Heaven; this Church is clothed with the Sun, Christ Jesus, her Head, who doth not change, and hath all changeable things under her feet. These are the *living Members*, born again of the Immortal Seed, by the Word of God, and

1686. 'and feed upon the *Immortal Milk*, and live and grow by it.

London. 'And such are the *New Creatures* in Christ Jesus, who makes all

'things new, and sees the old things pass away. And his
'*Church*, and all his *Members*, which are clothed with the *Sun*,
'their Worship is in the *Spirit*, and in the *Truth*, which doth
'not change: which *Truth* the *Devil*, the foul, unclean Spirit,
'is out of, and cannot get into this *Worship* in *Spirit* and *Truth*.
'And likewise the *Church* of *Christ*, their Religion is pure and
'undefiled before God, that keeps from the *Spots* of the *World*,
'&c. and their Way is the new and living Way, Christ Jesus.
'So the *Church* of *Christ*, that is clothed with the *Sun*, that hath
'the *Moon* and all changeable Religions and Ways under her
'feet, hath an unchangeable Worship, Religion and Way, and
'hath an unchangeable *Rock* and *Foundation*, Christ Jesus, and
'an unchangeable *High-Priest*: and so are Children of the *New*
'*Testament*, and in the Everlasting *Covenant* of *Light* and *Life*.

'And now all, that profess the *Scriptures* both of the *New* and
'*Old Testament*, and are not in Christ Jesus, the *Apostle* tells
'them, they are *Reprobates*, if *Christ* be not in them. And there-
'fore these, that be not in *Christ*, cannot be clothed with Christ;
'the *Sun* of *Righteousness*, that never changes. And they that
'be not of *Christ*, be under the changeable *Moon*, in the *World*,
'in the changeable things, in the changeable Religions and Ways,
'and Worships and Teachers, and Rocks and Foundations. But
'*Christ*, the *Son* of *God*, and *Sun* of *Righteousness*, doth not
'change; in whom his People are gathered, and sit together in
'the heavenly places in him: And so are clothed with Christ
'Jesus, the *Sun*, who is the *Mountain*, that filleth the whole
'Earth with his *Divine Power* and *Light*. And so all his People
'see him, and feel him both by *Sea* and *Land*; so he is in all
'places of the Earth *felt* and *seen* of all his. And Christ Jesus
'saith to the outward *Professors*, the *Jews*, *I am from above*, *ye*
'*are from below*, *or beneath*; *ye are of this World*, to wit, that is
'*beneath*. And so their *Religions*, *Worships*, *Ways*, *Teachers*,
'*Faiths*, *Beliefs* and *Creeeds* are made of Men, and are below, and
'of this World, that changeth like the *Moon*; and ye may see
'their *Religions*, *Ways*, *Worships* and *Teachers*, they are all change-
'able, like the *Moon*: but *Christ*, the *Sun*, with which the *Church*
'is clothed, doth not change, nor his *Church*; for they are spi-
'ritually minded, and their Way, Worship and Religion is spi-
'ritual, from Christ, who is from above, and not of this World.
'For Christ hath redeemed you from the *World*, and their change-
'able *Rudiments* and *Elements*, and old things, and their change-
'able *Teachers*, and from their changeable *Faiths* and *Beliefs*.
'For Christ is the Author and Finisher of his *Churches Faith*,
'who is from above, and saith; *Believe in the Light*, *that ye may*
'*become Children of the Light*: And it is given them not only to
'*believe*, but to *suffer* for his Name. So this *Faith* and *Belief*
is above all *Faiths* and *Beliefs*, which change, like the *Moon*.
And *God's People* are an holy Nation, a peculiar People, a spi-
'ritual Household, and Royal Priesthood, offering up spiritual Sacri-
'fice.

'fice to God, by Jesus Christ; and are zealous of righteous, god- 1686.
 'ly, good works: and their Zeal is for that which is of God, 
 'against the Evil, which is not of God. And Christ took upon London.
 'him the Seed of Abraham; he doth not say, the corrupt Seed
 'of the Gentiles: So according to the Flesh, he was of the holy
 'Seed of Abraham and of David; and his holy Body and Blood
 'was an Offering, and a Sacrifice for the Sins of the whole
 'World, as a Lamb without blemish, whose Flesh saw no Cor-
 'ruption. And so by the one Offering of himself in the New
 'Testament and New Covenant, he has put an end to all the Of-
 'ferings and Sacrifices amongst the Jews in the Old Testament.
 'And Christ, the holy Seed, was crucified, dead and buried, ac-
 'cording to the Flesh, and raised again the third day; and his
 'Flesh saw no Corruption. Though he was crucified in the Flesh,
 'yet quickned again by the Spirit, and is alive, and liveth for
 'evermore; and hath all Power in Heaven and Earth given to
 'him, and reigneth over all: and is the One Mediator betwixt
 'God and Man, even the Man Christ Jesus. And Christ said, He
 'gave his flesh for the life of the World: And the Apostle saith;
 'His Flesh saw no Corruption: So that which saw no Cor-
 'ruption, he gave for the life of the corrupt World, to bring
 'them out of Corruption. And Christ said again, He that eateth
 'my Flesh, and drinketh my Blood, hath eternal life: for my Flesh
 'is Meat indeed, and my Blood is Drink indeed. And he that eat-
 'eth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.
 'And he that eats not his Flesh, and drinks not his Blood, which
 'is the life of the Flesh, hath not Eternal Life. Now, as the A-
 'postle saith, All died in Adam: Then all are dead. Now all
 'coming spiritually to eat the Flesh of Christ, the second Adam,
 'and drink his Blood; his Blood and Flesh gives all the Dead in
 'Adam life, and quickens them out of their sins and trespasses,
 'in which they were dead: and so they come to sit together in
 'the heavenly places in Christ Jesus, and so are living Members
 'of the Church of Christ, that he is the Head of; and are clo-
 'thed with the Sun, the Sun of Righteousness, the Son of God, that
 'never changes, and have the changeable Moon under their feet,
 'and all changeable, worldly things and inventions, and works of
 'mens hands; and do see the People, how that they do change
 'from one Worship to another, and from one Religion to ano-
 'ther, and from one Way to another, and one Church to ano-
 'ther, and yet their hearts are not changed. And the Letter of
 'Scripture is read by the Christians, like the Jews; but the My-
 'stery is hid: They have the Sheeps-clothing, the outside, but are
 'inwardly ravened from the Spirit, which should bring them
 'into the Lamb's and Sheep's Nature. The Scripture saith, All the
 'Uncircumcised must go down into the Pit: And therefore all must
 'be Circumcised with the Spirit of God, which puts off the Body
 'of Death, and Sins of the Flesh, that came into Man and Wo-
 'man by their Disobedience, and transgressing of God's Com-
 'mands. I say, all must be Circumcised with the Spirit, which
 'puts off the Body of Death and Sins of the Flesh; before they
 'come

1686. 'come up into *Christ*, their *Rest*, that never fell, and be clothed
 with him, the *Sun of Righteousness*.


London

G. F.

Kingston. Towards the *latter End* of this *Year* I went down to *Kingston* to visit *Friends* there; and stay'd some time at my Son *Rouse's* near *Kingston*. While I was there, I writ a *Paper* concerning the *Falling away* foretold by the *Apostle Paul*, 2 *Thess.* 2. 3. Which *Paper* was, as followeth:

'THE *Apostle* saith, that there must be a *Falling away* first,
 ' before the *Wicked one*, and *Man of sin*, the *Son of Perdition*
 ' on be Revealed, which betrayeth *Christ within*, as the *Son of*
 ' *Perdition* betrayed *Christ without*: And they, that betray *Christ*
 ' *within*, crucifie to themselves *Christ afresh*, and put him to
 ' open shame. Before the *Apostles* deceased, this *Man of Sin* and
 ' *Son of Perdition* was revealed: for they saw the *Antichrist* come,
 ' and *false Prophets*, and *false Apostles*, and *Deceivers* come, ha-
 ' ving a *Form of Godliness*, but denied the *Power* thereof. They
 ' saw the *Wolves* dressed in the *Sheep's Clothing*, and such as
 ' went in *Cain's*, *Corah's* and *Balaam's* way, and *Jezabel's*; and the
 ' Whore of *Babylon*, the Whore of Confusion, the Mother of
 ' Harlots, and such as were Enemies to the *Cross of Christ*, that
 ' served not the Lord *Jesus Christ*, but their own Bellies. These *Christ*
 ' saw, should come, and said, *If it were possible, they should deceive*
 ' *the Elect*; and commanded his Followers not to go after them:
 ' And the *Apostle* said, *Turn away from such*; and *Christ* and his
 ' *Apostles* warned the *Church of Christ* of such. And now in this
 ' day of *Christ*, and his *Gospel*, after the long *Night of Apostacy*
 ' from the *Light*, and *Grace*, and *Truth*, and *Life* and *Spirit* of
 ' *Christ Jesus*, the *Son of Perdition*, the wicked One, the *Man of*
 ' *Sin* is revealed again; and the inwardly ravening *Wolves* in
 ' *Sheeps* clothing, and the *Spirit of Cain*, *Corah*, *Balaam*, *Jeza-*
 ' *bel*, the *Antichrists*, *false Prophets*, and *false Apostles*, and such
 ' as are Enemies to the *Cross of Christ*, who serve not the Lord
 ' *Jesus*, but their own Bellies; and crucifie *Christ* to themselves,
 ' and put him to open shame. This *Spirit* have we seen in this
 ' *Gospel-day* of *Christ*: but *Christ* will consume them with the
 ' *Spirit* of his Mouth, and destroy them with the *Brightness* of
 ' his *Coming*. But *God's People*, whom he hath chosen unto Sal-
 ' vation in *Christ* from the beginning, through the Sanctifica-
 ' tion of the *Spirit*, and the belief of the *Truth*, stand stedfast in
 ' *Christ Jesus*; and are thankful to *God*, by and through his *Son*,
 ' their Rock and Salvation, who is their Happiness, and eternal
 ' Inheritance.

'The *Apostle* saith, *Ye were as Sheep going astray*; but are now
 ' returned to the *Shepherd and Bishop of your Souls*. So, when *Peo-*
 ' ple are returned to *Christ*, their *Shepherd*, they do know his
 ' *Voice*, and follow him; and are returned to the *Bishop* of their
 ' *Souls*:

'Souls: and then they do believe in him, and receive *Wisdom* 1 6 8 6,
 'and *Understanding* from him; who is from above, heavenly and 
 'spiritual. Then they do *Act* like spiritual and holy Men and Kingston.
 'Women; and come to be *Members* of the *Church* of Christ:
 'and then a spiritual *Care* cometh upon the *Elders* in Christ,
 'that all the *Members* do walk in Christ, and in his *Light*,
 'Grace, *Spirit* and *Truth*, that they may adorn their *Confession*
 'and *Profession* of Christ; and see, that all do walk in the *Order*
 'of the holy Spirit, and the everlasting Gospel of Peace, Life and
 'Salvation. And this *Order* keeps out of *Confusion*: for the Go-
 'spel of Peace, the Power of God was, before *Confusion* was.
 'And all the Heirs of the Gospel are Heirs of its *Order*, and are
 'in this Gospel, which brings Life and Immortality to Light in
 'them; by which all Men and Women may see their *Work* and
 'Services in it, to look after the *Poor*, *Widows* and *Fatherless*,
 'and to see, that nothing be *lacking*: and that all do honour
 'the Lord in their *Lives* and *Conversations*.

'When the whole *House* of *Israel* were in their *Graves* and
 'Sepulchres, and were called, *The scattered, dry Bones*, yet they
 'could *speak*, and say; *Their Bones were dry, their Hope was lost*,
 '(or they were without Hope) and they were cut off: so that they
 'were *Alive* outwardly, and could *speak* outwardly. So, that
 'which is called *Christendom*, may very well be called, *The scat-*
 '*tered dry Bones*, and they be said to be in their *Graves* and *Se-*
 '*pulchres*, dead from the heavenly Breath of *Life*, and from the
 'Spirit and Word of Life, that gathereth to God: Though they
 'can *speak*, and are *Alive* outwardly; yet they remain in the
 'Congregations or *Churches* of the *Dead*, that want the vertue
 'of *Life*. For the *Jews*, whom God poured his *Spirit* upon, and
 'gave them his *Law*; when they rebelled against the *Spirit* of
 'God, and turned from God and his *Law*, then they came to be
 'dry, *scattered Bones*, and were turned into their *Graves* and *Se-*
 '*pulchres*. And so *Christendom*, that is turned from the *Grace*,
 'and *Truth*, and *Light* of Christ, and the *Spirit*, that God poureth
 'upon all flesh, they are become the *scattered, dry Bones*, and are in
 'their *Graves* and *Sepulchres*; and are the Congregations or *Churches*
 'of the *Dead*, though they can *speak*, and are *Alive* outwardly.

'Christ saith, *I am come, that they might have life, and that*
 '*they might have it more abundantly*: And he gave his *self* for the
 '*life of the World*. And he saith, *I am the Resurrection and the*
 '*Life*; and, *I am the Way, the Truth and the Life*: No man com-
 '*eth unto the Father, but by me*. And Christ is the quickening
 '*Spirit*: All being dead in *Adam*, they are to be quickened and
 'made alive by Christ, the *second Adam*. And when they are quickned
 'and made alive by him, then they do *Meet together* in the *Name* of
 'Jesus Christ their Saviour, who died for their Sins, and is risen
 'for their Justification; and so was *dead*, and is *alive* again,
 'and liveth for evermore. And all, whom he hath quickened
 'and made alive (even all the *living*) do *Meet* in the *Name* of
 'Jesus, who is alive, and he, their living *Prophet*, *Shepherd* and
 '*Bishop*, is in the midst of them; and is their living Rock and

1686. Foundation, and a living *Mediator* between them, and the living
 W God. And so the *Living* do praise the living God through Je-
 Kingston. sus Christ, through whom they have Peace with God. And so
 'all the *Living* have Rest in Christ, their *Life*; and he is their
 'Sanctification, and their Righteousness, and their Treasure of
 'Wisdom, Knowledge and Understanding, which is spiritual and
 'heavenly. And he is the spiritual *Tree* and *Root*, which all
 'the Believers in the *Light* (the *Life* in Christ) that do pass
 'from the death in *Adam* to the *Life* in *Christ*, and overcome
 'the World, and are born of God, are grafted into; even Christ,
 'the heavenly *Tree*, which beareth all the spiritual *Branches* or
 'Grafts. So these do Meet in his *Name*, and are gathered in
 'him; and do sit together in heavenly places in Christ Jesus,
 'their *Life*, who hath quickened and made them alive. And so
 'all the *Living* do worship the living God in his holy Spirit and
 'Truth, in which they *Live* and *Walk*. And into this *Worship*
 'the foul, unclean Spirit, the *Devil*, cannot get; for the holy
 'Spirit and *Truth* is over him, and he is out of it: This is the
 'standing *Worship*, which Christ set up in his *New Covenant*.
 'And they that are quickened, and made alive by Christ, are
 'the living *Stones*, and living Members, and spiritual Household
 'and *Church*, or Congregation of Christ; who is the living Head
 'and Husband. And they that are quickened, and made alive by
 'Christ, are a living *Church*, and have a living Head; and are
 'come from the Congregations or *Churches* of the *Dead* in *Adam*,
 'where Death and Destruction talks of God, and of his *Pro-*
 'phets and *Apostles*, in their Wisdom, that is below, and earth-
 'ly and *devilish*, and in the knowledge, that is brutish, and in
 'the understanding, that comes to naught. For what they know,
 'is natural, by their natural *Tongues*, and *Arts*, and *Sciences*;
 'in which they corrupt themselves. This is the *state* of the
 'Dead in *Adam*: But the *Quickened*, and they that are made a-
 'live by Christ, do discern between the *Living* and the *Dead*.

Kingston upon Thames, the
 12th Month, 1684.

G. F.

While I was at Kingston, I writ also another Paper, shewing;
 That the Lord in all Ages called the Righteous out from amongst
 the Wicked, before he destroyed them. Which Paper here fol-
 lows:

'N Oah and his Family were called into the *Ark*, before the
 'Old World was destroyed with the *Flood* of *Water*: And
 'all the Faithful Generation, that lived before, were taken away,
 'and died in the Faith, before that *Flood* of *Destruction* came up-
 'on the wicked Old World.

'The Lord did call *Lot* out of *Sodom*, before he did destroy and
 'consume it, and the Wicked there.

Christ

‘Christ said; *It cannot be, that a Prophet perish out of Jerusa-* 1686.
‘*lem: and he said; O Jerusalem, Jerusalem, which killest the Pro-* ~
‘*phets, and stonest them that are sent unto thee, how often would I* Kingston.
‘*have gathered thy Children together, as a Hen gathereth her Brood*
‘*under her Wings! but ye would not,* Luke 13. 33, 34. And Christ
‘said unto the Jews; *Therefore also said the Wisdom of God, I will*
‘*send them Prophets and Apostles, and some of them they shall slay*
‘*and persecute; that the blood of all the Prophets, which was shed*
‘*from the Foundation of the World, may be required of this Gene-*
‘*ration; from the blood of Abel, unto the blood of Zacharias, which*
‘*perished between the Altar and the Temple. Verily, I say unto you,*
‘*it shall be required of this Generation,* Luke 11. 49, 50, 51. And
‘Christ said to the Jews; *Behold, your Houses shall be left unto you*
‘*desolate,* Matth. 23. 34, &c. And Christ told his Disciples, that
‘the Temple at Jerusalem should be thrown down, and there
‘should not be one stone left upon another, that should not be
‘thrown down, Matth. 24. 2. And Christ said to his Disciples,
‘that he must go to Jerusalem, and suffer many things of the Jews,
‘Elders and Chief Priests, and be killed; and be raised again the
‘third day, Matth. 16. 21. And Christ said, *When ye shall see Je-*
‘*rusalem compassed with Armies, then know, the desolation thereof*
‘*is nigh.* And he foretold, that the Jews should fall by the
‘Edge of the Sword, and should be led away Captive into all Na-
‘tions; and Jerusalem should be trodden down of the Gentiles, Luke
‘21. 20, 24. Here ye may see, how Jerusalem was often warn-
‘ed by Christ, and how often he would have Gathered them, but
‘they would not, before they were scattered over or into all Nati-
‘ons, and their Houses left desolate, and their Temple and Jeru-
‘salem besieged with Armies, and destroyed, and thrown down.
‘And though the Disciples and Apostles of Christ did Meet, with
‘the Elders and Church, at Jerusalem, after Christ was risen; yet
‘Eusebius reporteth in his Ecclesiastical History, *That the Christians*
‘*at Jerusalem had a Vision, or a Revelation to depart out of Jeru-*
‘*salem.* And they being fore-warned also by Christ, that *When*
‘*they should see Jerusalem compassed with Armies, its Desolation*
‘*was nigh; and that the Temple should be thrown down, and not one*
‘*stone left upon another;* ’Tis said, that the Christians did depart
‘out of bloody Jerusalem, before it and the Temple were destroy-
‘ed by Titus, the Emperour, who besieged it with his Armies:
‘who was of the Gentiles, and destroyed the Temple and Jerusa-
‘lem, as Christ had fore-spoken to his Disciples, because of the
‘Wickedness of the Jews, and the Innocent Blood, that they had
‘shed in it. And so the Lord called his People out of bloody
‘Jerusalem, before he destroyed it. And it is said, that Titus
‘did destroy the Temple and Jerusalem about Two and forty years,
‘after they had Crucified Christ, and he was risen again; and
‘that with so great a destruction, that the Jews never did build
‘again the City Jerusalem, nor the Temple (as Sodom was never
‘built again, nor the Cities of the Old World:) But the Jews
‘for above these Thousand years have been, and are a scattered
‘People in all Nations to this day; and Christ (whom they Cruci-
‘fied)

1686. *fed*) and his *Doctrine* is preached, and set over them: and the
 ~~~~~ *Gentiles*, whom they hated, have *Received*, and do *Receive him*  
 Kingston. 'and his *Doctrine*, and do praise God for it through *Jesus Christ*,  
 'Amen.

'And God called his People out of *Egypt*, after he had poured  
 'out his *Ten Plagues* upon the *Egyptians*; when he had destroyed  
 'the *First Birth* of *Egypt*, then the Lord brought his People out  
 'of *Egypt*. And after the Lord had clearly brought his People  
 'out of *Egypt*, then the Lord destroyed *Pharaoh*, and all his *Hosts*  
 'and *Chariots*.

'And *John* saith, that he heard a *Voice*, saying; *Come out of*  
 'her my People (to wit, out of *Babylon*, the false Church) *that*  
 'ye be not *Partakers* of her sins, and that ye receive not of her  
 'plagues: for her sins have reached to *Heaven*, and God hath re-  
 'membred her *Iniquities*, Rev. 18. 4, 5. Here ye may see, that  
 'God did call his People out of *spiritual Babylon*, before the Lord  
 'destroyed her, and cast her down, to be utterly burnt with fire,  
 'ver. 8, 9, and 21.

'Was not *Nebuchadnezzar's* Empire thrown down and ended  
 'by *Cyrus* and *Darius*, who were of the Seed of the *Medes*, be-  
 'fore *Cyrus* and *Darius* gave forth their *Proclamations* for all the  
 'Jews to go into their own Land, out of *Babylons* Captivity?  
 'And was there not a *Prophecy* of *Cyrus*, That he should subdue  
 'Nations, and that the Lord would loose the *Loins* of *Kings* before  
 'him, and break in pieces the *Gates* of *Brass*, and cut in sunder the  
 'Barrs of *Iron*, and open the two-leav'd *Gates*; and that the *Gates*  
 'should not be shut? And the Lord said; *This is for Jacob, my*  
 '*Servant's* sake, and for *Israel mine Elect*, *Isai*. 45. And was not  
 'this fulfilled in *Cyrus's* and *Darius's* time? For did not then the  
 'Jews go out of *Captivity* into their own Land, *Ezra* 1. 2, 3, 4.  
 'and ch. 6. 1. and 12. and *Isa*. 44. 28. and 45. 13. And was not  
 'this *Prophecy* of *Isaiah* fulfilled, when the Children of *Israel* came  
 'out of *Babylon*? And were not the *Affyrians*, that carried away  
 'the *Ten Tribes*, subdued? and the *Babylonians*, that carried  
 'away the *Two Tribes*, were they not subdued in the days of  
 '*Cyrus* and *Darius*, in whose days the *Loins* of *Kings* were loosed,  
 'and the two-leav'd *Gates* of *Brass* and *Iron* were opened? and so  
 'had not *Israel* and *Jacob* their Liberty by them in their days,  
 'to go into their own Land?

'And here in *England*, was it not observed, that most of the  
 'honest and sober People were turned out of the *Army*, and their  
 'Commissions, Offices and Places taken from them, because they  
 'could not join with Others in their Cruelty and Persecuting?  
 'And Others laid down their *Commissions* themselves, and came  
 'out from amongst those *Persecutors*, before they were overthrown,  
 'and brought to Confusion. All that are Wise, see these things, and  
 'learn by such *Examples* and *Way-marks*, to shun such *Bogs*. And  
 'the *Righteous* are safe, that do keep in *Christ*, their everlasting *San-*  
 '*ctuary*, that changes not; in whom they have *Rest* and *Peace* with  
 'God, Amen.

Kingston the 29th of the  
 12th Month, 1686.

G. F  
 While

1686.

While I was at *Kingston*, one day, as I was meditating on the *Things of God*, some particular *Observations* arose in my mind, *Kingston*, concerning the *first*, and the *second* or *last Adam*. As that —

‘THE *First Man Adam* was made on the *Sixth day* of the *Week*;  
‘and *Christ*, the *Second Adam*, was Crucified on the *Sixth day*  
‘of the *Week*.

‘The *first Adam* was betrayed by the *Serpent* in the *Garden of Eden*: And *Christ* our Saviour, the *second Adam*, was betrayed by  
‘*Judas* in a *Garden* near *Jerusalem*.

‘*Christ* arose from the *dead* on the *First-day* of the *Week*; and  
‘they that do believe on him, are entred into *Christ*, their *Rest*:  
‘The *Christians* do *Meet* together to worship *God* on the *First-*  
‘*day* of the *Week*; and on the *First day* of the *Week* it was, that  
‘*God* said, *Let there be Light*, and there was *Light*. The *Jews*  
‘*Rest* was on the *Seventh-day* of the *Week*, which was given to  
‘the *Jews*, as a *Sign* of the *Eternal Rest* of the *Lord*, sanctifying  
‘them, after they came out of the *Land of Egypt*: for before  
‘that time the *Lord* had not given to *Man* and *Woman* his out-  
‘ward *Sabbath-day* to keep, neither in the *Old World*, nor after  
‘in *Abraham’s* time, nor in *Isaac’s*, nor in *Jacob’s* time; until  
‘the *Jews* came out of *Egypt* to *Mount Sina* in the *Wilderness*.  
‘And then, there the *Lord* gave the *Law*, and his *Sabbath*, as a  
‘*Sign* in the *Old Covenant*, of *Christ* the *Eternal Rest* in the *New*  
‘*Covenant*: and they that believe, do enter into *Christ*, their  
‘*Rest*.

‘*Adam* the *first Man*, is the *Root*, from whence we all spring  
‘*naturally*: And *Christ* is called the *last*, or *second Adam*, be-  
‘cause he is the *Beginning* and *Root* of all them, that are *spiri-*  
‘*tual*.

‘The *first Adam* was made a *living Soul*: And *Christ*, the *last*  
‘*Adam*, was made a *quickenings Spirit*.

‘*Christ* by the *Grace of God* tasted death for every *Man*, that  
‘they might all come into *Favour* with *God*; and that every  
‘*Tongue* should *Confess*, that *Jesus Christ* is *Lord*, to the *glory of*  
‘*God the Father*.

I writ also a *Paper* there, Concerning the *Two Seeds*, distin-  
guishing the *Seed*, wherein the *Blessing* is received, from the *Seed*  
which the *Curse* remains upon. Of that *Paper* the following is a  
*Copy*.

‘THE *Lord* said to *Abraham*, In thy *Seed* shall all the *Nations*  
‘of the *Earth* be blessed, *Gen. 22. 18*. And thy *Seed* shall be  
‘as the *Stars of Heaven*, and as the *Sand*, which is upon the  
‘*Sea-shore*, and as the *Dust of the Earth*, that cannot be numbred,  
‘*Chap. 13. 16*. and *15. 5*. and *22. 17*. Now, in this *Seed* all *Na-*  
‘*tions* and *Families* of the *Earth* are blessed; but not in the *Seed*  
‘of *Evil-Doers* and of *Falsbood*, nor in the *Seed* of the *Adulterer*  
‘and the *Whore*, *Isa. 1. 4*. and *57. 3, 4*. for the *Seed of the Wicked*  
‘shall

1687.<sup>1</sup> *shall be cut off, saith the Lord, Psal. 37. 28. The Lord said to David, That his Seed should endure for ever, Psal. 89. 36. And again it is said, Psal. 102. 28. The Children of thy Servants shall continue, and their Seed shall be established before thee. Now ye may see, that here is a Distinction betwixt the Two Seeds: for the Seed of Evil Doers, and of the Adulterer and Whore, and of the Wicked shall be Cut off; and so it is not blessed. But Christ bruises the Head of the Serpent and his Seed, which he soweth in them, that do disobey and transgress God's Command, and rebel against God's good Spirit. This Wicked Seed of the Serpent is Curst, and is an Enemy to the Seed, in whom all are blessed: But Christ bruises the Head of this cursed Seed of Enmity, and destroys the Devil and his Works; and in his Seed are all blessed, and all are in Unity in this Seed. And all the Children of the Seed are the Children of the Kingdom of God, and of Christ, and are blessed with faithful Abraham: and who are of the saving, divine, precious Faith, are of Abraham, and walk in the Steps of the Seed and Faith of Abraham, and are blessed with him, yea, all Nations, and all the Families of the Earth.*

*And the Lord said to Abraham, Thy Seed shall be a stranger in a Land, that is not theirs, and shall serve them; and they shall afflict them Four hundred years: and that Nation, whom they shall serve, will I judge; and afterwards shall they (to wit, God's Seed) come out with great Substance, Gen. 15. 13, 14. Here ye may see, That which Afflicts God's Seed, he will judge, and did judge; for he did destroy the First-birth of Pharaoh, and overthrew him and his Host.*

*And an holy Man said; Except the Lord of Sabaoth had left us a Seed or Remnant, we had been as Sodom, &c. that is, destroyed and burnt. But in the Seed, which destroys the Devil and his Works, and bruises the Head of the Serpent and his Seed, are all Nations and Families of the Earth blessed.*

*Christ, according to the flesh, was of Abraham, and of David: for he took not on him the Nature of Angels, but the Seed of Abraham; in which Seed all Nations and Families of the Earth are blessed. And so they, that are of his Seed, are of the Generation of Christ; and so are Flesh of his Flesh, and Bone of his Bone.—Now, all Nations and Families of the Earth must be in this holy Seed, if they have the Blessings, and are blessed. And out of the Mouth of this Seed's Seed shall not God's Word depart; but shall Remain and abide in the Mouth of this Seed's Seed, in which they are blessed, Isa. 59. 21. So it is not the First-birth's talking of the Words of Christ, the Seed, in whose Mouth the Word of God doth not abide, that makes an outward Profession, like the Jews, that did kill and persecute the Prophets, and crucified Christ the Seed and Substance of the Law and Prophets, which the Jews professed in words, but they denied Christ, the Seed and Life. And all the Christians (so called) that do profess the Scriptures in Words, and are not in the Seed Christ, they are in the Confusion, and are like the Jews: And so, neither Jews nor Christians are blessed, except they be in Christ, the Seed of Life.*

*But*

' But though *Christ* is said to be of the *Seed of David*, and of *1687*  
 ' *Abraham*, as his Generation is declared by *Matthew* and *Luke*;  
 ' yet *Christ* was not born of the *Will* of the *Flesh*, nor of the *Kingston*  
 ' *Will of Man*, but of *God*. For he was Conceived by the *Holy*  
 ' *Ghost*; and not by the *Will of Man*, but by the *Will of God*,  
 ' born of the *Virgin*, and supposed to be the *Son of Joseph*, but  
 ' was the *Son of God*: and his Name was called *Jesus*, because  
 ' he should *save his People from their sins*; and *Emanuel*, *God with*  
 ' *us*. And *Christ* took not upon him the *Nature of Angels*, but  
 ' the *Seed of Abraham* (as I said before) and so was made of the  
 ' *Seed of David* according to the *Flesh*; and declared to be the *Son*  
 ' of *God with Power*, according to the *Spirit of Holiness*, by the *Re-*  
 ' *surrection from the dead*, *Rom. 1. 4.* So the Generation of *Christ*  
 ' is a *Mystery*. And *Christ* saw his *Seed* or *Word* to grow up in  
 ' his *Disciples*; And *Christ* in you, the hope of *Glory*, the *Apostle*  
 ' calls The *Mystery*, which hath been hid from *Ages and Genera-*  
 ' *tions*; but now is made manifest to the *Saints*, or sanctified Ones;  
 ' *Col. 1. 26, 27.* Whom we preach; warning every *Man*, and teach-  
 ' ing every *Man* in all *Wisdom*, that we may present every *Man* per-  
 ' fect in *Christ Jesus*, *v. 28.* For in *Christ*, the second *Adam*, all  
 ' are made perfect and compleat; and in *Adam* in the *Fall*, all  
 ' are deformed and made imperfect: So out of *Christ* all Mankind  
 ' are Imperfect and Deformed: Let them paint, and dress them-  
 ' selves with the *Sheep's Clothing*, and with the *Form of Godliness*,  
 ' of the *Prophets*, and *Christ's* and his *Apostles* Words never so  
 ' much; yet if *Christ* be not in them, they are Uncompleat, Im-  
 ' perfect, Deformed, Reprobates. But the *Apostle* tells the *Church*  
 ' of *Christ*, *Ye are compleat in Christ*, which is the *Head of all Prin-*  
 ' *ciality and Power*, *Col. 2. 10.* (for he hath all *Power in Hea-*  
 ' *ven and Earth* given to him, *Matth. 28. 18.*) And so all the  
 ' *Saints* are made Perfect and Compleat in *Christ Jesus*; blessed be  
 ' the Lord God over all for ever, through *Jesus Christ*, Amen, A-  
 ' men.

Kingston, the 15th of the  
 1st Month, 1684.

G. F.

Quickly after this I returned to *London*, and continued there *London*.  
 a Month in the Service of the Lord; being daily exercised either  
 in publick Meetings, or more particular Services relating to the  
 Church of *Christ*: as visiting such as were sick or afflicted, and  
 writing Books or Papers for the spreading of Truth, or refuting  
 of Error. Now as it was a time of general Liberty; the *Papists*  
 appeared more open in their Worship, than they were formerly  
 wont to do; and many unsettled People going to view them at  
 it, a great Talk there was of their Praying to *Saints*, and by *Beads*,  
*&c.* Whereupon I writ a short Paper concerning Prayer; which  
 was as followeth:

' *Christ*



1687.

London.

‘*Christ Jesus*, when he taught his *Disciples* to pray, said unto them, *When ye do pray, say; Our Father, which art in Heaven, hallowed be thy Name, &c.* Christ doth not say, that they should pray to *Mary*, the Mother of Christ; nor doth he say, that they should pray to *Angels*, or to *Saints*; that were dead. Christ did not teach them to pray to the *Dead*, nor for the *Dead*. Neither did Christ or his *Apostles* teach the Believers to pray by *Beads*, nor to sing by *Outward Organs*: but the *Apostle* said; he would *Sing and Pray in the Spirit*: for the *Spirit* it self *maketh Intercession*; and the *Lord*, that *searcheth the heart, knoweth the mind of the Spirit*.

‘To take *Counsel* of the *Dead*, was forbidden by the *Lam* of God; but they were to take *Counsel* of the *Lord*: And he hath given *Christ* in the New Covenant, in his Gospel-Day, to be a *Counsellor* and a *Leader* to all his Believers in his *Light*. And Men are not to run to the *Dead* for the *Living*: for the Law and Testimony of God forbids it. Those *Jews*, that refused the running Waters of *Shiloh*, the Floods and Waters of the *Affyrians* and *Babylonians* came over them, and carried them into Captivity: And they that refuse the Waters of *Christ*, they are overflown with the Flood of the *World*, that lieth in *Wickedness*. They that asked Counsel of *Stocks* and *Stones*, their state was in the Spirit of *Error* and *Whoredom*; and they were gone *whoring from God*, Hof. 4.12. And they, that joined themselves to *Baal-Peor*, and ate the *Sacrifices* of the *Dead*, provoked the *Lord's* Anger, and brought the *Lord's* Displeasure upon them, Psal. 106. 28, 29. So here ye may see, The *Sacrifices* of the *Dead* were forbidden. The *Living* know that they shall die; but the *Dead* know not any thing, neither have they any more a *Reward*: for the *Memory* of them is *forgotten*, Ecclef. 9. 5. *Wo to the rebellious Children*, saith the *Lord*, that take *Counsel*, but not of me; and that cover with a *Covering*, but not of my *Spirit*, that they may add sin to sin, Isa. 30. 1.

G. F.

Essex.  
Goofes.

When I had stay'd about a *Month* in *London*, I got out of Town again: For by reason of the many *Hardships* I had undergone in *Imprisonments*, and other Sufferings for *Truth's* sake, my *Body* was grown so *Infirm* and *Weak*, that I could not bear the *Clofeness* of the *City* long together; but was fain to go a little into the *Country*, where I might have the benefit of the *fresh Air*. At this time I went with my Son-in-Law *William Mead*, to his Country-House called *Goofes* in *Essex* (about *thirteen miles* from *London*;) where I stay'd about *Two Weeks*: and among other *Services*, that I had there, I writ the following *Paper*; being—

*A Distinction between the True Offering and Sacrifice, and the False, in the Old and New Covenant.*

‘THE Lord saith, *He that sacrificeth to any God, save unto the Lord only, he shall be utterly destroyed*, Exod. 22. 20. So ‘no God is to minded, nor sacrificed to, but the Lord God: ‘It is death to Sacrifice to any other God, save the Lord. The ‘Lord saith also, *Thou shalt not offer the blood of my Sacrifice with leavened Bread*, Exod. 23. 18. So that four, heavy Leaven must ‘not be offered with the Lord’s Sacrifice. And again the Lord ‘saith; *Thou shalt not build an Altar of hewen stone: for if thou lift up thy Tool upon it, thou hast polluted it*, Exod. 20. 25. There- ‘fore have a care of polluting the Altar with your own Tools, ‘you that profess to offer the Spiritual Sacrifice.

‘Jonah said; *He would sacrifice unto the Lord with the voice of Thanksgiving*, when he was in the Fish’s belly; and there he pray- ‘ed unto the Lord, Jonah 2. For Jonah in the Whale’s belly had ‘no Lambs, nor Rams, nor outward Sacrifices to offer.

‘The Lord forbids his People to Sacrifice with Harlots, Hosea 4. 14. And the Lord forbids his People to offer Sacrifice of the ‘Blind, Lame, Sick, or that which was deformed, or had any ‘blemish; as in Mal. 1. and many other places. So they that ‘offer Spiritual Sacrifice, must not offer the blind, lame, blemished ‘or deformed Sacrifice to God.

‘The Scribe saith unto Christ, *To love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his Neighbour as himself, is more than all whole burnt Offerings and Sacrifices*, Mark 12. 33. And when Je- ‘sus saw, that he answered discreetly, he said unto him; *Thou art not far from the Kingdom of God*, v. 34. Now ye may see, to Love ‘God, and their Neighbour as themselves, was more than their ‘whole Burnt-Offerings and Sacrifices in the time of the Law: ‘And therefore all Offerings and Sacrifices in the time of the ‘Gospel, if there be not love to God, and to their Neighbour as ‘themselves, avails nothing.

‘David said, *Let them sacrifice a Sacrifice of Thanksgiving, and declare his Works with rejoicing*, Psal. 107. 22. These are the ‘Sacrifices that the Lord requires of his People, more than Out- ‘ward Sacrifices. And David said, *Let my Prayer be set forth be- fore thee, as Incense; and the lifting up of mine Hands, as the E- ‘vening Sacrifice*, Psal. 141. 2. So here David looks upon his ‘Prayer to the Lord, and the lifting up of his Hands to him, ‘to be accepted with the Lord, as much as the Outward Incense, ‘and the Outward Evening Sacrifice. Again David says, *The ‘Sacrifices of God are a broken spirit: a broken and a contrite heart, ‘O God, thou wilt not despise*, Psal. 51. 17. (See also Isa. 57. 15. ‘and chap. 66. 2.) These be the Sacrifices that David said God ‘would accept, and not despise; which are beyond the un-

1687. 'broken Spirit, and uncontrite heart, with Outward Offerings  
 and Sacrifices.

Goofte.

'The *Adversaries* of the *Jews* would have joined with them  
 'towards the building of the *Temple*, saying unto them; *Let us*  
 'build with you, for we seek your God, as ye do; and we do sacri-  
 'fice unto him. But the *Jews* refused them, and said; *You have*  
 'nothing to do with us, to build an *House* unto our God, *Ezra* 4.  
 '2, 3. So here ye may see, that *God's People* refused their build-  
 'ing with them, and their sacrifice. And *Solomon* saith, *The Sa-*  
 'crifice of the *Wicked* is an *Abomination* to the *Lord*, *Prov.* 15. 8.  
 '(See also *Isa.* 1. 11. and chap. 66. 3.) *Solomon* also saith, *Bet-*  
 'ter is a dry *Morsel*, and quietness therewith, than an house full of  
 'Sacrifices with strife, *Prov.* 17. 1. Now let all *People* Consider,  
 'what Good your house full of *Sacrifices* doth with strife, when  
 'a dry *Morsel*, and *Quietness* therewith is better? And Consi-  
 'der all *People*, If ye live in *Wickedness*, your *Sacrifice* is an A-  
 'bomination to the *Lord*.

'Again, *Solomon* speaking of the *Sacrifice* of *Fools*, saith; *They*  
 'consider not, that they do evil, *Eccles.* 5. 1. *Fools* are such, as  
 'do not walk in the *Spirit* of *God*, or begin in the *Spirit*, and  
 'end in the *Flesh*, like the foolish *Galatians*: for the *Spirit* of  
 'God is the *Spirit* of *Wisdom* and *Understanding*, and cannot  
 'Join with the *Sacrifices* of the *Dead*, nor of the *Fools*, nor of  
 'the *Wicked*, whose *Sacrifice* is *Abominable*; who grieve and  
 'quench the *Spirit* of *God*: by which *Spirit* of *God* the *Spiritual*  
 'and *Righteous* offer up *Spiritual Sacrifices*, acceptable to *God* by  
 '*Jesus Christ*.

'The *Apostle Paul* saith, he was the *Minister* of *Jesus Christ*  
 'to the *Gentiles*, ministring the *Gospel* of *God*, that the offering up  
 'of the *Gentiles* might be acceptable, being sanctified by the *Holy*  
 '*Ghost*, *Rom.* 15. 16. So ye may see, that all the acceptable  
 '*Offerings* and *Sacrifices* to *God* must be sanctified by the *Holy*  
 '*Ghost*. The same *Apostle* saith to the *Corinthians*; *Ye are bought*  
 'with a price: therefore glorifie *God* in your *Body*, and in your *Spiri-*  
 '*rit*, which are *God's*, 1 *Cor.* 6. 20. And to the *Romans* he saith;  
 '*I beseech you, Brethren*, by the *Mercies* of *God*, that you present  
 'your *Bodies* a living *Sacrifice*, holy, acceptable unto *God*, which is  
 'your reasonable *Service*, *Rom.* 12. 1. Now this is the duty of all  
 'true *Christians*.

'*Peter* also saith in his general *Epistle* to the *Church* of *Christ*;  
 '*Ye also as lively stones*, are built up a *spiritual house*, an *holy*  
 '*Priest-hood* to offer up *spiritual Sacrifices*, acceptable to *God* by  
 '*Jesus Christ*, 1 *Pet.* 2. 5. So every *Man* and *Woman* must  
 'come to the *Spirit* of *God* in their own hearts, if they do  
 'offer up *spiritual Sacrifices*, acceptable to *God* by *Jesus Christ*.  
 'For as *Christ* saith, *Every Sacrifice shall be salted with salt*,  
 '*Mark* 9. 49. And in the *Old Testament* ye may see, All  
 'their outward *Offerings*, they were to season them with salt,  
 '*Levit.* 2. 13. a *Type* and *Figure* of *Christ*, who gave himself  
 'for us, an *Offering* and a *Sacrifice* to *God*, for a sweet-smelling  
 '*savour*, *Ephes.* 5. 2. Therefore all his *People* must be baptized  
 'with

‘with the *Holy Ghost* and with *Fire*, that they may be salted 1687.  
 ‘with *Fire*, and every *Sacrifice* salted with *salt*, with the Spi-  
 ‘rit of *Grace*, that is poured upon all: so that they may offer <sup>Goofes.</sup>  
 ‘up this spiritual *Sacrifice*, acceptable to God by *Jesus Christ*.

‘*Samuel* said to *King Saul*; *Hath the Lord as great delight in*  
 ‘*Burnt-offerings and Sacrifices*, as in obeying the voice of the *Lord*?  
 ‘behold, to obey is better than *Sacrifice*; and to hearken, than the fat  
 ‘of *Rams*, 1 Sam. 15. 22. So ye may see, All *Offerings* and *Sa-*  
 ‘*crifices* are nothing, if there be not an hearkening to the *Lord*  
 ‘in his *Spirit*, and an obeying of his voice. And *Christ* told  
 ‘the *Jews*, that were outward *Sacrificers*, that he would have  
 ‘*Mercy*, and not *Sacrifice*: and bid them *Go and learn, what that*  
 ‘*meaneth*, Matth. 9. 13.

Goofes, the 28th of the  
 2d Month, 1687.

G. F.

The beginning of the *Third Month* I returned to *London*, and <sup>London.</sup>  
 continued there, till after the *Yearly-Meeting*, which began on the <sup>Yearly-</sup>  
*sixteenth* of the *same*, and was very large; *Friends* having more <sup>Meeting.</sup>  
*freedom* to come up out of the *Countries* to it, by reason of the  
 general *Toleration* and *Liberty* now granted. The *Meeting* lasted  
 several days; and at the Close thereof it was upon me to write  
 the following *Lines*, to be dispersed amongst *Friends* every where,  
 as — *A Word of Counsel and Caution* to them to walk *circumspectly* in  
 this time of *Liberty*.

*Dear Friends and Brethren in the Lord Jesus Christ,*

‘THE *Lord* by his *Eternal Arm* and *Power* having supported  
 ‘you in all your *Sufferings*, and great *spoiling* of *Goods*,  
 ‘and tedious *Imprisonments*, only for serving and worshipping the  
 ‘living God, that made you; who gave up *Wife* and *Children*, and  
 ‘*Goods*, and suffered the *spoil* of them, and *Imprisonment* for his  
 ‘*Truth* and *Name*’s sake; And now the *Lord*, by his *Infinite*  
 ‘*Power* and *Mercy*, having been pleased to open the *King*’s heart  
 ‘towards you, by which you are set at *Liberty* from the *Gaols*,  
 ‘and the *Spoilers* of your *Goods* are stopt, whereby ye may fol-  
 ‘low your *Callings* and *Husbandry*, and confess *Christ Jesus*, and  
 ‘call him *Lord* by the *Holy Ghost*, in your *Assemblies* and *Meet-*  
 ‘*ings*, without being cast into *Gaols*, or having your *Goods* *spoil-*  
 ‘*ed*. And now, *Dear Brethren*, a great *Concern* lies upon me  
 ‘from the *Lord* to Write unto you, *That none may abuse this Li-*  
 ‘*berthy*, nor the *Mercies* of the *Lord*, but prize them: for there is  
 ‘great danger in time of *Liberty*, of getting up, and getting in-  
 ‘to *Ease*, and *Looseness*, and *false Liberty*. And now seeing, that  
 ‘ye have not the outward *Persecutors* to War withal in *sufferings*;  
 ‘with the *spiritual Weapons* keep down that, which would not  
 ‘be subject to *Christ*: that he, the *Holy One*, may reign in your  
 ‘*hearts*. So that your *Lives*, *Conversations* and *Words* may  
 S s s s s 2 ‘preach

1687. *preach Righteousness and Truth: That ye may all shew forth  
 good Examples of true Believers in Christ, in Vertue and Holiness,  
 Answering that which may be known of God in all People,  
 that ye are the Sons and Daughters of God; Standing fast in  
 that righteous, holy Liberty in Christ, that just and holy One,  
 that has made you free, over the loose or false; shunning the  
 occasions of vain Disputes, and foolish Questions of Men of corrupt  
 Minds: For the Serpent was the first Questioner of Eve,  
 who drew her and Adam out of the Truth. Therefore as ye  
 have received Christ, all Live and Walk in him, who bruises the  
 Serpent's Head, who is your safe Sanctuary; in whom ye have  
 Election, Reconciliation and Peace with God. And therefore live  
 in the Peace, which ye have from Christ, which is not of this  
 World; and be at peace one with another, and seek the peace  
 of all Men in Christ Jesus: for blessed are the Peace-makers. And  
 labour to exercise a good Conscience towards God, in obedience  
 to him, in what he requires; and in doing to all Men the thing,  
 that is just and honest in your Conversations and Words; giving  
 no Offence to Jew nor Gentile, nor to the Church of God. So  
 that ye may be as a City set on God's Sion-Hill, which cannot  
 be hid; and may be Lights to the dark World, that they may  
 see your good Fruits and Works Righteous and Holy, and glorify  
 your Father, which is in Heaven: for he is glorified in your  
 bringing forth good Fruits, as ye abide in Christ, the Vine, in  
 this his day of Life, Power and Light, that shines over all.  
 And therefore all you, that believe in the Light, walk in the  
 Light, as Children of the Light and of Christ's everlasting Day;  
 that in the Light ye may have Fellowship with the Father and  
 the Son, and one with another: keeping in the Unity of his  
 holy Spirit, in the Bond of his holy Peace, in his Church, that  
 he is Head of. And my desire is, that God's Wisdom every  
 where may be justified of her Children, and that it may be  
 shewed forth in Meekness, and in the Fear of the Lord in this  
 his Day, Amen.*

G. F.

By that time the Yearly-Meeting was over, I was very much  
 wearied and spent: wherefore about a Week after the Meeting I  
 got out of Town to a Friend's House a little beyond Edmunt-  
 on, where, and at Southstreet I abode some time, and had Meetings  
 amongst Friends there; and at Winchmore-hill and Berry-street.  
 And having my mind continually exercised in the Things of God,  
 the sense of his Infinite Goodness and Mercy to Mankind, in visit-  
 ing them, after they had transgressed and rebelled against him,  
 and providing a Way and Means for their Return to him again,  
 was very much upon me; And in the Opening of the Spirit of  
 Truth I writ the following Paper on that Subject:

'GOD

Edmun-  
 ton  
 South-  
 street.  
 Winch-  
 more-hill.  
 Berry-  
 street.

1687.  
 GOD, who made all Men and Women, though they have transgressed his *Commands* and *Laws*, and rebelled against him, and hated his *Light*, and grieved his *Spirit*, and walked despitefully against his *Spirit* of *Grace*; yet God, who is merciful, would have all to be saved, and come to the *knowledge* of the *Truth*. And all that come to the *Knowledge* of the *Truth*, must know it in their *inward parts*; I say, the *Grace* and *Truth*, which comes by *Jesus*, all that do *know* and *find*, do *know* and *find* it in their *hearts* and *inward parts*. And such do find the *hidden Man* of the *heart*, and the *Pearl*, and the *Leaven*, and the *lost piece of Silver*, and the *Kingdom of Heaven* *within*. For until all come to the *Light* and *Truth* in their hearts, they have been *strangers* to these things, in *Adam* in the *Fall*, from the *Image* of *God*, and his *Light*, *Power* and *Spirit*, and *Kingdom*. But *Christ*, that never fell, brings *Man* and *Woman* again, that follow him, to know these things, and to *know* the *Truth*, him the *Saviour*, and brings them into his *Image*, and his everlasting *Kingdom*. Berry-street.

The *Devil*, who is out of the *Truth*, tempted *Man* and *Woman* to disobey *God*; and so drew them into the *Fall* from the *Truth*. So it is the *Devil*, that hath stopped *Mens Eyes*, and *Ears* and *Hearts* from the *Truth*, who is called The *God* of the *World*; who hath blinded the *Eyes* of *Infidels*, or *Heathen*. But *Christ*, who bruises the *Serpent's Head*, and destroys the *Devil* and his *Works*, doth open *Men's Hearts*, and *Eyes* and *Ears*, who is their *Saviour* and *Redeemer*, and giveth *Life Eternal* to his *People*, that obey him and his *Truth*. Blessed be the *Lord* for ever through *Jesus Christ*, who hath tasted *death* for all *Men*, to bring them out of the *death* of *Adam*; and is a *Propitiation* for the *sins* of the *whole World*, and gave himself a *Ransome* for all, to be testified of in due time. For as by *Adam's* transgression and disobedience, *Death* and *Condemnation* came upon all *Men*; so by *Christ's* Obedience unto *Death*, *Justification* of *Life* is come upon all *Men*: and *He that believeth in Christ*, hath *eternal life*; but *he that doth not*, is *condemned already*. But *God* would have all *Men* to be saved, and come unto the *knowledge* of the *Truth*, as it is in *Jesus*, who is their *Saviour*; and in him there is no *Condemnation*.

G. F.

After I had been a while here, I went to a *Monthly-Meeting* at *Enfield*, and from thence with some *Friends* to *Hartford*; Enfield.  
Hartford; where I stay'd three or four days, visiting *Friends* both at their *Publick Meetings* on the *First-day* of the *Week*, and at their *Quarterly-Meetings* both of *Men* and *Women*: and good *Service* for the *Lord* I had amongst them. Then passing from thence to *Waltham-Abby*, I had a very good *Meeting* with *Friends* there; Waltham-Abbey. and the next day went from thence to another place, to compose a *Difference*, which, for want of a right *Understanding* of each other, had happened between some *Friends*. I returned to *Waltham*

1687. *Waltham* that night; and the next day went with some Friends to *Goofes*, which is *William Mead's* House in *Essex*.

*Waltham.*

*Essex.*

*Goofes*

*Wanstead.*

*Barking.*

*Goofes.*

Here I stay'd some Weeks, yet was not Idle, but often visited the Meetings thereabouts: as at *Wanstead*, *Barking*, and at *John Hardings*. And betwixt Meeting and Meeting I writ many things for spreading of Truth, and for the opening Peoples Understandings to receive it. One was a Paper, proving from the Scriptures, that People must Repent, before they can receive the Gospel, and the holy Spirit, and the Kingdom of God, or be baptized. And this was it.

**J**ohn the Baptist came Preaching in the Wilderness of Judea, saying; Repent ye: for the Kingdom of Heaven is at hand, Matth. 3. 2. And when John the Baptist was cast into Prison, Mark says; That Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: Repent ye, and believe the Gospel, Mark 1. 14, 15. Matthew also says; From that time Jesus began to preach, and to say, Repent, for the Kingdom of Heaven is at hand, Matth. 4. 17. And when Christ sent forth his Twelve Disciples, two and two, they went out, and preached, that Men should Repent, Mark 6. 12. Christ said to the Jews, Except ye Repent, ye shall all likewise perish, Luke 13. 3, 5. And when the Publicans and Sinners came to hear Christ, and the Pharisees and Scribes murmured, saying, This Man receiveth sinners, and eateth with them, Luke 15. 1, 2. Christ reproveth them by a Parable, and then told them; Joy shall be in Heaven over one sinner, that Repenteth, more than over ninety and nine just persons, which need no Repentance, ver. 7. And adds, There is Joy in the presence of the Angels of God over one sinner, that Repenteth, ver. 10. And Christ, after he was Risen, said unto his Disciples, That Repentance and Remission of sins should be preached in his Name among all Nations, beginning at Jerusalem, Luke 24. 47. Peter said unto the Jews, Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of sins; and ye shall receive the Gift of the Holy Ghost, Acts 2. 38. And Paul said, The times of this Ignorance God winked at; but now commandeth all Men every where to Repent, Acts 17. 30. Simon Magus was called to Repentance, if he had regarded it, Acts 8. 22. And the Apostle Paul did preach at Damascus, and at Jerusalem, and throughout all the Coasts of Judea, and then to the Gentiles (turning them from Darkness to the Light of Christ, and from the Power of Satan to God) that they should Repent and turn to God, and do works meet for Repentance, Acts 26. 20.

Now here ye may see, that People must Repent, before they do believe, and are baptized, and before they receive the Holy Ghost, and the Kingdom of God; And they must Repent of their vain Life and Conversation, before they do receive the Gospel; and must be turned from Darkness to the Light of Christ, and from the power of Satan unto God, before they do receive his Holy Spirit, and his Gospel of Life and Salvation. The Lord doth command all Men every where to Repent, and do works meet for

for Repentance: So they must shew forth, that their *Lives* and 1687.  
*Conversations*, and *Tongues* are changed; and that they do  
 serve God in the Newness of Life, with new *Tongues* and new *Goofes*.  
*Hearts*.

Goofes the 6th Month,  
 1687.

G. F.

Another short Paper I writ about the same time, shewing,  
*Wherein God's People should be like unto him*. It was thus:

GOD is Righteous: and he would have his People to be  
 righteous, and to do righteously. And God is Holy: and  
 he would have his People holy, and to do holily. And God is  
 Just: and he would have his People to be just, and to do just-  
 ly to all. God is Light: and his Children must walk in his  
 Light. And God is an eternal, infinite Spirit: and his Children must  
 walk in the Spirit. God is Merciful: and he would have his  
 People to be Merciful. God's Sun shines upon the Good and the  
 Bad, and he causes the Rain to fall upon the Evil and the Good:  
 so should his People do good unto all. God is Love: and they  
 that dwell in love, dwell in God. Love worketh no Ill to his  
 Neighbour: therefore Love is the fulfilling of the Law, Rom. 13.  
 10. And the Apostle saith, All the Law is fulfilled in one word,  
 even in this, Thou shalt love thy Neighbour as thy self, Gal. 5. 14.  
 As the Father hath loved me, so I have loved you: continue ye in  
 my love, John 15. 9. This should be the practice of all God's  
 People.

Goofes the 6th Month,  
 1687.

G. F.

And because most People would own and Confess, that  
 God's People should be thus; but few knew, how to come to  
 this state: Therefore in the Openings of the Spirit of Truth I  
 writ another short Paper, directing to The right Way and Means,  
 whereby People might come unto Christ, and so be made like unto God.  
 That was thus:

Christ saith, I am the Way, the Truth and the Life; no Man  
 cometh unto the Father, but by me, John 14. 6. And again,  
 No Man can come to me, except the Father, which hath sent me,  
 draw him, John 6. 44. Now, what is the Means, by which God  
 doth draw People to his Son, but by his holy Spirit, who pour-  
 eth out of his Spirit upon all Flesh (that is, all Men and Women.)  
 And by this holy Spirit the holy and righteous God doth draw  
 People from their Unrighteousness and Unholiness to Christ, the  
 righteous and holy One, the great Prophet in his New Covenant and  
 New Testament, whom Moses in the Old Covenant and Testa-  
 ment said, God would raise up, like unto him, and whom Peo-  
 ple should hear in all things: and they that would not hear him,  
 should



1687. *should be Cut off.* Now they, that do not hear the Son of God, the great Prophet, do not mind the *drawing* of the Father by his *holy Spirit* to his Son: But they, that do mind the *drawings* of the good *Spirit* of the Father to his Son, the *Spirit* doth give them Understanding to *know* God, and *Jesus Christ*, which is *Eternal Life*. And then they do know, that *Jesus Christ* is the *Way*, the *Truth* and the *Life*, and that none can come unto God, but by and through his Son *Jesus Christ*; who is their *Shepherd* to feed them at his *Pastures* and *Springs* of *Life*; and his *Sheep* do know his holy Voice, in whom there was no *sin*, and in whose mouth there was no *guile*; and an *Hireling* they will not hear, for he careth not for the *Sheep*: for they are not the *Hireling's*, but *Christ's*; who hath laid down his *Life* for his *Sheep*. And he that *robs* and *steals* his Neighbour's Words, and climeth up another way, and entereth not by the *Door*, he is a *Thief* and a *Robber*: But *Christ* is the *Door* into his *Sheepfold*, for his *Sheep* to enter in by. And so they know, that *Christ* is the *Bishop* of their *Souls*, to see, that they do not go astray from God, nor out of his *Pastures* of *Life*: And they do know, that *Christ* is their *Mediator*, and makes their *Peace* with God: And they do know, that *Christ* is their *High-Priest*, made higher than the *Heavens*, and hath died for their *sins*, and doth cleanse them with his *Blood*, and is risen for their *Justification*, and is able to the utmost to save all, that come to God by him.

Goofes, the 6th Month,  
1687.

G. F.

Before I left this place, I writ another *Paper*, the Scope whereof was to shew, by many *Instances* taken out of the holy *Scriptures*, That the Kingdom of God, which most People talk of at a distance, and refer altogether to another life, is in some measure to be known and entred into in this life; but that none can know an Entrance thereinto, but such, as are Regenerated and Born again. Of that *Paper* the following is a Copy:

*Christ* saith, Except a Man be born again, he cannot see the Kingdom of God, John 3. 3. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit, ver. 6. (So, Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God, ver. 5. And *John*, writing to the seven Churches in Asia, calls himself their Brother, and Companion in Tribulation, and in the Kingdom and Patience of *Jesus Christ*, Rev. 1. 9. Here you may see, that *John* was in the Kingdom; so, he was born again: for he did not only see the Kingdom, but was in it.

And *John* saith; Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: therefore the World knoweth us not, because it knew him not, 1 John 3. 1.

‘3. 1. And, Beloved, now are we the Sons of God, ver. 2. And, 1687.  
 ‘If ye know, that he is Righteous, ye know, that every one, that  
 ‘doth Righteousness, is born of him, Chap. 2. 29. And, Who-  
 ‘soever is born of God, doth not commit sin; for his Seed re-  
 ‘maineth in him, and he cannot sin, because he is born of God;  
 ‘Ch. 3. 9. Again John saith, Let us love one another: for love  
 ‘is of God: and every one that loveth, is born of God, and knoweth  
 ‘God. He that loveth not, knoweth not God; for God is love, Ch.  
 ‘4. 7, 8. Again, Whosoever believeth, that Jesus is the Christ, is  
 ‘born of God, Ch. 5. 1. And, Whatsoever is born of God, over-  
 ‘cometh the World: and this is the Victory, that overcometh the  
 ‘World, even our Faith, ver. 4. Were not these, that were Born  
 ‘of God, in the Kingdom of God? And seeing John says, Every  
 ‘one that doth Righteousness, is born of God; do not such see the  
 ‘Kingdom of God, that stands in Righteousness, and enter into it?

‘Peter, in his first general Epistle to the Church of Christ, saith;  
 ‘As new-born Babes desire the sincere Milk of the Word, that ye may  
 ‘grow thereby, 1 Pet. 2. 2. And he tells them, they were a Cho-  
 ‘sen Generation, a Royal Priesthood, an holy Nation, a peculiar Peo-  
 ‘ple, that they should shew forth the praises of him, who had called  
 ‘them out of darkness into his marvellous light, ver. 9. And that,  
 ‘as lively stones, they were built up a spiritual house, an holy Priest-  
 ‘hood to offer up spiritual Sacrifices, acceptable to God by Jesus Christ;  
 ‘ver. 5. Did not these New-born Babes, these lively Stones,  
 ‘spiritual Household, Royal Priesthood, holy Nation and chosen  
 ‘Generation, who were called out of darkness into Christ’s mar-  
 ‘vellous light, see, and enter into his holy Kingdom, being  
 ‘Heirs of the same? who were Born again, not of corruptible Seed,  
 ‘but of incorruptible, by the Word of God, which liveth and abi-  
 ‘deth for ever, 1 Pet. 1. 23. And had not such an Entrance  
 ‘ministred to them into the everlasting Kingdom of our Lord and  
 ‘Saviour Jesus Christ?

‘James, in his general Epistle to the Church of Christ, saith;  
 ‘Hath not God chosen the poor of this World, rich in Faith, and  
 ‘Heirs of the Kingdom, which he hath promised to them that love  
 ‘him? James 2. 5. The Apostle Paul saith; God sent forth his  
 ‘Son, made of a Woman, &c. to redeem them that were under the  
 ‘Law; that we might receive the Adoption of Sons: And because  
 ‘ye are Sons, God hath sent forth the Spirit of his Son into your  
 ‘hearts, crying, Abba, Father. Wherefore thou art no more a Ser-  
 ‘vant, but a Son; and if a Son, then an Heir of God through  
 ‘Christ, Gal. 4. 4, 5, 6, 7. The same Apostle saith; As many as  
 ‘are led by the Spirit of God, they are the Sons of God: And tells  
 ‘the Saints at Rome, Ye have received the Spirit of Adoption,  
 ‘whereby we cry, Abba, Father. The Spirit it self beareth witness  
 ‘with our spirit, that we are the Children of God: And if Children,  
 ‘then Heirs; Heirs of God, and Joint-heirs with Christ: if so be  
 ‘we suffer with him, that we may be also glorified together (namely  
 ‘with Christ) Rom. 8. 14, 15, 16, 17. Now seeing, they are the  
 ‘Sons of God, that are led by the Spirit of God, and the Spi-  
 ‘rit beareth witness unto their Spirit, that they are the Children  
 Ttttt ‘of

1687. 'of God, and Heirs of God, and Joint-heirs with Christ: Are not  
 ~~~~~ all these Children of God Heirs of the righteous, glorious King-  
 Gookes. 'dom of God? and do they not see it, and enter into it?

'The Lord saith in *Hosea* 1. 10. *Where it was said unto them,*
'Ye are not my People; there it shall be said unto them, Ye are the
'Sons of the living God. Did not this relate to the Gospel-days
'of the New Covenant? see Rom. 9. 26. And what the Lord
'said by the Prophet Jeremiah, Ch. 31. 1. the Apostle applies to
'the Gospel-days, and says; Be ye separate, saith the Lord, and
'touch not the Unclean thing; and I will receive you, and will be a
'Father unto you, and ye shall be my Sons and Daughters, saith the
'Lord Almighty, 2 Cor. 6. 18. Are not these the Children, that
'see, and enter into the righteous Kingdom of God, that separate
'from that which is Unclean, and touch it not?

'The Lord saith also by *Isaiah*: *I will say to the North, Give*
'up; and to the South, Keep not back: Bring my Sons from far,
'and my Daughters from the ends of the Earth, Isa. 43. 6. Then
'doth not he bring them to his Kingdom of Glory, that stands
'in Righteousness and Peace, and Joy in the Holy Ghost?


'And the Lord said to *Job*, *When the Morning-stars sang to-*
'gether, and all the Sons of God shouted for Joy, Job 38. 7. Where
'did these Sons of God shout for joy? Was it not in his Kingdom
'of Glory?

'Christ saith, *The least in the Kingdom of God is greater than*
'John, Luke 7. 28. And in Chap. 16. 16. he says, The Law and
'the Prophets were until John: since that time (viz. since the
'Law, and the Prophets, and John) the Kingdom of God is
'preached, and every Man presseth into it.

The good seed are the Children of the Kingdom, *Matth. 13. 38.*
'And the righteous shall shine forth, as the Sun, in the Kingdom
'of their Father, ver. 43. And Christ said unto his Disciples;
'Unto you it is given to know the Mysteries of the Kingdom of God,
'Mark 4. 11. And Christ lifted up his Eyes upon his Disciples, and
'said; Blessed be ye poor: for yours is the Kingdom of God, Luke
'6. 20. And the Apostles preached the Kingdom of God. These
'were Born again: that saw and knew the Kingdom of God,
'preached it.

'Christ said to his Disciples; *Fear not, little Flock, for it is*
'your Fathers good pleasure, to give you the Kingdom, Luke 12. 32.
'And, I appoint to you a Kingdom, said Christ, as my Father hath
'appointed to me, Chap. 22. 29. The Lord said; He that over-
'cometh, shall Inherit all things: and I will be his God, and he shall
'be my Son, Rev. 21. 7. And John saith; I have written unto
'you, Young-men, because ye are Strong, and the Word of God abid-
'eth in you, and ye have overcome the wicked One, 1 John 2. 14.
'And Christ, by whom are all things, is said To bring many Sons
'to Glory, Hebr. 2. 10.

'Christ said, *Wo unto you Scribes and Pharisees, Hypocrites;*
'for ye shut up the Kingdom of Heaven against Men; for ye neither
'go in your selves, neither suffer ye them, that are entering, to go in,
'Matth. 23. 13. He also said, Wo unto you Lawyers; for ye
 'have

‘have taken away the Key of Knowledge: ye entred not in your
 ‘selves; and them that were entring in, ye hindred, Luke. 11. 52. 
 ‘Christ gives unto his Children the Keys of the Kingdom, his
 ‘Spirit: but the Scribes, and the Pharisees, and the Lawyers,
 ‘great Professors, who were erred from the Spirit, like the great
 ‘Professors in our Age, that scoff at the Spirit, and draw Peo-
 ‘ple from the Spirit of God within, these shut up the Kingdom
 ‘from Men, and draw People from the Key of Knowledge, and
 ‘the Key of the Kingdom. For no Man knows the things of God,
 ‘but by the Spirit of God: for the Things of God are spiritually
 ‘discerned. So the spirit is the Key, by which the Kingdom of
 ‘God, and the Things of God are revealed, and discerned, and
 ‘known, according to 1 Cor. 2. 10, 11, 13, 14. The Apostle
 ‘names some in his Epistle to the Colossians, and says; These are
 ‘my Fellow-workers unto the Kingdom of God, Col. 4. 11. And he
 ‘tells that Church, that God hath delivered us from the power of
 ‘darkness, and hath translated us into the Kingdom of his dear Son,
 ‘Chap. 1. 13. So ye may see, these were born again, that were
 ‘translated into the Kingdom of Christ; and were Fellow-workers
 ‘unto the Kingdom of God.

‘Christ exhorts his Disciples to Love, and to do Good; that
 ‘they might be the Children of their Father, which is in Hea-
 ‘ven, Matth. 5. 45. And he bids them be perfect, even as their
 ‘Father, which is in Heaven, is perfect, ver. 48. And the A-
 ‘postle saith to the Church at Philippi; That ye may be blameless
 ‘and harmless, the Sons of God, without Rebuke, in the midst of a
 ‘crooked and perverse Nation; amongst whom ye shine, as Lights
 ‘in the World, holding forth the Word of Life, &c. Phil. 2. 15,
 ‘16. And writing to the Church of the Thessalonians, he puts
 ‘them in mind, how he had exhorted them, That they would
 ‘Walk worthy of God, who had called them into his Kingdom and
 ‘Glory, 1 Thess. 2. 12.

‘The Lord had promised by the Prophet Joel, that he would Pour
 ‘out his Spirit upon all Flesh, and that Sons and Daughters should
 ‘Prophesie; Old men should dream Dreams, and Young-men see Visi-
 ‘ons, Joel 2. 28. Now the Cause, that Sons and Daughters,
 ‘Hand-maids, Servants, Young-men and Old men have not these
 ‘heavenly Visions, Dreams and Prophecies, is, because they are Er-
 ‘red from the Spirit of God, which he poureth upon them:
 ‘but as many as are led by the Spirit of God, are the Sons of
 ‘God.

‘John saith, Christ was the True Light, which lighteth every
 ‘Man, that cometh into the World, John 1. 9. And that, As ma-
 ‘ny as received him, to them gave he power, to become the Sons of
 ‘God, ver. 12. which were born not of blood, nor of the will of the
 ‘flesh, nor of the will of man, but of God, ver. 13. Now, the
 ‘Reason, why People do not become the Sons of God, is, because
 ‘they do not receive Christ. The Jews, the great Professors,
 ‘which had the Promises, Prophecies, Figures and Shadows of him,
 ‘they would not receive him, when he came. And now the
 ‘Priests, and high Professors of Christ, they are so far from re-
 ‘ceiving

1687. 'ceiving the *Light of Christ*, and believing in it, that they have
 ~~~~~ hated the *Light*, and scoff at it, calling it a *Natural Conscience* ;  
 Goofes. 'and some have called it *Jack in the Lanthorn*. Such are not  
 'like to become the *Sons of God*, nor to see the glorious *King-*  
 'dom of *Christ*, which stands in *Righteousness*, *Peace* and *Joy*  
 'in the *Holy Ghost*. For the *Light*, that shines in the heart,  
 'gives the *Light of the Knowledge of the glory of God in the face of*  
 'Christ Jesus. And they that do not receive *Christ Jesus*, but  
 'hate his *Light* (which is the *Life* in him) and yet profess him  
 'in words ; such neither know the *Children of the Light*, nor  
 'true *Fellowship* in the *Light*, nor the *Kingdom of God*, that  
 'stands in *Righteousness*, *Peace* and *Joy* in the *Holy Ghost* : but  
 'by the *Light* they are condemned. *And this is the Condemnation,*  
 'that *Light* is come into the *World*, and Men love *Darkness* ra-  
 'ther than *Light*, because their deeds are evil. For every one that  
 'doth evil, hateth the *Light*, neither cometh to the *Light*, lest his  
 'deeds should be reprov'd, John 3. 19, 20. But the *Children of*  
 'the *Light*, that walk in the *Light*, they come to heavenly Je-  
 'rusalem, and to the *City of the living God*, and to the innu-  
 'merable Company of Angels, and to the *general Assembly*, and  
 'Church of the *First born*, that are written in *Heaven* ; and can  
 'sing *Hallelujah* !

Goofes, the 2d of the  
 7th Month, 1687.

G. F

London

Having now been somewhat more than a *quarter* of a *Year*  
 in the *Country*, I returned to *London*, somewhat better in *health*,  
 than formerly ; having received much benefit by the *Country-*  
*Air*. And it being now a time of *General Liberty*, and great  
*Openness* amongst the People, I had much *Service* for the *Lord* in  
 the *City* ; being almost daily at *Publick Meetings*, and frequently  
 taken up in *Visiting Friends*, that were sick, and in other *Ser-*  
*vices of the Church*. I continued at *London* about *Three Months* :  
 and then finding my *strength* much spent, with continual labour-  
 ing in the *Work of the Lord*, and my *Body* much stopped for  
 want of *fresh Air*, I went down to my Son Rouse's by *Kingston* ;  
 where I abode some time, and visited *Friends* at *Kingston*.  
 While I was there, it came upon me to write a *Paper* concern-  
 ing the *Jews*, shewing ; *How by their Disobedience and Rebellion they*  
*lost the holy City and Land*. By which *Example* the professing *Christians*  
 may see, what they are to Expect, if they continue to *disobey*,  
 and *provoke the Lord*. Of that *Paper* the *Copy* here follow-  
 eth :

Kingston.

'THE Lord gave the *Jews* in the *Old Testament* the *Land of*  
 'Canaan, and they built the *Temple* at *Jerusalem* to worship  
 'in ; and it was called The *Holy Temple*, and *Jerusalem* was cal-  
 'led The *Holy City*, and *Canaan*, The *Holy Land*. But when the  
 'Jews rebelled against the *good Spirit*, which God gave them to  
 'instruct

'instruct them, and rebelled against his Law, and set up Idols 1687.  
 'and Images, and defiled the Land and the City; the Lord sent  
 'his Prophets to Cry against them, and to bring them back again to his Kingdon.  
 'Spirit, and to his Law, and so to God, to serve and worship  
 'him, that they might not worship Images and Idols, the works  
 'of their own hands. But instead of hearkening to God's Pro-  
 'phets, they persecuted them; and at last killed his Son Christ  
 'Jesus, and persecuted his Apostles. But Christ told the Jews,  
 'that both their City and Temple should be laid Waste, and they  
 'should be scattered over all Nations: And it was so, when Ti-  
 'tus the Roman Emperour came, and took Jerusalem, and destroy-  
 'ed the City and Temple; which was a Day of Vengeance upon  
 'the Jews, for all their Idolatries, and their Wickedness, and for  
 'the Innocent blood they had shed, both in City and Country: And  
 'they were driven out of their own City and Land, and scatter-  
 'ed over all Nations. And the Jews had never power to get  
 'the Land since, nor to build Jerusalem, nor the Temple: But  
 'the Turk hath both the Land of Canaan, and that which is  
 'called, The City Jerusalem. Now, the Turk neither makes Ima-  
 'ges, nor Worships Images: And so it is a just Hand of the  
 'Lord, that he should be over the persecuting, Idolatrous Jews,  
 'so that they cannot defile the Land of Canaan now with Images  
 'and Idols, for the Turk hath it; who neither makes Images, nor  
 'Idols, nor worships them. And the Jews must never hope, be-  
 'lieve nor expect, that ever they shall go again into the Land  
 'of Canaan, to set up an outward Worship at Jerusalem, and there  
 'for their Priests to offer outward Sacrifices of Rams, Sheep and  
 'Heifers, &c. for Burnt-Offerings: for Christ, the one Offering, hath  
 'offered himself once for all; and by this one Offering he hath  
 'perfected for ever, them that are sanctified. And Christ hath  
 'changed the Priesthood of Aaron, that offered Sacrifices, which  
 'was made after the power of a Carnal Commandment; but Christ  
 'was made after the power of an endless Life, a Priest for ever,  
 'who was holy and harmless, and separate from Sinners; and  
 'is a Priest made higher than the Heavens. This is the Priest,  
 'that gives power to all that receive him, to become the Sons  
 'and Daughters of God: And Jerusalem, that is above, is the Mo-  
 'ther of all the Sons and Daughters of God; which is free: but  
 'Jerusalem that is below, is in bondage with her Children. And  
 'they that are the Children of Jerusalem, that is above, do not  
 'look down at Jerusalem, that is below; but they look at Jerusa-  
 'lem that is above, which is their Mother. Christ said, Nei-  
 'ther at Outward Jerusalem, nor in the Mountain of Samaria should  
 'God be worshipped; but God should be worshipped in Spirit and in  
 'Truth: for he is a Spirit, and such he seeks to worship him, John  
 '4. This is the Worship, that Christ set up above Sixteen hun-  
 'dred years ago: And therefore the Idolatrous Jews must never  
 'think to Offer their outward Offerings and Sacrifices, nor set up  
 'their outward Worship at Jerusalem, in the holy Land of Canaan  
 'more. For Christ, by the Offering up of himself once for all  
 'for the Sins of the whole World, hath ended all the Jews Of-  
 'ferings;

1687. *ferings*; and changed the *Priesthood*, and the *Lam*, by which it was made: and hath blotted out the Hand-writing of *Ordinances*, which commanded both *Priests* and *Offerings*, and triumphed over them. And so he is the *Offering* and *Sacrifice* of all the *Children* of the *New Testament*, and *New Covenant*, and heavenly new *Jerusalem*, that is above; and he is their *Prophet*, that openeth to them; and *Shepherd*, that feeds them; and *Bishop*, that oversees them; and *Priest*, that died for their Sins, and is risen for their *Justification*, and sanctifies them, and presents them to God. So he is the *one Mediator* betwixt *God* and *Man*, even the *Man Christ Jesus*.

Kingston, the 9th of the  
10th Month, 1687.

G. F.

Guilford. After this I went from *Kingston* to *Guilford*, to visit *Friends* there, and stay'd three days with them; and had a large and very good *Meeting* there on the *First-day* of the *Week*. After which I came back to *Kingston* again, and tarried there about *Two Weeks* longer, visiting the *Friends*, and having *Meetings* amongst them, both at their *Publick Meeting-house*, and in their *Families*. Many things I writ, while I was now at *Kingston*; amongst which the following *Paper* was one:

G O D so loved the World, that he gave his only begotten Son, that whosoever believeth in him, shall not perish (mark, not perish) but have everlasting life, John 3. 16. And again he saith; He that believeth on the Son of God, hath (mark, hath) everlasting Life, ver. 36. So these Believers have Everlasting Life, while they are upon the Earth. And, he that believeth on Christ, is not condemned: but he that believeth not, is condemned already, and the wrath of God abideth on him. And, He that heareth Christ's word, and believeth on God that sent him, hath (mark hath) everlasting life, and shall not come into Condemnation; but is passed from death (the death in the first Adam) to life (the life in Christ, the second Adam) John 5. 24. And that Meat, which Christ doth give, endureth unto Everlasting Life, as in John 6. 27. And the Water, that Christ doth give, shall be in him that drinks it, a Well of water springing up unto everlasting life, John 4. 14. Christ said to the Jews, Search the Scriptures, for in them ye think ye have eternal life; and they are they, which testify of me: And ye will not come to me, that ye might have life, John 5. 39, 40. Here ye may see, the Eternal Life is to be found in Christ, and not in the Scriptures, which testify of him, the Life. Christ's Sheep, that hear his Voice, and know and follow him, he gives unto them Eternal Life; and they shall not perish, neither shall any pluck them out of his hand. They shall not pluck Christ's Sheep, to whom he hath given Eternal life, out of his Eternal hand. Christ said to *Adurtha*, I am the Resurrection, and the Life: he that believeth in me,

‘me, though he were dead (mark, though he were dead) yet shall  
 ‘be live; (mark, live, though he were dead) and whosoever lieth,  
 ‘and believeth in me, shall never die. Believest thou this? Mar. Kingston.  
 ‘she said, Yea, Lord, John 25. 26. This is the true and substan-  
 ‘tial Belief, which they that do believe, shall not perish, but  
 ‘have Everlasting life. John saith, This is the Record, That God  
 ‘hath given to us Eternal Life; and this Life is in his Son, 1 John  
 ‘5. 11. The Life was manifested, and we (saith he) have seen  
 ‘it, and bear witness, and shew unto you that Eternal life, which  
 ‘was with the Father, and was manifested unto us, 1 John 1. 2. So  
 ‘these were the Believers, that had Eternal Life in the Son of  
 ‘God, and shewed it unto others. He that hath the Son, hath  
 ‘life (saith John) and he that hath not the Son of God, hath not  
 ‘life, 1 John 5. 12. Christ saith, Every one that hath forsaken  
 ‘Houses, or Brethren, or Sisters, or Father, or Mother, or Wife,  
 ‘or Children, or Lands for my Names sake, shall receive an hun-  
 ‘dred fold, and shall inherit everlasting life, Matth. 19. 29. And  
 ‘the Wicked, that do not receive Christ, shall go into everlast-  
 ‘ing punishment: but the Righteous into everlasting life. And  
 ‘the true servants of God have their fruits unto holiness, and  
 ‘their End is everlasting life. For the Wages of Sin is death: but  
 ‘the Gift of God is everlasting life, through Jesus Christ our Lord.  
 ‘And such have a Building of God, an House not made with hands,  
 ‘eternal in the Heavens. Therefore I desire, that God’s People  
 ‘may endure all things, that they may obtain this Salvation,  
 ‘which is in Christ Jesus, with Eternal Glory, a Glory, which  
 ‘is Eternal: For Christ being made perfect, became the Author  
 ‘of Eternal Salvation to all them, that obey him. And this E-  
 ‘ternal Salvation is above an External Salvation: for they come  
 ‘to receive an Eternal Inheritance, and live in the possession of  
 ‘the everlasting Gospel of Joy, Comfort, Peace and Salvation;  
 ‘having eternal and everlasting life in Christ Jesus, which shall  
 ‘never die.

Kingston, the 6th of the  
 11th Month, 1687.

G. F.

Another Paper I writ there, Concerning the Stone  
 spoken of by Daniel, Chap. 2. which became a  
 great Mountain, and filled the whole Earth;  
 shewing, that thereby was set forth the King-  
 dom and Power of Christ.

‘**W**hen Christ, the Stone, that became a great Mountain,  
 ‘and filled the whole Earth, had broke to pieces the  
 ‘Head of Gold, and the Breast of Silver, and the Belly of Brass,  
 ‘and the Legs of Iron, and the Feet part Iron part Clay (which  
 ‘were the four Monarchies, to wit, the Babylonian and Mede, the  
 ‘Persian, the Grecian, and the Roman) and had ended the cur-  
 ‘ward



1687. *ward Jews Typical Kingdom; Daniel saith, In the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed, Dan. 2. 44. Christ saith; All Power is given unto me in Heaven and in Earth, Matth. 28. 18. And he saith, My Kingdom is not of this World, John 18. 36. And Christ is the Image of the Invisible God, the First-born of every Creature. For by him were all things created, that are in Heaven, and that are in Earth, visible, and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him, and for him; and he is before all things, and by him all things consist, Col. 1. 15, 16, 17. Here ye may see, All things Consist by Jesus Christ, and all things were Created by Christ, and for him, whether they be things in Heaven, or things in Earth, visible or invisible, they were Created by him and for him; yea, Thrones, Dominions, or Principalities, or Powers, these were all created by him and for him. So Christ is King of Kings and Lord of Lords, Rev. 19. 16. And the Prince of the Kings of the Earth, Chap. 1. 5. And out of his Mouth goes a sharp Sword, with which he shall smite the Nations; and he shall rule them with a Rod of Iron: As the Vessel of a Potter shall they be dashed in pieces, who do not obey him, who is King of Kings and Lord of Lords. This is Christ, by whom all things were made, who doth rule the Nations, who saith; I am Alpha and Omega, the Beginning and the Ending, the First and the Last: So he is over all Nations, and above them all. Now we must understand, this Rod of Iron, by which Christ, who is the First and Last, doth rule the Nations, is a Figurative Speech of Christ, who is Ascended into Heaven, and is at the right hand of God; yet all Power in Heaven and Earth is given unto him, and All things were created by him and for him: So then, they are Christ's, and he hath power over all things; for all are his. So, as the Scripture saith, By me Kings Reign, and Princes decree Justice, Prov. 8. 15. But if they abuse his Power, and do not do Justice, as is decreed by Christ, the King of Kings and Lord of Lords, the First and the Last; they must feel and know the weight of his Rod of Iron, by which he will rule such, as abuse his Power, and do not do Justice (that is decreed by him) who hath all Power in Heaven and Earth given to him, and rules in the Kingdoms of Men.*

Kingston, the 11th  
Month, 1687.

G. F.

Several other things I writ, while I was now at Kingston: for my Spirit being continually exercised towards God, I had many precious Openings of Divine Matters; and divers places of Scripture, both in the Old Testament and in the New, relating to a state of Regeneration, and Sanctification, &c. were brought to my remembrance by the holy Spirit: some of which I committed to writing, and were as followeth:

'They

1687

Kingston.

‘They that Touched the dead, were unclean, and were to be cleansed by the Water of Purification, Numb. 19. And they which touch the dead Doctrines or Faiths, and let them in, burden the pure, and defile and make themselves unclean; until the Spring of the Water of the Word do arise, and wash and cleanse them: for all the Dead in Adam in the Fall are Unclean, and they must be washed by Christ, in his Blood and Water of Life, who quickeneth, and makes alive.

‘A Dwarf might not come near, to Offer upon God’s Altar; but he might eat of the holy Bread, that he might grow: Levit. 21. 20. &c. So the New-born Babes may eat of the Milk of the Word, that they may grow thereby and increase. And he that had any Blemish, might not come near to Offer upon God’s Altar: neither might any thing be Offered upon God’s Altar, that had any Blemish, or was Unclean, Lev. 21. And it is said, The Ungodly shall not stand in the Judgment, nor Sinners in the Congregation of the Righteous, Psal. 1. 5. But God standeth in the Congregation of the Mighty, Psal. 82. 1.

‘The Camp of God was to be kept Clean and Holy: All that, which was unclean, or defiled, was to be kept out of God’s Camp in the Old Testament. And in the New Testament, all that is defiled and unclean, must be kept out of God’s Kingdom; the new and heavenly Jerusalem, that is from above. All was to pass through the Fire (even of those things, that would bear the Fire) and to be purified by Fire and Water, before the People might come into God’s Camp, Numb. 31. So all must be Circumcised, and Baptised with the Holy Ghost and with Fire, and be cleansed with the Blood of Christ, and washed with the Water of the Word, before they come into the Kingdom of God, and into heavenly Jerusalem.

‘The Apostle Paul saith, We know, that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens. For in this we groan, earnestly desiring to be clothed upon with our House, which is from Heaven, that mortality might be swallowed up of life, 2 Cor. 5. 1, 2, 4. Here is [WE in the Earthly House of this Tabernacle;] which [We] are they, that have received Christ, and are become the Sons of God, and New Creatures, and Children of the Light, that do believe in Christ’s Light: who have an Eternal House in the Heavens, where Mortality is swallowed up of Life; in which House from Heaven they will not groan.

‘And Peter said; I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in remembrance, knowing, that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shewed me, 2 Pet. 1. 13, 14. So Peter knew, he must put off this Tabernacle shortly; but as long as he was in it, he did stir up the Saints to their duty in holiness, that they might remember it, after he was deceased.

1687. *The Apostle Paul saith; The first Man is of the Earth, Earthly, (mark, Earthly, 1 Cor. 15. 47. And as we have born the Image of the Earthly, we shall also bear the Image of the Heavenly, (mark, the Heavenly, ver. 49. And, We have this Treasure in earthen Vessels, &c. 2 Cor. 4. 7. And I live (said he) yet not I, but Christ liveth in me, Gal. 2. 20. who is the Life of all God's People.*

*And Christ said to the Jews; That the Dead are raised, even Moses shewed at the Bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob: for he is not the God of the Dead, but of the Living; for all live unto him, Luke 20. 37, 38. So, None of us liveth to himself, and no man dieth to himself: For whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, Rom. 14. 7, 8, 9. For all died in Adam: and Christ by the Grace of God tasted death for every Man, that they might come out of the death in Adam, to the Eternal life in Jesus Christ. Who is also a quickening Spirit: for as in Adam all died; even so in Christ shall all be made alive. So Christ, that Died and Rose again, is Lord both of the Living, and of the Dead: for the Living live to the Lord, and die in him, and are blessed.*

*All Christendom say, that they do believe in God, and in Christ, and that they do believe Moses and the Prophets, and preach Christ, Moses, and the Prophets: So their Words and Writings are preached and printed; and ye say, ye do believe them. But now what Life do ye live? Are ye through the Law dead to the Law, that ye may live unto God? And are ye Crucified with Christ? and doth Christ live in you? And is the Life, that ye now live in the flesh, by the faith of the Son of God, and ye do not live, but Christ liveth in you, who gave himself for you? Is this your present Life? for the Just live by the faith which Christ is the Author and Finisher of: by which holy, divine and precious Faith they have Victory over that, which is vile and unholy, and is not divine; and in this Faith they do please God, and have Access to God and his Son, who fulfilleth the Law and the Prophets. For the Law and the Prophets were until John; and since that, the Kingdom of God hath been preached, and Men do press into it: And the Least in the Kingdom of God is Greater than John, though he was the greatest Prophet born of a Woman. So see, whether ye are in the Kingdom, that stands in Peace and Righteousness and Joy in the Holy Ghost, or not. Christ, who is the Image of the Invisible God, the First-born of every Creature, was before any Creature; for by him were all things created, that are in Heaven and that are in the Earth, visible or invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him, and he was before all things, and by him all things consist: And he is the Head of the Body, the Church, and is the beginning, the First-born from the dead.*

'So

‘So here ye may see, that all things were made by *Christ Jesus*, 1687.  
 ‘and all things were created for *Christ Jesus*, and by him all things  
 ‘consist and have their being; who is the *First-born* from the *Kingston*.  
 ‘dead, and dieth no more. And it pleased the *Father*, that in  
 ‘him all Fulness should dwell; and by *Christ* to reconcile all  
 ‘things unto himself, whether they be things in Heaven, or  
 ‘things in the Earth. And in him are hid all the Treasures of  
 ‘*Wisdom and Knowledge*; who is the Head of all Principality  
 ‘and Power: for all Power in Heaven and in Earth is given to him,  
 ‘the *First-born* of every Creature, and the *First-born* from the  
 ‘dead, who liveth for evermore in his power over all; the *Lamb*  
 ‘slain from the Foundation of the World: and while the *World’s*  
 ‘*Spirit* rules in mens hearts, they do not know *Christ*, nor the  
 ‘beginning nor ending of the *Work* of God. *Christ* was out-  
 ‘wardly crucified and slain, without the *Gates* of *Jerusalem*, by  
 ‘the disobedient *Jews*: And they that hate the *Light* of *Christ*,  
 ‘and disobey his Gospel, and quench his Spirit, and are erred  
 ‘from his Faith, do crucifie to themselves *Christ* afresh. So *Adam*  
 ‘and *Eve*, and their Children, that disobeyed God, did slay the  
 ‘*Lamb*; and the blind *Jews*, that disobeyed God, crucified *Christ*  
 ‘*Jesus*: and the outward *Christians*, that live and walk not in  
 ‘*Christ*, but in *Sin* and *Evil*; though they do make an out-  
 ‘ward *Profession* of *Christ*, yet they do Crucifie to themselves  
 ‘*Christ* afresh. But as to *Christ* himself, he is *Ascended* far above  
 ‘all *Principalities*, *Thrones*, *Powers* and *Dominions*; so that they  
 ‘cannot put him to death, or Crucifie him any more, as to him-  
 ‘self: But what the *Killers*, and *Crucifiers*, and *Persecutors* do  
 ‘now upon the Earth, it is against *Christ*, as in themselves, and  
 ‘in his Members; as *Christ* said to *Saul*, *Why Persecutest thou*  
 ‘*me*? Acts 9. 4. For what is done to his Members, *Christ* takes  
 ‘as done to himself, *Matth.* 25. 40, and 45. And they, that did  
 ‘not visit *Christ*, but persecuted him in his Members, they perse-  
 ‘cuted *Christ* in themselves first.

‘The *Serpent*, that Enemy to Man and Woman, and *Satan*,  
 ‘that Adversary to Man’s prosperity, and the *Devil*, the destroy-  
 ‘er, the God of the *World* and Prince of the *Air*, that ruleth in  
 ‘the hearts of the *Disobedient*, he got in by *disobedience*. But  
 ‘*Christ* bruises his head, breaketh his power to pieces, and de-  
 ‘stroys the *Devil* and his *Works*; and through death destroys death,  
 ‘and the *Devil*, the power of death. And so *Christ*, the Light and  
 ‘Life, hath all power in Heaven and Earth; and openeth the  
 ‘*Prison-doors*, and the *Eyes* of the *blind*, and takes *Captive* him,  
 ‘that hath led into *Captivity*, and gives *Gifts* unto Men. And  
 ‘so *Christ* bindeth the strong man of *sin*, and spoils his goods (for  
 ‘*Christ* is stronger than the *Devil*) and casts him out; *Hallelu-*  
 ‘*jah!* For the strong man of *sin* is the God of the *World*, and his  
 ‘*House* is the whole *World*, that lieth in *Wickedness*: And the  
 ‘God of the *World* hath kept his house, and his goods have been  
 ‘in peace; until a stronger than he comes, and binds the *Devil*,  
 ‘and casts him out; and then destroys him and his goods. And  
 ‘so *Christ*, the Son of God, who is stronger than the *Devil*, ha-

1687. 'ving destroyed the *Devil* and his *Works*, setteth up his *House*?  
 'and all the *Believers* in the *Light* are the *Children of Light*,  
 Kingston. 'and are of the *Son of God's* spiritual *House*, and the *Son of God*  
 'is over his *House* for evermore: Glory to God in the Highest,  
 'through *Jesus Christ*, Amen.

'God spake by the mouth of all his holy *Prophets* concerning  
 'Christ *Jesus*, his *Son*, the *holy One*: so they were *holy men*, and  
 'not *unholy*, that God spake by. And therefore all, that name  
 'the *Name of the Lord Jesus Christ*, are to depart from Iniquity.

Kingston upon Thames, the  
 11th Month, 1687.

G. F.

Chiswick.  
 Hammer-  
 smith.

I returned to *London* towards the latter end of the *Eleventh*  
*Month* 1687. visiting *Friends* in the way at *Chiswick*, and at *Ham-*  
*mersmith*, where I had *Two Meetings*, one upon a *First-day*,  
 and the other upon the Occasion of a *Marriage* there; at which  
 were many of the *World's People*, amongst whom I had a  
 very seasonable Opportunity of opening the *Way of Truth*.


London.

Being come to *London*, I visited *Friends Meetings* in and  
 about the *City*, as the *Lord* led me; in whose *Service* I continu-  
 ed labouring in the *City*, until the middle of the *First Month*  
 1687. At which time I went down towards *Enfield*, and visited  
*Friends* there, and thereabouts; and at *Barnet*, and *Waltham-Ab-*  
*bey*, and other places; where I had many *Meetings*, and very  
 good *Service* amongst *Friends*: in which I spent several *Weeks*.  
 And then returned to *London*: where I continued labouring in  
 the *work of the Gospel* of our *Lord*, until after the *Yearly-Meeting*  
 was over; which this Year was about the beginning of the  
*Fourth Month*. A precious *Meeting* it was, and a very refreshing  
*Season Friends* had together; the *Lord* vouchsafing to honour  
 our *Assemblies* with his living and glorious Presence, in a very  
 plentiful manner. At the Conclusion of the *Meeting* I felt a  
 Concern upon my *Spirit*, to give forth the following *Paper*, to  
 be dispersed abroad amongst *Friends*.

Enfield.  
 Barnet.  
 Waltham-  
 Abbey.

London.  
 Yearly-  
 Meeting.

'ALL you *Believers* in the *Light*, that are become *Children*  
 'of the *Light*, walk as *Children of the Light*, and of the *Day*  
 'of *Christ*, and as a *City set on a Hill*, that cannot be hid; and  
 'so let your *Light* shine, that *People* may see your good *Works*,  
 'and glorifie your *Father*, which is in Heaven. For a good *Tree*  
 'bringeth forth good *Fruit*: and therefore be ye *Trees of Righte-*  
 'ousness, the planting of the *Lord*, having *Fruits* unto *Holiness*;  
 'and then your *End* will be *Everlasting life*. And such are the  
 'Wells and *Cisterns*, that hold the living *Water of life*, which  
 'springs up in them to *Eternal life*: so ye may all drink *Water* out  
 'of your own *Cisterns*, and running *Water* out of your own *Wells*;  
 'and eat every one of his own *Fig-tree*, and of his own *Vine*:  
 'having *Salt* every one in your selves, to season every one's *Sa-*  
 'crifice, acceptable to God by *Jesus Christ*; and like unto the  
 'Wise *Virgins*, that have *Oil* in their *Lamps*, and follow the  
 'Lamb,

'Lamb, and enter in with the *Bridegroom*. And now is the time 1688.  
 'to *Labour*, while it is *day* (yea, the *Day of Christ*) and to stir  
 'up every one's *pure Mind*, and the *Gift of God* that is in them;   
 'and to improve your *Talents*, that *Christ* hath given you, that London. Yearly-Meeting.  
 'ye may *profit*: And to walk every one according to the *Mea-*  
 'sure, that *Christ* hath given you; for the *Manifestation of the*  
 '*Spirit of God is given to every one to profit withal*. Now confi-  
 'der, what you have *profited* in spiritual and heavenly things,  
 'with the heavenly *Spirit of God*: and be not like the *wicked*  
 'and *slothful*, that hid his *Talent*; from whom it was taken, and  
 'he cast into *Utter darkness*. And a *Dwarf*, or one that had a-  
 'ny *blemish*, was not to come nigh to *Offer* upon *God's Altar*:  
 'And therefore mind the *Word of Wisdom*, to keep you out of  
 'that which will *Corrupt* you, and *Blemish* you; and that ye  
 'may grow in *Grace*, and in *Faith*, and in the *Knowledge* of our  
 'Lord *Jesus Christ*: and feeding upon the *Milk of the Word*, may  
 'grow by it, that ye may not be *Dwarfs*; and so to *Offer* your  
 'spiritual *Sacrifice* upon *God's holy Altar*. For the *Field* or *Vine-*  
 '*yard* of the *slothful* grows over with *Thorns* and *Nettles*, and  
 'his *Walls* go down: such are they, that are not diligent in the  
 '*Spirit of God*, and the *Power*, which is the *Wall*, a sure *Fence*:  
 'and the *Spirit of God* will *Weed* out all, both *Thorns*, and  
 '*Thistles*, and *Nettles* out of the *Vineyard* of the *heart*. And  
 'you, that are *Keepers* of others *Vineyards*, see, that you *keep*  
 'your own *Vineyard clean* with the *Spirit* and *Power* of *Christ*:  
 'and sanctifie your selves, and sanctifie the *Lord* in your hearts,  
 'that ye may be a holy *People* to the *Lord*, who saith; *Be ye*  
 '*holy, for I am holy*: that ye may be the holy *Members* of the  
 '*Church of Christ*, that is clothed with the *Sun*, and hath the  
 '*Moon* under her feet; the changeable *World* with all her change-  
 'able *Worships*, *Religions*, *Churches* and *Teachers*. And be ye new  
 'and heavenly *Jerusalem's Children*: for new and heavenly *Jeru-*  
 '*salem*, that is above, is the *Mother* of all the *Children* of the  
 '*Light*, and that are born of the *Spirit*; and these be they, that  
 'have been *persecuted*, and have suffered by the *false Church*, *My-*  
 '*stery Babylon*, and *Mother of Harlots*.

'And now, all heavenly *Jerusalem's* and *Sion's Children*, that  
 'are from above, labour in the *Gospel*, the *Power* of *God*, and  
 'the *Seed*, in which all *Nations*, and all the *Families* of the *Earth*  
 'are blessed: which *Seed, Christ*, bruises the *Serpent's* head, and  
 'destroys the *Devil* and his *Works*; and overcomes the *Whore*,  
 'the *false Church*, and the *Beast*, and the *false Prophet*: And takes  
 'away the *Curse*, and the *Vail* that is spread over all *Nations*,  
 'and over all the *Families* of the *Earth*: and brings the *Bles-*  
 '*sing* upon all *Nations*, and upon all the *Families* of the *Earth*  
 '(if they will receive it) saying; *In thy Seed shall all Nations*  
 '*and all the Families of the Earth be blessed*. And this is the *Go-*  
 '*spel* of *God* preached to *Abraham*, before *Moses* writ his *Five*  
 '*Books*; and was preached in the *Apostles days*, and is now  
 'preached again: Which *Gospel* brings *Life and Immortality* to  
 '*light*; and is the *Gospel* of *Peace*, *Life* and *Salvation* to every  
 'one

1688. 'one that believes it. And so all *Nations*, and all the *Families* of  
 ~~~~~ 'the Earth must be in *Christ*, the *Seed*, if they be *blessed*, and  
 London. 'be partakers of the *Blessing* in the *Seed*; which *Gospel* God did
 Yearly- 'preach and reveal to *Abraham*, as in *Gal.* 3. 8. And this *Gospel*
 Meeting. 'was revealed and preached by *Christ* unto his *Apostles*, who
 'preached it; which is not of *Man*, nor from *Man*. And now,
 'God and *Christ* hath Revealed the same *Gospel* unto me, and
 'many others in this Age, (I say, the *Gospel* and the *Seed*, in which
 'all *Nations* and *Families* of the Earth are blessed;) in which
 'Gospel I have laboured, and do labour, that all may come into this
 'blessed *Seed*, *Christ*, who bruises the head of the *Serpent*, that
 'in it they might have peace with God. And this Everlasting
 'Gospel is preached again to them, that dwell upon the Earth;
 'and they that believe it, and receive it, receive the *Blessing*, and
 'the *Peace*, and *Joy*, and *Comfort* of it, and the *stability* in it, and
 'the *life* and *immortality*, which it brings to *light* in them and
 'to them: And such can praise the Everlasting God in his Ever-
 'lasting *Gospel*.

'And *Friends* all, seek the peace and good of all in *Christ*: for
 'Truth makes no *Cains*, *Corahs*, *Balaams*, nor *Judasses*; for they
 'come to be such, that go out of the peaceable *Truth*. And
 'therefore walk in the peaceable *Truth*, and speak the *Truth* in
 'the love of it, as it is in *Jesus*.

G. F.

Sometime after the Yearly-Meeting was over, I went to my
 Son Mead's House, called *Gooses* in *Essex*, and abode there some
 Weeks; often visiting *Friends Meeting* near there, and sometimes
 at *Barking*. And after I had been a while there, I went to vi-
 sit *Friends* at *Waltham-Abbey* and at *Hodsdon*, and about *Enfield*,
South-street, *Ford-Green*, and *Winchmore-Hill*; where I had sever-
 al very serviceable Meetings amongst *Friends*, the Lord opening
 many deep and weighty things through me, both for the Inform-
 ing the Understandings of *Inquirers*, and building up those,
 that were gathered into the *Truth*, and establishing them there-
 in.

It was in the Seventh Month, that I returned to London, ha-
 ving been near Three Months in the Country for my health's sake,
 which now was very much Impaired; so that I was hardly able
 to stay in a Meeting the whole Time thereof: and often after a
 Meeting was fain to lye down upon a Bed. Yet did not my
 Weakness of Body take me off from the Service of the Lord; but
 I continued to labour in Meetings, and out of Meetings in the
 work of the Lord, as the Lord gave me Opportunity and Abili-
 ty.

I had not been long in London, before a great Weight came
 upon me, and a sight the Lord gave me of the great Bustles and
 Troubles, Revolution and Change, which soon after came to pass.
 In the sense whereof, and in the movings of the Spirit of the
 Lord I writ a few Lines, as — A general Epistle to Friends, to
 fore-

forewarn them of the approaching storm; that they might all re- 1688.
 tire to the Lord, in whom safety is. That Epistle was, as follow-
 eth: London.

‘ALL my Dear Friends and Brethren every where, who have
 ‘received the Lord Jesus Christ; and he has given you
 ‘power to become his Sons and Daughters: In him ye have both
 ‘life and peace, and in his Everlasting Kingdom, that is a stablish-
 ‘ed Kingdom and cannot be shaken; but is over all the World,
 ‘and stands in his Power, and in Righteousness, and Joy in the
 ‘Holy Ghost, into which no unrighteousness, nor the foul, un-
 ‘clean Spirit of the Devil in his Instruments can enter. And
 ‘therefore, Dear Friends and Brethren, every one in the Faith of
 ‘Jesus, that he is the Author and Finisher of, stand in his Power,
 ‘who has all power in Heaven and Earth given to him, and will
 ‘Rule the Nations with his Rod of Iron, and dash them to pieces;
 ‘like a Potter’s vessel, that are not Subject and Obedient to his
 ‘Power: Whose Voice will shake the Heavens, and the Earth,
 ‘that that which may be shaken, may be Removed, and that
 ‘which cannot be shaken, may Appear. And stand in him; and
 ‘all things shall work together for good; to them that love
 ‘him.

‘And now, Dear Friends and Brethren, though these Waves,
 ‘and Storms, and Tempests be in the World, yet you may all
 ‘appear the harmless and innocent Lambs of Christ, walking in his
 ‘peaceable Truth, and keeping in the Word of Power, and Wisdom,
 ‘and Patience; and this Word will keep you in the Day of Tri-
 ‘als and Temptations; that will come upon the whole World,
 ‘to Try them, that dwell upon the Earth. For the Word of
 ‘God was before the World, and all things were made by it:
 ‘It is a Tried Word, which gave all God’s People in all Ages
 ‘Wisdom, Power and Patience. And therefore let your dwelling
 ‘and walking be in Christ Jesus, who is called The Word of
 ‘God; and in his Power, which is over all: And set your Af-
 ‘fections on things that are above, where Christ sits at the right
 ‘hand of God (mark) on those things which are above, where
 ‘Christ sits; and not those things, that are below, which will
 ‘change, and pass away. And blessed be the Lord God, who by
 ‘his Eternal Arm and Power hath gathered a People to himself;
 ‘and by his Eternal Arm and Power hath preserved his Faithful
 ‘to himself through many Troubles, Trials and Temptations: His
 ‘Power and Seed, Christ, is over all, and in him ye have life
 ‘and peace with God. Therefore in him all stand; and see your
 ‘Salvation, who is First and Last, and the Amen. God Al-
 ‘mighty preserve and keep you all in him, your Ark and San-
 ‘ctuary; for in him you are safe over all Floods, Storms and
 ‘Tempests: for he was, before they were; and will be, when they
 ‘are all gone.

London, the 17th of the
 8th Month, 1688.


G. F.

About

1688. About this time great *Exercise* and *Weights* came upon me (as hath usually done before great *Revolutions* and *Changes* of *Government*) and my *strength* departed from me; so that I reeled, and was ready to fall, as I went along the *Streets*. And at length I could not go abroad at all, I was so *Weak* for a pretty while; till I felt the *Power* of the *Lord* to spring over all, and had received an *Assurance* from him, that he would preserve his *faithful People* to himself through all.

In the time that I kept in, I writ a *Paper*, shewing; *How Moses, as a Servant, was faithful in all his House, in the Old Testament; and Christ, as a Son, is over his House in the New Testament.*

‘THE House of Israel was called God’s Vineyard, in *Isa.* 5. 7. and all the *Israelites* were called the House of Israel. *Israel* signifies, *A Prince with God, and a Prevailer with Men*, *Gen.* 32. 28. And when *Peter* did preach *Christ* to the House of Israel, he said; *Let all the House of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ, Acts* 2. 36. So they were all called the House of Israel. And it is said, *Moses was faithful in all his House* (to wit, this House of Israel,) *as a Servant; for a Testimony of those things, which were to be spoken after: But Christ, as a Son, over his own House; which House are we, if we hold fast the Confidence, and the Rejoycing of the hope firm unto the end, Hebr.* 3. 5, 6. Here it is manifest, that *Moses* was faithful in all his house, *as a Servant*, viz. in the house of Israel, in the *Old Testament*: but *Christ Jesus*, the Son of God, is over his house in his *New Testament and Covenant*; and all his true *Believers* are of his House. The *Apostle* tells the *Ephesians* (who were the Church of Christ) They were *Fellow-Citizens with the Saints, and of the Household of God*, *Eph.* 2. 19. And the Saints are called *The Household of Faith*, *Gal.* 6. 10. And *Peter* in his general *Epistle*, tells the Church of Christ; They were a *Chosen Generation, a Royal Priesthood, a holy Nation, a peculiar People*, *1 Pet.* 2. 9. And that as *lively Stones*, they were built up a *spiritual House, an holy Priesthood, to offer up spiritual Sacrifices, acceptable to God by Jesus Christ*, ver. 5. And the *Apostle* saith to the Church of Christ at *Corinth*; *If our earthly House of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens*, *2 Cor.* 5. 1. And *Christ* said to his *Disciples*; *Let not your hearts be troubled: ye believe in God, believe also in me. In my Father’s house are many Mansions; (a Mansion is a Dwelling, or Abiding-place) If it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also*, *John* 14. 1, 2, 3. The *Psalmist* saith; *Those that be planted in the House of the Lord, shall flourish in the Courts of our God: They shall bring forth fruit in old Age; they shall be fat and flourishing*, *Psal.* 92. 13, 14. And again,

'again; Holiness becomes thine house, O Lord, for ever, Psal. 93. 5. 1688.
 'Isaiah also said by way of Prophecy; It shall come to pass in the 
 'last days, that the Mountain of the Lord's house shall be established London.
 'in the top of the Mountains, and shall be exalted above the Hills,
 'and all Nations shall flow unto it, Isa. 2. 2. Is not that a great
 'House? Now, is not this Mountain, Christ, who is over his
 'House in the New Testament and New Covenant? And to this
 'Mountain and House all the Children of the New Testament and
 'New Covenant flow in these latter days; so that it is come
 'to pass, which was prophesied of by Isaiah. For he said; Ma-
 'ny People shall go and say, Come ye, and let us go up to the Moun-
 'tain of the Lord, to the house of the God of Jacob, and he will
 'teach us of his ways, and we will walk in his paths: for out of Zion
 'shall go forth the Law, and the Word of the Lord from Jerusalem.
 'And he shall judge among the Nations, and shall rebuke many Peo-
 'ple; and they shall beat their Swords into Plow-shares, and their
 'Spears into Pruning-hooks: Nation shall not lift up Sword against
 'Nation, neither shall they learn War any more. O house of Jacob,
 'come ye, and let us walk in the Light of the Lord, ver. 3; 4, 5.
 'Here ye may see, They that come to the Mountain of the house
 'of God, and to God's Teaching, they must walk in the Light
 'of the Lord; yea, the House of Jacob. Jacob signifies a Sup-
 'planter: he supplanted profane Esau, who is hated, and Jacob is
 'loved. Now these Two Births must be known within. And
 'they that walk in the Light of the Lord, and come to Christ,
 'the Mountain of the house of the Lord, established above all
 'Mountains and Hills, they break their Swords into Plow-shares,
 'and their Spears into Pruning-hooks: and in Christ, this Moun-
 'tain and House of the Lord, there are no Spears, nor Swords to
 'hurt one another withal. And Christ, the Son of God, is o-
 'ver his House and great Family, the Children of the Light, them
 'that believe in it, and walk in it, who are the Children of the
 'Day of Christ, and are of his Holy and Royal Priesthood, that
 'offer up spiritual Sacrifice to God by him. All such are of
 'Christ's (the spiritual Man's) house; who are born of God, and
 'led by his Spirit: They are of the Lord of Lords, and King of
 'King's House and Family, which he is over; and are of the
 'Household of the holy, divine, pure and precious Faith, which
 'Christ is the Author and Finisher of. And they that be of the
 'Son's house, they are pure, righteous and holy, and can do no-
 'thing against the Truth, but for it, in their Words, Lives and
 'Conversations; and so are a chosen Generation, a holy Nation,
 'a peculiar People, that they should shew forth the Praise of him,
 'who hath called them out of Darkness into his marvellous Light.
 'And these are Christ's lively Stones, that build up a spiritual House,
 'which he (Christ, the spiritual Man, the King of Kings, and Lord
 'of Lords) is over.

London, the 10th Month,

1688.

G. F.

Xxxxx

Some

1688.

Essex.
Gooses.

Sometime after this, my Body continuing *Weak*, I went down with my Son *Mead* to his House in *Essex*; where I staid some Weeks. In which time I Writ many things relating to the Service of *Truth*, of which some were printed soon after; others were spread abroad in *Manuscript*. And amongst other things, there were a few *Lines* to this purpose:

‘**T**Hat, while Men are contending for *Thrones* here below, *Christ* is on his *Throne*, and all his *holy Angels* are about him; who is the *Beginning* and the *Ending*, the *First* and *Last*, over all. And that the *Lord* will make way and room for himself, and for them that are *born* of his *Spirit*, which are *heavenly Jerusalem’s Children*, to come home to their free Mother.

A few Words also I writ concerning the *World’s Teachers*, and the *Emptiness of their Teaching*. Which were thus:

‘**D**Oth not all that, which is called *Christendom*, live in *Talking* of *Christ’s*, and of the *Apostles* and *Prophets Words*, and the *Letter* of the *Scriptures*? And do not their *Priests* minister the *Letter*, with their own *Conceptions* thereupon, to them for *Money*, though the *holy Scriptures* were freely given forth from *God* and *Christ*, and his *Prophets* and *Apostles*? Yet the *Apostle* saith, *The Letter killeth: but the Spirit giveth Life*, 2 Cor. 3. 6. And the *Ministers* of the *New Testament* are not *Ministers* of the *Letter*, but of the *Spirit*: And they do sow to the *Spirit*, and of the *Spirit* do reap *Life Eternal*. But Peoples spending their time about *Old Authors*, and their *Talking* of them, and of the outward *Letter*; this doth not feed their *Souls*. For *Talking* of *Viſtuals*, and *Cloaths* doth not clothe the *Body*, nor feed it, except they have *Viſtuals* to eat, and *Cloaths* to put on. No more are their *Souls* and *Spirits* fed and clothed, except they have the *Bread* and *Water* of *Life* from *Heaven* to feed them, and the *Righteousness* of *Christ* to clothe them. So only *Talking* of *Outward* things and *Spiritual* things, and not *Having* them, they may starve both their *Bodies* and their *Souls*. Therefore quench not the *Spirit* of *God*, which will lead to be diligent in all things.

With this I writ another short Paper, shewing the hurt that they did, and the danger they run into, who turned People from the inward Manifestation of *Christ* in the heart.

‘**T**H E *Jews* were commanded by the *Law* of *God*, Not to remove the outward *Land-mark*, Deut. 19. 14. And they that did so, or that caused the *Blind* to wander, were *Cursed* in the *Old Covenant*, Deut. 27. 17. In the *New Covenant* the *Apostle* saith; Let him be *Accursed*, that preacheth any other *Gospel*, than that, which he had preached, Gal. 1. 8. Now the *Gospel*, that he


'he preached, was *The Power of God unto Salvation, to every one* 1688.
 'that believeth, Rom. 1. 16. And the Gospel, that was preached
 'to Abraham was, That in his Seed all Nations, and all the Fam- Gooles.
 'lies of the Earth should be blessed. And in order to bring Men
 'to this blessed state, God poureth out of his Spirit upon all *Flesh*;
 'and Christ doth enlighten every one, that cometh into the
 'World; and the Grace of God, which bringeth Salvation, hath
 'appeared unto all Men, and teacheth the Christians, the true
 'Believers in Christ; and God doth write his Law in the true
 'Christians hearts, and putteth it in their minds, that they
 'may all know the Lord, from the greatest to the least; and he
 'giveth his Word in their hearts to obey and do, and the A-
 'nointing within them; so that they need not any Man to Teach
 'them, but as the Anointing doth Teach them. Now all such,
 'as turn People from the Light, Spirit, Grace, Word and A-
 'nointing within, remove them from their heavenly Land-mark
 'of their Eternal Inheritance, and make them blind, and cause
 'the Blind to wander from the living way to their Eternal
 'House in the Heavens, and from New and Heavenly Jerusa-
 'lem. So they are Cursed, that cause the Blind to wander out
 'of their way, and to remove them from their heavenly Land-
 'mark:

G. F.

I writ also a Paper to shew, by Instances taken out of the
 Holy Scriptures, That many of the holy Men and Prophets of
 God, and of the Apostles of Christ, were Husbandmen and Trades-
 men: by which People might see, how unlike to them the World's
 Teachers now are.

'Righteous Abel was a Shepherd, a Keeper of Sheep, Gen. 4.2.
 'R Noah was an Husbandman: and he was a just man, and
 'perfect in his Generation, and walked with God, Gen. 9. 20. and
 '6.9. Abraham, the Father of the Faithful, was an Husband-
 'man, and had great Flocks of Cattel; And just Lot was an
 'Husbandman also, and had great Flocks and Herds, Gen. 13.
 'Isaac also was an Husbandman, and had great Flocks and Herds
 'of Cattel, and great store of Corn, Gen. 26. 12, 14. And the
 'Promise was with Isaac: for the Lord said to Abraham, In Isaac
 'shall thy Seed be called, Gen. 21. 12. Jacob was an Husbandman,
 'and his Sons Keepers of Flocks of Cattel, Gen. 46. 32, 34. and
 'God loved Jacob. Moses kept Sheep, Exod. 3 1. and the Lord
 'spake to him; when he was keeping Sheep, ver. 4. and sent
 'him to Pharaoh, to bring God's People, or Sheep, out of Egypt.
 'And by the hand and power of the Lord, he and Aaron his
 'Brother brought them out of Egypt, a Land of Anguish, Bon-
 'dage, Darknes and Perplexity. And Moses kept the Lord's Peo-
 'ple, or Sheep, forty years in the Wildernes: A Meek Shepherd of
 'God he was, and kept his great Flock of Sheep; though
 'some of them were scabbed with the Leprosie of Contention
 XXXXX 2 'and

1688. 'and *Murmuring*, and were destroyed in the *Wilderness*.

 *David* (though he afterwards came to be a *King*) was a *Goofes*. 'Keeper of his Father's *Sheep* in the *Wilderness*, 1 Sam. 17. 15, 28. And the *Lord God* called him from the *Sheep-Cotes* to feed his *Sheep*, the *House of Israel*, and to defend them from the spiritual *Wolves*, *Bears* and *Lions*; and he did it to purpose, who was 'a *Man* after *God's own heart*.

'*Elisba* was a *Plowman*, 1 Kings 19. 19. and he was called 'from the *Plow*, that was outward, to *Teach God's People*, 'the *Children of Israel*, to *plow up the Fallow-ground* of their 'hearts, that they might bring forth *Seed* and *Fruits* to *God*; 'their *Creator*.

'And the *Word* of the *Lord* came to *Amos*, when he was among the *Herdsmen* of *Tekoa*, Amos 1. 1. And *Amaziah*, the 'Priest of *Bethel*, said to *Amos*; *Prophecie not again any more at Bethel: for it is the King's Chappel, and it is the King's Court*, 'Chap. 7. 13. Then answered *Amos*, and said to *Amaziah*, 'I was no *Prophet*, neither was I a *Prophet's Son*; but I was an 'Herdsmen, and a gatherer of *Sycamore-fruit*: and the *Lord* took 'me, as I followed the *Flock*. And the *Lord* said unto me, Go, *prophecie unto my People Israel*, ver. 14, 15. Here ye may see, how 'the *Lord* made use of a *poor man*, and how he called him 'from following the outward *Flock*, and from gathering of outward *Fruits*, to gather his *Fruits*, and to follow his *People* or 'Flock, the *Children of Israel*.

'*Christ* called *Peter*, and *Andrew* his Brother, when they 'were *Fishing*, and casting their *Net* into the *Sea* (for they were 'Fisbers :) and he said unto them, *Follow me, and I will make you Fisbers of Men*, Matth. 4. 18, 19. And likewise *Christ* called *James* 'and *John* his Brother, when they were in a *Ship*, with *Zebedee*, their Father, mending their *Nets*; And they immediately left 'the *Ship*, and their Father, and followed him, ver. 21, 22. And 'he gave them power (a *Net* that will hold, and not want 'mending) and made them *Fisbers of Men*, to *fish* them out of 'the great *Sea*, the *World of Wickedness*. And we read, that 'when *Peter*, and *Thomas*, and *Nathaniel*, and the *Sons of Zebedee* and other *Disciples* went a *Fishing* together, and that 'Night caught nothing; And in the *Morning* *Jesus* appeared to 'them, and said, *Cast the Net on the right side of the Ship*, and 'ye shall find: and they did so, and caught so great a *Multitude*, 'that they were not able to draw them to the *shore*. And when 'thereupon one of the other *Disciples* said unto *Peter*, *It is the Lord*; *Peter* hearing, that it was the *Lord*, *Girded his Fisber's Coat* unto him, John 21. 2, 3, 4, 5, 6, 7. And this was, after 'Christ was risen. So here ye may see, *Peter* had not laid 'away his *Fisber's Coat* all this while, that he had been preaching before *Christ's Death*, and after he was *Risen*.

'And *Jesus* saw *Matthew* sitting at the *Receipt of Custom*, and 'he said unto him, *Follow me*. And he arose, and followed him, 'Matth. 9. 9. And *Christ* imployed *Matthew* to gather his 'People, that were scattered from *God*; another manner of *Treasure*

'sure

'sure, than the outward Custom of the Romans. Luke was a Physician, whom Christ made a Physician spiritual; which was better, than Outward.

Goofes.

'Paul was a Tent-maker; and being of the same Craft with Aquila and Priscilla, he abode with them at Corinth, and wrought; (for by their Occupation they were Tent-makers :) Acts 18. 3. And did not Paul, and Priscilla and Aquila bring many to their heavenly Tents, and to be settled upon Christ, the heavenly Rock and Foundation?

'Joseph, the Husband of Mary, was a Carpenter: And the Jews said of Christ, Is not this the Carpenter, the Son of Mary? &c. Mark 6. 3. The Jews meant only an outward Carpenter; not knowing, that Christ was also a spiritual Carpenter, who doth build up the fallen Estate of Man and Woman into the Image of God, which they were first made in; and had shod them with the Gospel of Peace, the Power of God, which will never wax old; and Clothed them with fine Linnen, that never will wear out; and armed them with Armour and Weapons, that will never rust; which all the Weapons of the Wicked can never blunt nor pierce: The Saints have tried it.

Goofes, the 1st Month,
1689.

G. F.

It was now a time of much Talk: and People too much busied their minds, and spent their time in hearing and telling News. To shew them the Vanity thereof, and to draw them from it, I writ the few following Lines:

'IN the Low Region, in the Airy Life all News is Uncertain;
'there is nothing stable: But in the Higher Region, in the Kingdom of Christ, there all things are stable and sure, and the News always good and certain. For Christ, who hath all Power in Heaven and in Earth given unto him, ruleth in the Kingdoms of Men: And he, who doth inherit the Heavens, and possess the utmost parts of the Earth with his Divine Power and Light, he Rules all Nations with his Rod of Iron, and dashes them to pieces, like a Potter's Vessels; the Vessels of Dishonour, and the leaky Vessels, that will not hold his living water of Life: And he doth preserve his Elect Vessels of Mercy and Honour. And his Power is certain and sure, and doth not change; by which he doth remove the Mountains and Hills, and shakes the Heavens and the Earth. And leaky, dishonourable Vessels, and the Hills and Mountains, and the Old Heavens and the Earth, they are all to be shaken, and removed, and broken to pieces; though they do not see it, nor him that doth it: But his Elect and Faithful do both see it, and know him, and his Power, that cannot be shaken, and which changeth not.

The 5th of the 1st Month,
1689.

G. F.

About

1689.

London

About the *middle* of the *First Month* 1689. I went to *London*, the *Parliament* then sitting, and being then about the *Bill* for *Indulgence*. And though I was but *Weak* in *Body*, and not well able to stir to and fro; yet so great a *Concern* was upon my *Spirit* on behalf of *Truth* and *Friends*, that I *Attended* continually for *many days*, with other *Friends*, at the *Parliament-House*, labouring with the *Members* thereof, that the thing might be done *Comprehensively*, and *Effectually*.

South-gate

In this, and other *Services* at *Meetings* and amongst *Friends*, I continued, till towards the end of the *Second Month*; when being much spent with continual *Labour*, I got out of *Town* for a little while, as far as *South-gate* and thereabouts. And while I was there, I writ a *Letter* to *Peter Hendricks*, a *Friend* at *Amsterdam* in *Holland*; in which I inclosed an *Epistle* to the *Friends* at *Dantzick* in *Poland*, who at this time were under great *Persecution*. And as I writ unto them, to *Incourage* and *Strengthen* them in their *Testimony*, and to *Comfort* them in their *Sufferings* for the *Truth*; so also I writ a *Paper* to their *Persecutors*, the *Magistrates* of *Dantzick*; laying before them the *Evil* of *Persecution*, and perswading them to *Christian Moderation*, and *To do unto others, in Matters of Religion, as they would be done unto*. Which *Papers* were as followeth:

To Peter Hendricks at Amsterdam; and to Friends at Dantzick, who are under Persecution.

Dear Friend P. H.

‘**W**ith my Love to thee and thy *Wife*, and *J. Clause*, and *J. Roeloffs*, and all the rest of *Friends* every where in *Christ Jesus*, who Reigns over all. And I am glad to hear, that *Friends* are well in all those *Provinces* and *Places* every where, except *Dantzick*; and that you were so diligent in spreading my *Papers* to the strengthening of *Friends*. I have lately printed the *Life* of *William Caton*, but not made a *Collection* of his *Books*: and I think to send some of them to you, which you may *Translate* and *Print*, if you will; it may be serviceable among *Friends*, especially them that knew him.

‘Now concerning *Dear Friends* at *Dantzick*, whom the *Lord* hath supported by his *Eternal Arm* and *Power* to this Day, I hope, by the same *Arm* and *Power* he will support them, and in it they will feel his *Blessed Presence* with them in all their *Sufferings*; who is over the *Cruelty* of their *Persecutors*, who will hardly let them breathe neither *Outwardly* nor *Inwardly*, in the *Common Air* of their *Natural Soil*. Which shews both their *Immortality*, *Inhumanity* and *Unchristianity*, and that they want the *Counsel* of a *Gamaliel* amongst them; whose *Actions* are below the *Law* of *God*, *To do unto others, as they would have them do un-*

'to them: And God will not Bless the Doings of such. And how-
 'ever I desire, that Friends may mind the Lord's Power, that is
 'over all, and be valiant for his Truth, and keep upon their Rock
 'and Foundation Christ Jesus, that stands sure in this time of the
 'heat of the Sun of Persecution, which is so hot upon you; who
 'will not let you, nor suffer you to have so much as your Natural
 'Houses to work and sleep in, nor meet, nor serve God in: And
 'the Lord doth behold all such Actors and their Actions. And
 'therefore look over all such Actors and Actions to him, who is
 'able to Deal with them, and Reward them according to their
 'Works. And so God Almighty preserve you all in Christ Jesus,
 'in whom you have Rest, Life and Peace, Amen.

1689.

Southgate.

Southgate, the 28th of the
 2d Month, 1689.

G. F.

To the Magistrates of Dantzick :

Christian Shroder, President of the Council, and
 Emanuel Dilger, N. Gadecken, and N. Frater-
 rus, Deputies of the Council, and the Rest of the
 Magistrates and Priests.

'WE have seen your Order, and of your Breathing out Per-
 'secution against that Little Flock, the Lambs of Christ,
 'that lived under your Jurisdiction in the City of Dantzick; and
 'how that you have Imprisoned and Banished Two by the Hang-
 'man out of the Government of your City: and others you threa-
 'ten to do the same to; with great punishment, if they Return.
 'And likewise you threaten them with punishment, that they
 'Rent their Houses of, if they let them have their Houses either
 'to Live in, or Meet in to Serve and Worship the Lord, that
 'made them: Truly, I am heartily sorry for both your Magistrates
 'and Priests, that go under the Name of Christians, and shew such
 'Immoral and Inhuman, Unchristian Actions, below the Royal
 'Law of God, which is, To do to others, as you would have them
 'do unto you. For would you think it was Moral, Human or
 'Christian, or according to the Law of God, if the King of Po-
 'land, who is of another Religion than you, should Banish you
 'out of your City by the Hangman, and call you Murderers of
 'Souls: Could you say, but this was according to the Law of
 'God, To do unto you, as you have done unto others? But if you
 'say, That you have the Sword and the Horn, and the Power;
 'but blessed be the Lord, that hath shortened your Sword, and
 'your Power, and your Horn, that it reaches no farther, than your
 'Jurisdiction of Dantzick: and you do not know, how long God
 'may suffer you to have your Horn, and your Power, and your
 'Sword. We are sure, you have not the Mind nor Spirit of
 'Christ: and the Apostle saith, They that have not the Spirit of
 'Christ, are none of his; as in Rom. 8. And Christ bids Peter,
 'Put

1689. *Put up his Sword*: They that draw the *Sword* concerning him, to
 ~~~~~  
 Southgate. *Defend him* and his *Worship* and *Faith*, should perish with the *Sword*:  
 And *Peter*, and the *Apostles* never drew the outward *Sword* after; but  
 said, Their *Weapons* were *Spiritual*, not *Carnal*: and they did not  
 wrestle with *flesh* and *blood*. And *Christ* never gave forth any such  
 Command, that they should *Banish* any by the *Hangmen*, that  
 were not of their *Religion*, nor would not receive it. Are not you  
 worse than the *Turks*, who let many *Religions* be in their *Coun-*  
*try*, yea *Christians*, and to Meet peaceably? Yea, the *Turkish Pa-*  
*troons* let our *Friends*, that were *Captives*, Meet together at *Al-*  
*giers*, and said, *It was good so to do*: And at *Sally* those *barba-*  
*rous People*, who do not profess *Christianity*, you are worse than  
 they; for you profess *Christ* in *Words*, but in *Works* deny him.  
 And did you ever know either in *Scripture* or *History*, that  
 any *Persecutors* prospered long? And you are worse, than they  
 are in the *Mogul's Country*, who they say, permits *Sixty Religi-*  
*ons* in his *Dominions*: and many others might be mentioned,  
 which you are worse, than them all in your *Cruelty* and *Persecu-*  
*tion* of *God's People* only for *Meeting together* in the *Name* of  
*Jesus*, and *Serving* and *Worshipping God*, their *Creator*. No,  
 they must not *Breathe* in their *Natural Air*, neither *Natural*,  
 nor *Spiritual*, in your *Dominions*: I pray, where had you these  
 Commands from? neither from *Christ*, nor his *Apostles*. And  
 do not you profess the *Scriptures* of the *New Testament* to be  
 your *Rule*? but I pray you, what *Scripture* have you for this  
 your practice? It is good for you to be *Humble*, and do *Just-*  
*ly*, and love *Mercy*; and Call home your *Banished*, and Love  
 them, and *Cherish* them: yea, though they were your *Enemies*,  
 you are to obey the Command of *Christ*, and Love them. I  
 wonder, how you and your *Wives* and *Families* can sleep qui-  
 etly in your *Beds*, that do such *Cruel Actions*, without think-  
 ing, the *Lord* may do to you the same! You cannot be without  
 Sense and Feeling, except you be given over to *Reprobation* with-  
 out *Sense* and *Feeling*, and your *Consciences* seared with a hot  
 Iron. But *Christian Charity* doth hope, that you are not all in  
 that state; but that there may be some Relenting or *Considera-*  
*tion* of your *Actions* among some of you, either according to  
 the *Law* of *God*, or his *Gospel*.

From him, that desires your *Temporal* and *Eternal Good*,  
 and *Salvation*, and not *Destruction*, Amen.

Middlesex, the 28th of the  
 2d Month, 1688.

G. F.

Peter, *Thou may'st Translate this into High-Dutch, and*  
*send them; and you may print it, if you will, and spread it*  
*abroad: and Translate that part of the Letter, that is to*  
*Friends, into High-Dutch, and send to them.*

Having

Having stay'd in the Country about *Three Weeks*, I return'd to *London* a little before the *Yearly-Meeting*, which was in the *Third Month* this *Year*, and was a very *Solemn, Weighty Meeting*; the *Lord* (as formerly) visiting his *People*, and honouring the *Assembly* with his glorious *Presence*, to the great *Satisfaction* and *Comfort* of *Friends*. After the *Business* of the *Meeting* was over, it was upon me to add a few *Lines* to the *Epistle*, which went from the *Meeting* to *Friends*, after this manner:

1689:  
London.  
Yearly-Meeting.

*Dear Friends and Brethren,*

WHO have known the *Lord's* *Eternal Arm* and *Power*, that hath preserved you upon the heavenly *Rock* and *Foundation*, and hath built your *House* upon it; you have known many *Winds, Tempests* and *Storms*, that have risen out of that *Sea*, where the *Beast* rose; and many raging *Storms*, that have risen by *Apostates* of several sorts: but the *Seed*, that bruises the *Serpent's* head, and is the *Foundation* of *God's* *People*, stands sure. And therefore, *Dear Friends* and *Brethren*, though there be great *Shakings* in the *World*; the *Lord's* *Power* is over all, and his *Kingdom* cannot be shaken. And therefore, all ye *Children* of *God*, *Children* of the *Light*, and *Heirs* of his *Kingdom*, a *Joyful, Peaceable Habitation* keep in; keeping out of all the *Heats, Contentions* and *Disputes* about things below. And Lay hand on no man, nor no thing suddenly; lest they should be puffed up with that which fades, and so come to loss: but mind the *Lord's* *Power*, that keeps open your heavenly *Eye*, to see things present, and to come; and in that ye will see and handle the *Word* of *Life*. And *Dear Friends* every where, Have power over your own *Spirits*. As *God* hath blessed you with his *Outward things*, have a care of *Trusting* in them; or falling in to *Difference* one with another about these *Outward Things*, that are below: which will pass away. But all live in the *Love* of *God*, and in that live in *peace* with *God*, and one with another. And follow the *Works* of *Charity*, and overcome the *Evil* with the *Good* to all. For what *Good* have all the *Tinklers* done, with their *Cymbals* and *sounding Brass*? They always bred confusion, and never did *Good* in any *Age*; *Tinkling* with their *Cymbals*, and *sounding* with their *Brass*, to draw out the *Simple* to follow them. And therefore it is good for all the *Children* of *God*, to keep in their *Possessions* of *Life*, and in the *Love* of *God*, that is *Everlasting*. And as for all the *Tumults* of the *World*, and the *Apostates* from the *Truth*, the *Lord's* *Power* is over them all, and *Christ* reigns; and the *Lord* saith, *No Weapon, that is formed against thee, shall prosper*, (Isa. 54.17.) And now *Friends*, you are not unsensible, how many *Weapons* have been formed against us, who are the *Sons* and *Daughters* of *God*; and the *Lord* hath restrained them, according to his *Promise*: they have not prospered. And the *Lord* said; Every *Tongue, that shall rise up in Judgment against thee, thou shalt condemn*.

Yyyy

1689. *demn*: so God hath given such a *Power* to his *Children*, to Con-  
 ~~~~~  
 London, *demn* all the *Tongues*, that shall rise up in *Judgment* against
 Yearly-
 Meeting. *them*; and this is the *Heritage* of the *Servants* of the *Lord*,
Their Righteousness is of me, saith the *Lord*. And you are not
 'unsensible of the many *Tongues*, that have risen up against us
 'in *Judgment*, yea, of *Apostates* and *Prophane*: But in and with
 'the *Truth*, and the *Power* of *God*, according to the *Promise* of
 'God, *Every Tongue*, that riseth against thee, thou shalt *Condemn*.
 'So it is not *one Tongue* only thou shalt *Condemn*; but *Every*
 'Tongue, that shall rise up in *Judgment* against thee, thou shalt
 'Condemn. So the *Lord* giveth this *Power* to his *Servants* and
 'Children, to judge the *Evil Tongues*, and he doth restrain the
 'Weapons formed against them; so that they shall not prosper a-
 'gainst his *Children*, that he hath begotten: *Praises* and *Honour*
 'be to his holy *Name* for ever! *Amen*.

G. F.

Soon after this *Meeting* was over, the *Yearly Meeting* began at *York*; which becafe of the *Largeness* of that *County*, and for the *Conveniency* of *Friends* in the *Northern parts*, had for some *Years* been held there. And inasmuch as there had been some *Hurt* done in that place, as some *Division* made there, by some that were gone out of the *Unity* of *Friends*; It was upon me to write a few *Lines* to *Friends* of that *Meeting*, to *Exhort* them to keep in the pure, heavenly Love, which brings into and keeps in the true *Unity*. And that which I writ was thus:

Dear Friends and Brethren in Christ Jesus,

'WHOM the *Lord* by his *Eternal Arm* and *Power* hath pre-
 'served to this day, all walk in the *Power* and *Spirit*
 'of *God*, that is over all, in *Love* and *Unity*: For *Love* over-
 'comes, and builds up, and unites all the *Members* of *Christ* to
 'him the *Head*; for *Love* keeps out of all *strife*, and is of *God*.
 'And *Love* and *Charity* never fails, but keeps the *Mind* above all
 'outward things, or *strife* about outward things; and is that,
 'which overcomes *Evil*, and casts out all false *Fears*: And it is
 'of *God*, and unites all the hearts of his *People* together in the
 'heavenly *Joy*, *Concord* and *Unity*. The *God* of *Love* preserve you
 'all, and settle and establish you in *Christ Jesus*, your *Life* and
 'Salvation, in whom ye have all *Peace* with *God*. And so
 'Walk in him, that ye may be ordered in his peaceable, hea-
 'venly *Wisdom*, to the *Glory* of *God*, and the *Comfort* one of a-
 'nother, *Amen*.

London, the 27th of the
 3d Month, 1689.

G. F.

Being

1689

Kingston.

Being much *Wearied* and *Spent* with being at many large *Meetings*, and in much *Business* with *Friends*, during the time of the *Yearly-Meeting*, and finding my *health* much *impaired* thereby; I went out of *Town* with my *Daughter Rouse*, to their *Country-house* near *Kingston*, and tarried there most of the remaining part of the *Summer*. In which time I sometimes visited *Friends Meetings* at *Kingston*, and writ divers things for the *Service of Truth* and *Friends*. Amongst those things that I writ there, one was an *Epistle to Friends in Barbados*; and it was, as followeth:

To all Friends in Barbados, that are Convinced of God's Truth.

‘**M**Y Desires are, that ye may live and walk in his *peaceable Truth*, and shew forth, that ye are *Children* of the *Light* and of the *Truth*: for the heavenly, gentle and *peaceable Wisdom* is justified of her *Children*. But *Debate*, *Strife*, *Wilfulness*, and laying open one another’s *Nakedness* and *Weakness*, that is not heavenly *Wisdom’s Children’s* doing (but *Ham’s*) nor from the *Spirit of Christ*; nor such, as *bite* and *tear* one another: That’s from a devouring *Spirit*, and not from the *Spirit of Jesus*, which cloaths and covers that which is *uncomely*, and can *forgive*. And now my *Friends*, you profess that *Truth*, which is beyond all the *World’s* ways; therefore see, that you do *Excel* them in the heavenly, gentle *Wisdom*, that is *easie* to be *intreated*: for the *Wisdom* of the *World* is not *easie* to be *intreated*; and sometimes will not be *intreated* at all. And now pray see, how you do *excel* the *World* in *Wisdom*, in *Vertue*, in *Kindness*, in *Love* that is over *hatred*, in *Meekness*, and *Lowliness*, and *Humility*, and in *Sobriety*, *Civility* and *Modesty*, and in *Temperance* and *Patience*, and in all that which is called *Morality* and *Humanity* (which will not act any thing below *Men*, or *unmanly*) and to shew forth true *Christianity*, and that ye are the *Converted* and *Translated Believers* in *Christ*, dwelling in the *Love of God*, that beareth all things, and endureth all things, and is not puffed up, and envies not. For they that be out of this *Love of God*, and *Christian Charity*, are nothing, but as a *tinkling Cymbal* and a *sounding Brass*; and are discontented, *Murmurers* and *Complainers*, full of *Doubts*, *Questions* and *false Jealousies*. Keep that *Spirit* out of the *Camp of God*: for do not you read in the *Scriptures*, both of the *New* and *Old Testament*, that the *End* of such was *Misery*? Therefore in the *Love of God* build up one another! for *Love* edifies the *Body of Christ*; and he commands his *Believers* to *love Enemies*, and to *love one another*: By this they are known to be the *Disciples of Christ*. But to live in *Envy*, *Strife* and *Hatred*, is a *Mark*, they are no *Disciples of Christ*: For he

Yyyyyy 2

‘that

1689. *that loveth not his Brother, abides in Death; and whosoever hates his Brother, is a Murderer: and ye know, that no Murderer hath eternal life abiding in him. But they, that do love the Brethren, are passed from death to life, 1 John 3. 14, 15. And, If a Man say, I love God, and hateth his Brother, he is a liar: for he that loveth not his Brother, whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from God; that he who loveth God, loveth his Brother also, Chap. 4. 20, 21. Therefore love one another: for Love is of God, and Hatred is of the Devil; and every one that loveth, is born of God, and knows God. Now all are Children of God by Creation: and therefore in that state they are to love their Neighbours, as themselves; and to do unto all Men, as they would have them do unto them. Secondly, God pouring his Spirit upon all Flesh (or all Men and Women) all that are led by the Spirit of God, are the Sons of God, and Heirs of God, and Joint-heirs with Christ; and so are in Fellowship in the Everlasting Gospel: and so are in Unity in the Spirit, the Bond of Peace. And they that go out of this Unity, and out of the Bond of Peace, and do not keep it; they break the King of Kings Peace: but they that keep in the Unity, and Fellowship in the Spirit, and walk in the Light, have Fellowship one with another, and with the Father and the Son. So it is not every one, that talks of the Light, and talks of the Word, and of Righteousness, and talks of Christ, and of God; but he that Doth the will of God. And therefore, My Friends, all strive to excel one another in Love, and in Vertue, and in good Life and Conversation; and strive all to be of one Mind, Heart and Judgment in the Spirit of God: for in Christ all are one, and are in peace in him. The Lord God Almighty preserve you in him, who is your holy Rock and Foundation, that is heavenly, and stands sure; that ye may all be Valiant for the Truth upon the Earth, and for the Lord and his glorious Name; so that ye may all come to serve him in your Generation, and in his New Creation in Christ Jesus, Amen.*

And now, that you are come into so much Favour with the Magistrates and Powers, that they let you serve the Office of a Constable, &c. without swearing or taking any Oaths; hereby Christ's Doctrine and Command, and his Apostle's is set up. And therefore I desire, that you may double your diligence in your Offices, in doing that which is just, and true, and righteous; so that ye may excel and exceed all them, that are tied, shack'led or bound by Swearing or Oaths, to perform their Offices: and you can do it at Yea and Nay, so say and so do; according to Christ's Doctrine and Command. For Adam and Eve by disobeying the Command of God, fell under Condemnation: and they that disobey the Command of Christ in taking Oaths and Swearing, go into Evil, and fall into Condemnation, Matth. 5. and Jam. 5. So my Love in the Lord is to you all.

Kingston upon Thames, the 10th
of the 5th Month, 1689.

G. F.

1689.

Kingston.

Hammer-
smith.

London.

Totten-
ham-High-
Cross,
Ford-
green,
Enfield.Essex.
Gooses.

I stay'd at *Kingston*, till the beginning of the *Seventh Month*; where not only many *Friends* came to visit me, but some Considerable *People* of the *World*, with whom I discours'd about the *Things* of *God*. Then leaving *Kingston*, I went to *London* by *Water*, visiting *Friends* as I went, and taking *Hammer-smith-Meeting* in my way. And having recovered some *strength* by being in the *Country*, when I was come to *London*, I went from *Meeting* to *Meeting*; labouring diligently in the *work* of the *Lord*, and opening the *Divine Mysteries* of the heavenly things, as *God* by his *Spirit* opened them in me. But I found, my *Body* would not long bear the *City*; wherefore, when I had travelled amongst *Friends* there about a *Month*, I went to *Tottenham-High-Cross*, and from thence to *Edward Man's Country-house* near *Winchmore-hill*, and to *Enfield*; spending a matter of *Three Weeks* time amongst *Friends* thereabouts, and had *Meetings* at all those places. Then, being a little refreshed with being in the *Country*, I went back to *London*; where I tarried, labouring in the *Work* of the *Ministry*, till the middle of the *Ninth Month*: at which time I went down with my Son *Mead* to his House in *Essex*, and abode there all the *Winter*. During which time I stirr'd not much abroad; unless it were sometimes to the *Meeting*, to which that *Family* belonged, which was about half a *Mile* from thence: but I had *Meetings* often in the *House* with the *Family*, and those *Friends*, that came thither. Many things also I writ, while I was there; some of which follow here. One was an *Epistle* to the *Quarterly* and *Yearly-Meetings* of *Friends* in *Pennsylvania*, *New-England*, *Virginia*, *Maryland*, the *Jerseys*, *Carolina*, and other *Plantations* in *America*. And it was thus:

‘**M**Y Dear *Friends* and *Brethren* in the *Lord Jesus Christ*, who, by believing in his *Light*, are become *Children* of his *Light* and of his *Day*; my desires are, that you may all walk in his *Light* and in his *Day*, and keep the *Feast* of *Christ*, our *Passover*, who is sacrificed for us, not with *Old Leaven*, neither with the *Leaven* of *Malice* and *Wickedness*; but let all that be purged out: that ye may be a *New Lamp*, keeping the *Feast* of *Christ*, our *Passover*, with the *unleavened Bread* of *Sincerity* and *Truth*. Therefore let no *leavened Bread* be found in your *Houses*, nor in your *Meetings*, nor in the *Camp* of *God*, or *Household* of *Faith*, which are the *Household* of *Christ*: But all that *sour*, *old Leaven*, which makes *Peoples hearts sour*, and to *burn* one against another; all that must be purged out of the *Camp* of *God*, and kept out. For the *Feast* of *Christ*, our *Passover*, must be kept, in the *New Covenant*, with his heavenly, *unleavened Bread* of *Life*. The *Jews* in the *Old Testament* their *Feast* was kept with *outward unleavened Bread*: And now, in the *New Testament*, in the *Gospel-Day*, our *Feast* is to be kept with the heavenly, *unleavened Bread* of *Sincerity* and *Truth*. Therefore *Friends*, I desire you seriously to consider, and to keep this *Feast*, which the *Apostle* directed the *Church* of *Christ* to keep.

‘Do

1689. *Do not you see Christendom, so called, keep their Feasts with the leavened Bread of Malice and Wickedness? which makes them so sour, and their hearts to burn one against another, that they have destroyed, and do destroy one another about Religion. Therefore all live in the love of God, which keeps above the love of the World; so that none of your Hearts may be choaked or surfeited with these outward Things, or with the Cares of the World, which will pass away: But mind ye the World and the Life, that is without end, that ye may be heirs of it. And Friends, you should strive to Excel all, both Professors and Profane, both in Morality, Humanity and Christianity, Modesty, Sobriety and Moderation, and in a good, godly, righteous Life and Conversation; shewing forth the Fruits of the Spirit of God, and that you are the Children of the living God, and Children of the Light, and of the Day, and not of the Night. And serve God in Newness of Life: for it is the Life, and a living and walking in the Truth, that must Answer the Witness of God in all People; that they, seeing your good Works, may glorify our Father, which is in Heaven. Therefore be valiant for God's holy, pure Truth, and spread it abroad, among both Professors and Profane, and the Indians. And you should write over once a year, from all your Yearly-Meetings, to the Yearly-Meeting here, concerning your Diligence in the Truth, and of its spreading, and of Peoples receiving it, both Professors and Profane, and the Indians; and concerning the Peace of the Church of Christ amongst your selves. For, blessed be the Lord, Truth doth get ground in these Parts, and many are made very loving to Friends, and the Lord's Power and Seed is over all: In which God Almighty keep all his People to his Glory, Amen.*

Gooses, the 28th of the
11th Month, 1689.

G. F.

While I was in the City, I had a Concern upon my Spirit with respect to a Twofold Danger, that attended some, who profess Truth: one was of Young Peoples running into the Fashions of the World; and the other was of Old Peoples going into the Earth. And that Concern coming now again weightily upon me, I was moved to give forth the following Paper, as a Reproof to such, and an Exhortation and Warning to all Friends to beware of, and keep out of those Snares.

To all that do Profess the Truth of God -----

MY desires are, that you may walk in Humility in it. For when the Lord first called me forth, he let me see, That Young People grew up together in Vanity, and the Fashions of the World; and Old People went downwards into the Earth, raking it together: and to both these I was to be a stranger. And now Friends,

'I do see too many *Young People*, that do profess the *Truth*, do
 'grow up into the *Fashions* of the *World*; and too many *Pa-*
 'rents indulge them: And amongst the *Elder*, some are grow-
 'ing downwards, and *raking* after the *Earth*. Therefore take
 'heed, that you are not making your *Graves*, while you are
 'Alive outwardly, and loading your selves with thick *Clay* (Hab.
 '2.6.) For if you have not power over the *Earthly Spirit*, and
 'that which leadeth into a *Vain Mind*, and the *Fashions* of the
 'World, and into the *Earth*; though you have often had the *Rain*
 'fall upon your *Fields*, you will but bring forth *Thistles*, *Briars*
 'and *Thorns*, which is for the *Fire*. And such will become *brit-*
 'tle, peevish, fretful *Spirits*, that will not abide the heavenly *Do-*
 'ctrine, and the *Admonitions*, *Exhortations* and *Reproofs* of the
 'Holy Ghost, or heavenly *Spirit* of God; which would bring you
 'to be Conformable to the *Death* of *Christ*, and to his *Image*,
 'that ye might have *Fellowship* with him in his *Resurrection*.
 'And therefore it is good for all to bow to the *Name* of *Jesus*,
 'their *Saviour*, and that all may Confess him to the *Glory* of
 'God the *Father*. For I have had a Concern upon me, in a
 'sense of the *Danger* of *Young Peoples* going into the *Fashions* of
 'the *World*, and *Old Peoples* going into the *Earth*, and many go-
 'ing into a loose and false *Liberty*; till at last they go quite out
 'into the *Spirit* of the *World*, as some have done. Such their
 'House hath been built upon the *Sand* on the *Seashore*, not up-
 'on *Christ* the *Rock*; that they are so soon in the *World* again,
 'under a pretence of *Liberty* of *Conscience*. But it is not a pure
 'Conscience, nor in the *Spirit* of God, nor in *Christ Jesus*: for in
 'the *Liberty* in the *Spirit* there is the *Unity*, which is the *Bond*
 'of *Peace*; and all are one in *Christ Jesus*, in whom is the true
 'Liberty. And this is not of the *World*: for *He* is not of the
 'World. And therefore all are to stand fast in him, as they
 'have received him; for in him there is peace, who is the *Prince*
 'of *Peace*: but in the *World* there is *Trouble*. For the *Spirit* of
 'the *World* is a *Troublesome Spirit*; but the *Spirit* of *Christ* is a
 'Peaceable *Spirit*: and in it God Almighty preserve all the *Faith-*
 'ful, Amen.

Gooles, the 1st of the
 2d Month, 1690.

G. F.

Another Paper, that I writ while I was here, was concern-
 ing the *Ensign*, which *Isaiah* prophesied the *Lord* should set up
 for the *Gentiles*, which I shewed was *Christ*. Of that Paper this
 which follows, is a Copy:

'THE *Lord* saith; They shall not hurt nor destroy in all my ho-
 'ly *Mountain*: for the *Earth* shall be full of the knowledge of
 'the *Lord*, as the *Waters* cover the *Sea*, *Isa. 11.9*. And in that day
 'there shall be a Root of *Jesse*, which shall stand for an *Ensign* of
 'the *People*; to it shall the *Gentiles* seek, and his Rest shall be glo-
 'rious,

1690. *rious*, ver. 10. *And he shall reign over the Gentiles, and in him shall the Gentiles trust*, Rom. 15. 12. This *Ensign* is *Christ*, *which was prophesied of by the Prophet; which Prophecy the Apostle, who was a Minister to the Gentiles, sheweth was fulfilled in the New Testament. And in this Day of Christ, Isaiah saith, The Lord shall set his hand again the second time, to Recover the Remnant of his People, which shall be left, from Assyria and from Egypt, &c. And he shall set up an Ensign for the Nations, and shall assemble the Outcasts of Israel, and gather together the dispersed of Judah from the four Corners of the Earth*, ver. 11, 12. This is in the *Day of Christ*, and his *Gospel of Life and Salvation*, which is preached to every Creature under Heaven, who *Enlighteneth every Man that cometh into the World*, both *Jews and Gentiles*; that by his heavenly, divine *Light* they may *see Christ*, their *Ensign*, and *Captain* of their *Salvation*: So *Christ* is one *Ensign* both to the *Jews and Gentiles*. And *Isaiah* saith, *The Redeemer shall come to Sion, &c.* Isa. 59. 20. And, *This is my Covenant with them, saith the Lord, my Spirit, that is upon thee (to wit, Christ) and my Words, which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed*, saith the *Lord*, from hence-forth and for ever, ver. 21. *Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee*, Chap. 60. 1. *And the Gentiles shall come to thy Light*, ver. 3. *And the abundance of the Sea shall be converted unto thee*, ver. 5. (*the Sea is the World.*) *The Lord shall be thy everlasting Light*, ver. 20. And, *Thou shalt call thy Walls, Salvation, and thy Gates, Praise*, ver. 18. And the *Lord* saith; *I will make the place of my Feet glorious*, ver. 13. *Heaven is his Throne, and Earth is his Footstool*, Chap. 66. 1. And he that puts his trust in me, saith the *Lord*, shall possess the Land, and shall inherit my holy Mountain, Chap. 57. 13. Which Mountain is Established above all the Mountains and Hills, Isa. 2. 2. The *Lord* saith (*speaking of Christ*) *I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles*, Isa. 42. 1. And he saith of him, *I will give thee for a Covenant of the People, for a Light of the Gentiles; To open the blind Eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness, out of the Prison-house. I am the Lord, that is my Name, and my Glory will I not give to another, neither my Praise to graven Images*, ver. 6, 7, 8. So *Christ the Light* is come, and the *Glory of the Lord* is risen; and the *Gentiles* are come to the *Light of Christ*: and this Prophecy of *Isaiah* concerning *Christ*, many of the *Gentiles* witness fulfilled, that *Salvation is come to the Gentiles*, Rom. 11. 11. And *God* gave his *Glory* to his *Son*: And *Christ* saith, *The Glory, which thou gavest me, I have given them* (namely, his Believers and Followers) *that they may be one, even as we are one*, John 17. 22. Now here you may see, how the *Promises* and *Prophecies* are fulfilled in *Christ Jesus*, whom *God* hath given for an *Ensign* both to the *Jews and Gentiles*, and the *Captain* of their *Salvation*; and he doth enlighten every one, that cometh into

'into the World: that with his heavenly, divine *Light* they might see *Christ*, the Lord from Heaven, their *Captain* and *Ensign*, and trust in him, who is their *Conqueror*; who bruises the *Serpent's* head, and destroys the *Devil* and his *Works*: And *Christ* and his Followers overcome the *Dragon*, *Beast* and *false Prophet*. And therefore all *Jews*, *Gentiles* and *Christians*, that come to believe in *Christ*, are to stand to their *Ensign*, *Christ*; who is also the *Captain* of their *Salvation*, who is above all *Ensigns* and *Captains* below. For he is from above, and therefore all are to trust in him; for he is certain and able to save to the utmost, &c. and is the same *Ensign* and *Captain* to day, as he was yesterday, and so for ever, the *First* and *Last*, the *Beginning* and *Ending*, and *Lord* of all *Lords*, and *King* of all *Kings* upon the Earth; and there is nothing certain to be trusted in, below *Christ Jesus*, who is from above. You see in the *Scriptures*, there were many *Ways* and *Religions* among the *Heathen*, as there were many *Sects* among the *Jews*, when *Christ* came: And now there are many *Sects*, or *Religions* among the *Christians*, who believe from the *Scriptures*, that he is come; as the *Jews* believed, he was to come. But they that close their *Eyes*, and stop their *Ears* to the *Light* of *Christ*, they are not like to see *Christ*, who hath enlightened them, to be their *Ensign*, and the *Captain* of their *Salvation*, that see not with the heavenly *Eye*, nor hear with the heavenly *Ear*, to see and hear their heavenly *Ensign*, and *Captain* of their *Salvation*, to convert them and heal them; that they might follow him, and be of his holy *Camp*, and be his heavenly *Soldiers*, to whom he gives spiritual *Arms* and *Armour*, the *Helmet* of *Salvation*, the *Breastplate* of *Righteousness*, the *Armour* of *Light*, and the *Shield* of *Faith* (which will quench all the fiery *Darts* of *Satan*, and give *Victory*) and the *Sword* of the *Spirit*, the *Word* of *God*, which shall cut and hammer down, and burn up all the *Strong holds* of *Satan*. Also he cloatheth his *Soldiers* with fine *Linnen*, white and clean, his *Righteousness*, and shooeth them with the everlasting *Gospel* of *Peace*, the *Power* of *God*; which *Cloths* and *Shoes* will never wax *Old*. And all that are shod with the Everlasting *Gospel*, the *Power* of *God*, they will never wax *Old*; but will stand all *Storms* and *Tempests* in the World. And they that are shod with the *Gospel*, the *Power* of *God*, can in it tread upon *Serpents*, *Vipers* and *Scorpions*, and all the venomous *Beasts* upon the Earth, and all the *Thorns*, *Briars*, *Brambles*, *Thistles*, and sharp *Rocks* and *Mountains*, and never be hurt, nor never wear out their *Shoes*; but their *Feet* are always beautiful upon the *Mountains*. *Moses* a *Captain*, the *Servant* of the *Lord*, said unto the *People* of *Israel*, *I have led you forty years in the Wilderness: your Cloths are not waxen old upon you, and thy Shoe is not waxen old upon thy foot*, Deut. 29. 5. Here ye may see, the *Jews* in the *Old Testament*, their *Cloths* and their *Shoes* did not wax old: But they, who are *Christ's* followers, whom he shooeth with his Everlasting *Gospel* of *Peace*, and cloatheth with his fine *Linnen*, his *Righteousness*, and *Arms* with his *Arms* and *Ar-*

1690, 'mour, they are clothed, shod and armed, with that which will
 ~~~~~ never decay, nor wax old, nor canker, nor rust, nor corrupt,  
 Goodsa. 'nor grow blunt. Now all, (whether *Christians*, or *Jews*, or  
 'Gentiles) that hate the *Light* of *Christ*, and close their Eyes,  
 'and stop their Ears to it, are not like to see *Christ* their En-  
 'sign, and Captain of their *Salvation*, but are blind. And as there  
 'is no outward Captain, would List a Company of blind and deaf  
 'men, and cloath and arm them with outward Armour; so such,  
 'as are blind and deaf, whose Eyes are closed, and Ears stopped  
 'to the heavenly *Light* of *Christ*, he is not like to cloath them  
 'with his fine Linnen, and arm them with his heavenly and spi-  
 'ritual Armour; nor are they like to be spiritually and heaven-  
 'ly disciplined, and to see and know his holy and spiritual, li-  
 'ving Camp, nor to follow him, while they are deaf and blind,  
 'and hate his *Light*, which is the *Life* in *Christ*, the heavenly  
 'Ensign and Captain of their *Salvation*. For it is the *Light*, that  
 'shines in the heart, which gives the knowledge of the glory of  
 'God in the face of *Christ Jesus*; who is the Ensign and Captain  
 'of Mens *Salvations*, and who hath brought, and doth bring ma-  
 'ny Sons unto glory: Praises, Honour and Glory be unto the  
 'Lord over all, who liveth for ever, Amen.

Goodsa, the 14<sup>th</sup> of the  
 2<sup>d</sup> Month, 1690.


G. F.

London.  
 Kingston.  
 London.  
 Yearly-  
 Meeting.

A Week after this I return'd to London: and after a little stay  
 there, went down to visit Friends at Kingston, where I stay'd  
 not long; but came back to London, and remained there in the  
 Lord's work, till after the Yearly-Meeting, which was in the Fourth  
 Month this Year: in which the wonted Goodness of the Lord was  
 witnessed, and his blessed Presence enjoyed, and his heavenly  
 Power livingly felt, opening the hearts of his People unto him,  
 and his Divine Treasures of Life and Wisdom in and unto them;  
 whereby many useful and necessary things, relating to the safe-  
 ty of Friends, and to the honour and prosperity of Truth, were  
 weightily treated of, and unanimously concluded.

After the Meeting was over, I writ the following Paper to  
 Friends, to be added to the Epistle, which from the Yearly-Mee-  
 ting was sent into the several Counties.

'ALL Friends every where, that are alive to God through  
 'Jesus Christ, and are living Members of Christ the holy  
 'Head; Be still, and stand still in the Lord's Camp of Holiness and  
 'Righteousness, and therein see the Salvation of God, and your  
 'Eternal Life, Rest and Peace: and in it you may feel and see, the  
 'Lord's Power is over all; and how the Lord is at work in his  
 'Power, and ruling the Nations with his Rod of Iron, and is  
 'breaking (in the Nations) the old, leaky Vessels and Cisterns to  
 'pieces, like the Potter's Vessels, that will not hold his living Wa-  
 'ter of Life, who are erred from the Spirit. But blessed be the  
 'Lord

' Lord God of Heaven and Earth, who by his Eternal *Arm* and 1690.  
 ' *Power* hath settled all his People upon the living, holy *Rock* and   
 ' *Foundation*, that stands sure; whom he hath drawn by his *Spi-* London.  
 ' *rit* to his Son, and gathered them into the *Name* of *Jesus Christ*, *Tearly*  
 ' his only begotten Son, full of *Grace* and *Truth*: who hath all *Meetings*  
 ' *Power* in Heaven and Earth given to him. Whose *Name* is a-  
 ' bove every *Name* under the whole Heaven: and all his living  
 ' *Members* know, there is no *Salvation* given by any other *Name*  
 ' under the whole Heaven, but by the *Name* of *Jesus*; and he,  
 ' their *Salvation*, and their living *Head* is felt in the midst of them  
 ' in his *Light*, *Life*, *Spirit*, *Grace* and *Truth*, and his *Word* of  
 ' *Patience*, *Wisdom* and *Power*: who is his People's *Prophet*, that  
 ' God hath raised up, in his New Testament and Covenant, to  
 ' open to them; and their living *Shepherd*, that hath purchased,  
 ' redeemed and bought them with his precious Blood. And Christ,  
 ' the living One, feeds his living *Sheep* in his living *Pastures* of  
 ' *Life*, and his living *Sheep* know their living *Shepherd's* voice,  
 ' with his living *Bread* and *Water*, and follow him; and will not  
 ' follow any of the World's *Hirelings*, nor *Thieves*, nor *Robbers*,  
 ' nor *Climbers*, that are without Christ, the *Door*. And likewise  
 ' Christ's living Children know Christ, the *Bishop* of their Souls,  
 ' to oversee them with his heavenly and spiritual *Eye*, that they  
 ' may be preserved in his *Fold* of *Life*, and go no more forth.  
 ' And also they know Christ, their holy *Priest*, that by the *Grace*  
 ' of God tasted Death for them, and for every Man, and is a  
 ' *Propitiation* for their *Sins*; and not for their *Sins* only, but for  
 ' the *Sins* of the whole *World*: and by the one *Offering* up of  
 ' himself he hath perfected for ever, them that are sanctified. And  
 ' such an *High-Priest* becomes Christ's *Sheep* in his New Covenant  
 ' and Testament, who is *holy* and *harmless*, and *separate from*  
 ' *sinners*, and is made *higher than the Heavens*; who is not made  
 ' a *Priest* after the *Order* of *Aaron*, with his *Tishes*, *Offerings*,  
 ' &c. but he makes an end of all those things, and hath abolish-  
 ' ed them: and is made an *High-Priest* after the *Power* of an  
 ' *endless life*, who ever liveth to make *Intercession* for his Peo-  
 ' ple; and is able to save to the uttermost, all that come to God  
 ' through him. Who is the one holy *Mediator* betwixt God and Man:  
 ' and who sanctifies his People, his *Church*, that he is *Head* of,  
 ' and presents them to God without *spot*, or *wrinkle*, or *blemish*,  
 ' or any such thing; and makes them an holy, royal *Priesthood*,  
 ' to offer up spiritual, holy *Sacrifices*, acceptable to God by *Jesus*  
 ' *Christ*, who is *King* of all *Kings*, and *Lord* of all *Lords* in the  
 ' Earth. So an holy, heavenly *King*, who hath all power in  
 ' Heaven and Earth given to him; and rules in all the hearts of  
 ' his *Sheep* and *Lambs* by his holy, divine, precious *Faith*, that  
 ' is held in all the pure Consciences of his People: which holy  
 ' *Faith*, Christ, the holy One, is the Author and Finisher of. By  
 ' which holy *Faith* all the *Just* live, and in which holy, divine  
 ' and precious *Faith* all the *Just* and *holy Ones* have *Unity*; and  
 ' by it they do quench all the fiery *Darts* of *Satan*: and by this  
 ' holy, divine and precious *Faith* they have access to the pure

1690. *w* God, in which they do please him. And *Christ*, who is set on  
 the *right hand* of the *Throne* of the *Majesty* in the *Heavens*, in  
 his *New Testament* and *New Covenant*, is a *Minister* of the  
*Sanctuary* and true *Tabernacle*, which the *Lord* hath pitcht, and  
 not *Man*. And therefore all the *Lambs* and *Sheep* of *Christ* must  
 feel this holy *Minister* in their *Temple* and *Sanctuary*, who *mi-*  
*nisters* spiritual, holy and heavenly things to them in their *San-*  
*ctuary* and *Tabernacle*. For all the *Tabernacles* and *Sanctuaries*,  
 that are built or pitcht by *Man*, *Men* make *Ministers* for them;  
 and such *Ministers* are of *Men* and by *Men*, with their world-  
 ly *Sanctuaries* and *Tabernacles* of *Mens* pitching, by *Mens*  
 hands.

And now, all *Dear Friends* and *Brethren* every where, that  
 are the *Flock* of *Christ*: *Christ*, our *Passover* is sacrificed for us.  
 Therefore let us all keep this heavenly *Feast* of our *Passover* in  
 his *New Testament* and *Covenant*, not with *Old Leaven* nei-  
 ther of *Malice* nor *Wickedness*; but let all that be purged out,  
 with the *four old leavened Bread*, that all may become a *new*  
*Lump*: and so keep this heavenly *Feast* of *Christ*, our heavenly  
*Passover*, with the *unleavened Bread* (mark, with the *unlea-*  
*vened Bread*) of *Sincerity* and *Truth*. My desires are, that all  
 the *Flock* of *Christ* every where may keep this heavenly *Feast*  
 of *Christ*, our heavenly *Passover*, with his heavenly, *unleavened*  
*Bread* of *Sincerity* and *Truth*, Amen.

G. F.

I stay'd in *Town* between *Three Weeks* and a *Month*, after the  
*Yearly-Meeting* was over: and then went into the *Country*, first  
 to *Tottenham-High-Cross*, where was a *Meeting* on the *First-day* of  
 the *Week*, which I was at; and then went to *Edward Man's*  
 House at *Ford-Green* near *Winchmore-Hill*: and on the *First-day*  
 following went from thence to the *Meeting* at *Enfield*; where the  
*Lord* gave me many precious *Openings* to declare to the *People*.  
 Afterwards, moving to and fro amongst *Friends* thereabouts, I  
 visited the *Meetings* at *Chefs-hunt*, *Waltham-Abbey*, *Enfield*, *Totten-*  
*ham* and *Winchmore-hill* frequently; the *Lord* being with me,  
 and opening many deep and weighty *Truths*, divine and hea-  
 venly *Mysteries* to his *People* through me, to their great *Re-*  
*freshment*, and my *Joy*. After some time I went to *Hartford*, to  
 visit the *Friends* there; and was at their *Meeting* on a *First-day*.  
 And having something more particular upon me to the *Ancient*  
*Friends* of that place, I had a *Meeting* with some of them the  
*next day*, and imparted to them, what the *Lord* had given me  
 for them. Then passing thence to *Ware*, I made a little stay  
 amongst *Friends* there, and was at their *Meeting*. After which,  
 returning, amongst *Friends* about *Edmunton-side* and *Tottenham*,  
 and taking *Meetings* as I went, I came back to *London* in the  
 end of the *Seventh Month*.

Totten-  
ham-High-  
Cross.  
Ford-  
green  
Enfield.

Chefs-hunt  
Waltham-  
Abbey.  
Enfield  
Tottenham  
Winch-  
more-hill.  
Hartford.

Ware.

Edmun-  
ton  
Tottenham  
London.

I remained now at *London*, till the beginning of the Ninth 1698.  
*Month*, being continually exercised in the *Work* of the *Lord*, ei-  
 ther in *Publick Meetings*, opening the *Way of Truth* to People,  
 and building up and establishing *Friends* therein; or in other  
*Services* relating to the *Church of God*. For the *Parliament* now  
 sitting, and having a *Bill* before them concerning *Oaths*, and a-  
 nother concerning *Clandestine Marriages*; several *Friends* did at-  
 tend the *House*, to see to get those *Bills* so worded, that they  
 might not be hurtful to *Friends*: In this *Service* I also assisted,  
 attending on the *Parliament*, and discoursing the *Matter* with se-  
 veral of the *Members*. London.

Having stay'd more than a *Month* in *London*, and much spent my  
 self in these *Services*, I went out of *Town* to *Tottenham*, and some-  
 time after to *Ford-Green* near *London*; at which *Places* I conti-  
 nued several *Weeks*, visiting *Friends Meetings* round about there,  
 at *Tottenham*, *Enfield* and *Winchmore Hill*. In this time several  
 things came upon me to Write: whereof One was an *Epistle* to  
*Friends in the Ministry*; and was as followeth: Tottenham  
Ford-  
Green.  
  
Tottenham  
Enfield.  
Winch-  
more-hill.

‘ALL *Friends* in the *Ministry* where, to whom God  
 ‘hath given a *Gift* of the *Ministry*, and who use to *Travel*  
 ‘up and down in the *Gift* of the *Ministry*, Do not hide your Ta-  
 ‘lent, nor put your *Light* under a *Bushel*; Nor *Cumber* your selves,  
 ‘nor entangle your selves with the *Affairs* of this *World*. For the  
 ‘natural *Soldiers* are not to *Cumber* themselves with the *World*;  
 ‘much less the *Soldiers* of *Christ*, who are not of this *World*; But  
 ‘are to mind the *Riches* and *Glory* of the *World*, that is *Ever-*  
 ‘lasting. And therefore stir up the *Gift* of *God* in you, and Im-  
 ‘prove it: and do not sit down, *Demas*-like, and embrace this  
 ‘present *World*, that will have an end; lest ye become *Idola-*  
 ‘ters. But be valiant for *God’s Truth* upon the *Earth*, and spread  
 ‘it abroad in the *Day-light* of *Christ*, you who have fought the  
 ‘*Kingdom* of *God*, and the *Righteousness* thereof, and have recei-  
 ‘ved it and preached it; which stands in *Righteousness*, and *Peace*,  
 ‘and *Joy* in the *Holy Ghost*: As *Able Ministers* of the *Spirit* sow  
 ‘to the *Spirit*, that of the *Spirit* ye may reap *Life Everlasting*.  
 ‘And go on in the *Spirit*, plowing with it in the purifying *Hope*;  
 ‘and thrashing, with the *Power* and *Spirit* of *God*, the *Wheat*  
 ‘out of the *Chaff* of *Corruption*, in the same *Hope*. For he that  
 ‘looks back from the *spiritual Plow* into the *World*, is not fit  
 ‘for the *Spiritual* and *Everlasting Kingdom* of *God*; and then he  
 ‘is not like to press into it, as the *Faithful* do. Therefore you  
 ‘that are awakened, and are come to *Righteousness*, and to the  
 ‘*Knowledge* of the *Truth*, keep your selves awakened in it;  
 ‘then the *Enemy* cannot sow his *Tares* in your *Field*: for *Truth*  
 ‘and *Righteousness* is over him, and before he was. So my de-  
 ‘sires are, that all may fulfil their *Ministry*, that the *Lord Jesus*  
 ‘*Christ* hath committed to them; and then by the *Blood* (or  
 ‘*Life*) and *Testimony* of *Jesus* you will overcome the *Enemy*,  
 ‘that opposes it, within and without. And all you that do preach  
 ‘the *Truth*, do it as it is in *Jesus*, in *Love*: And all that are Be-  
 ‘lievers Ford-  
Green.

1690. *lievers* in *Jefus*, and receivers of him, he gives them Power  
 to become the *Sons* of *God*, and so *Joins-heirs with Christ*; whom  
 he calleth *Brethren*: and he gives them the *Water of Life*, which  
 shall be a *Well* in them, springing as a *River* up to *Eternal*  
*Life*; that they may *water* the *spiritual Plants* of the *living God*.  
 So that all may be *spiritual Planters*, and *spiritual Waterers*; and  
 may see with the *spiritual Eye* the *Everlasting, Eternal God* o-  
 ver all to give the *Increase*, who is the *Infinite Fountain*. So my  
 desires are, that you may be kept out of all the *beggarly Ele-*  
*ments* of the *World*, which is below the *spiritual Region*, to  
*Christ* the *Head*; and may hold him, who bruifeth the *Head* of  
*Enmity*, and was, before it was: So that ye may all be united  
 together in *love*, in your *Head, Christ*, and be ordered by his  
 heavenly, gentle, peaceable *Wisdom* to the *Glory* of *God*. For  
 all that be in *Christ*, are in *love, peace* and *Unity*; and in him  
 they are strong, and in a *full Perswasion*: and in him, who is  
 the *First* and *Last*, they are in a heavenly *Resolution* and *Con-*  
*fidence* for *God's Everlasting Honour* and *Glory, Amen.*

*From him, who is Translated into the Kingdom of his Dear  
 Son, with all his Saints, a heavenly Salutation: And  
 salute ye one another with a holy Kiss of Charity, that  
 never faileth.*

Ford Green, the 25th of the  
 9th Month, 1690.

G. F.

Another *Epistle* I writ soon after, more particularly to the  
*Friends* in the *Ministry*, that were gone into *America*: which  
 was thus;

**D**EAR *Friends* and *Brethren*, that are *Ministers*, and *Exhorters*,  
 and *Admonishers*, that are gone into *America* and the  
*Islands* there-aways: Stir up the *Gift* of *God* in you, and the  
 pure *Mind*, and improve your *Talents*; that ye may be the  
*Light* of the *World*, a *City* set upon an *Hill*, that cannot be  
 hid: and let your *Light* shine among the *Indians*, and the *Blacks*  
 and the *Whites*; that ye may answer the *Truth* in them, and  
 bring them to their *Standard* and *Ensign*, that *God* hath set  
 up, *Christ Jefus*. For from the *Rising* of the *Sun* to the *Going*  
 down of the same *God's Name* shall be great among the *Gentiles*;  
 and in every *Temple*, or sanctified *Heart, Incense* shall be offered  
 up to *God's Name*. And have *Salt* in your selves, that ye may  
 be the *Salt* of the *Earth*, that ye may salt it; that it may be  
 preserved from *Corruption* and *Putrefaction*: so that all *Sacrifi-*  
*ces*, offered up to the *Lord*, may be salted and seasoned, and  
 be a good *Savour* to *God*. And all grow in the *Faith* and *Grace*  
 of *Christ*, that ye may not be like *Dwarfs*: for a *Dwarf* shall  
 not come near to Offer upon *God's Altar*; though he may eat  
 of *God's Bread*, that he may grow by it. And *Friends*; Be  
 not negligent, but keep up your *Negroes-Meetings* and your Fa-  
 mily-

'mily Meetings; and have Meetings with the Indian Kings, and 1690.  
 'their Councils, and Subjects, every where, and with others; and  
 'bring them all to the Baptizing and Circumcising Spirit, by which, Tottenham  
 'they may know God, and serve and worship him. And all take  
 'heed, of sitting down in the Earth, and having your Minds in  
 'the earthly Things, Coveting and Striving for the Earth: for to  
 'be carnally minded brings death, and Covetousness is Idolatry.  
 'There is too much Strife and Contention about that Idol, which  
 'makes too many go out of the Sense and Fear of God; so that  
 'some have lost Morality and Humanity, and the true Christian  
 'Charity. O, therefore, be awakened to Righteousness, and keep  
 'awakened; for the Enemy soweth his Tares, while Men and Wo-  
 'men sleep in Carelessness and Security. Therefore so many  
 'fleshful Ones, go in their filthy Rags, and have not the fine Lin-  
 'nen, the Righteousness of Christ; but are stragling, and plowing  
 'with their Ox, and their Ass, in their woollen and linnen Gar-  
 'ments, mixt Stuff, feeding upon Tarn food, and that dieth of  
 'it self, and drinking of the dregs of their old Bottle, and eat-  
 'ing the sour, leavened Bread, which makes their hearts burn one  
 'against another. But all are to keep the Feast of Christ, our  
 'Passover, with the unleavened Bread of Sincerity and Truth.  
 'And this unleavened Bread of Life from Heaven makes all  
 'Hearts and Souls glad and joyful, and lightsome and cheer-  
 'ful, to serve and love God, and to love and serve one another  
 'in the peaceable Truth, and to keep in the Unity of God's Spirit,  
 'which is the Bond of (the Lord of Lords, and the King of all  
 'Kings his) Peace. In this Love and Peace God Almighty keep  
 'and preserve all his People, and make them valiant for his  
 'Truth upon the Earth, to spread it abroad both in Doctrine, and  
 'good Life and Conversation, Amen.

'All the Members of Christ have need one of another. For  
 'the Foot hath need of the Hand, and the Hand hath need of  
 'the Foot: The Ear hath need of the Eye, and the Eye of the  
 'Ear. So that all the Members are serviceable in the Body, which  
 'Christ is the Head of; and the Head sees their Service. There-  
 'fore let none despise the least Member.

'And have a Care to keep down that greedy, earthly Mind,  
 'that raveneth and coveteth after the Riches and Things of this  
 'World; lest ye fall into the law Region, like the Gentiles or  
 'Heathen, and so lose the Kingdom of God, that is Everlasting:  
 'But seek that first, and God knows, what things ye have need  
 'of; who takes care for all both in Heaven and in the Earth:  
 'Thanks be unto God for his unspeakable Gifts, both Temporal  
 'and Spiritual.

Tottenham, the 1<sup>st</sup> of the  
 10<sup>th</sup> Month, 1690.

G. F.

Not



1690.

London.

Not long after this I returned to *London*, and was almost daily with *Friends* at *Meetings*. And when I had been near *Two Weeks* in *Town*, *The sense of the great Hardships and sore Sufferings, that Friends had been and were under in Ireland, coming with great weight upon me; I was moved to write the following Epistle, as a Word of Consolation unto them.*

‘**D**ear *Friends* and *Brethren* in the Lord *Jesus Christ*, whom the Lord by his *Eternal Arm* and *Power* hath upheld through your great *Sufferings, Exercises, Trials* and *Hardships* (more, I believe, then can be uttered) up and down that *Nation*, which I am very sensible of; and the rest of the faithful *Friends*, that have been *Partakers* with you in your *Sufferings*: and cannot but suffer with the *Lord’s People*, that suffer. And my Confidence hath been in the *Lord*, that he would and will support you in all your *Sufferings*; and that he would preserve all the *Faithful* in his *Wisdom*, that they would give no just *Occasion* to one nor other to make them suffer: And therefore, if that you did suffer *wrongfully*, or *unjustly*, the righteous God would assist you, and uphold you; and reward them according to their *Works*, that *oppress* or *wronged* you. And now my desire is unto the *Lord*, that in the same holy and heavenly *Wisdom* of God ye may all be preserved to the *End* of your *days*, to the *Glory* of God, minding God Almighty’s supporting *Hand* and *Power*: who is God *Al-sufficient*, to strengthen, help and refresh in *time* of *Need*. And let none forget the *Lord’s Mercies* and *Kindnesses*, which endure for ever: but always live in the *sense* of them. And truly *Friends*, when I consider the thing, It is the great *Mercy* of the *Lord*, that ye have not been all *swallowed up*; seeing with what *spirits* ye have been compassed about. But the *Lord* carrieth his *Lambs* in his *Arms*, and they are as tender to him, as the *Apple* of his *Eye*: And his *Power* is his *Hedge* about his *Vineyard* of heavenly *Plants*. And therefore it is good for all his *Children*, to be given up to the *Lord* with their *Minds* and *Souls, Hearts* and *Spirits, who is* a faithful *Keeper*, that never *slumbers* nor *sleeps*; but is able to preserve and keep you, and to save to the utmost: and none can hurt so much as an *hair* of your *Heads*, except he suffer it, to try you; for he upholds all things, in *Heaven* and *Earth*, by the *Word* of his *Power*: All things were made by *Christ*, and by him all things do consist (mark, consist) whether they be *Visibles*, or *Invisibles*, &c. So he hath power over all; for all *Power in Heaven and Earth is given to him*: and to you, that have received him, he hath given *Power* to become the *Sons* and *Daughters* of God; so living *Members* of *Christ*, the living *Head*, and grafted into him, in whom ye have *Eternal Life*. And *Christ*, the *Seed*, reigns, and his *Power* is over all; who bruises the *Serpent’s Head*, and destroys the *Devil* and his *Works*, and was before he was. And so all of you live and walk in *Christ Jesus*; so that nothing may be between you and God, but *Christ*,

‘Christ, in whom ye have *Salvation, Life, Rest and Peace* with 1690:  
 ‘God. London.

‘As for the passages of *Truth* in this Land and abroad, I do  
 ‘hear, that in *Holland* and *Germany* and there-aways; *Friends*  
 ‘are in *Love, Unity and Peace*: And in *Jamaica, Barbados, Me-*  
 ‘*vis, Antego, Maryland* and *New-England* I hear nothing, but  
 ‘*Friends* are in *Unity and Peace*. The Lord preserve them all  
 ‘out of the *World*, (in which there is *Trouble*) in *Christ Jesus*,  
 ‘in whom there is *Peace, Life, Love and Unity*, Amen. So my  
 ‘*Love* in the Lord *Jesus Christ* to all *Friends* every where in  
 ‘your Land; as though I named them.

London, the 10th of the  
 11th Month, 1690.

G. F.

**T**Hus, Reader, hast thou had some Account of the Life and Tra-  
 vels, Labours, Sufferings and Manifold Trials and Exercises  
 of this holy Man of God, from his Youth to almost the time of his  
 Death: Of which himself kept a Journal; out of which the fore-  
 going Sheets were transcribed. It remains, that an Account be ad-  
 ded of the Time, Place and Manner of his Death and Burial;  
 Which were thus:

The next day, after he had written the foregoing Epistle to Friends  
 in Ireland, he went to the Meeting at Gracious-street, which was  
 large (it being on the First day of the Week:) And the Lord ena-  
 bled him to preach the Truth fully and effectually, opening many  
 deep and weighty things with great Power and Clearness. After  
 which having Prayed, and the Meeting being ended, he went to Hen-  
 ry Gouldney's (a Friend's House in Whitehart-Court, near the Meet-  
 ing house:) and some Friends going with him thither, he told them,  
 ‘He thought, he felt the Cold strike to his heart, as he came out  
 ‘of the Meeting; yet added, I am glad I was here: Now I am  
 ‘clear, I am fully clear. As soon as those Friends, that were with  
 him, were withdrawn, he lay down upon a Bed (as he sometimes u'd  
 to do, through Weariness after a Meeting) but soon rose again; and  
 in a little time lay down again, complaining still of Cold. And his  
 Strength sensibly decaying, he was fain soon after to go into Bed;  
 where he lay in much Contentment and Peace, and very sensible to  
 the Last. And as in the whole Course of his Life, his Spirit in the  
 universal Love of God, was set and bent for the exalting of Truth  
 and Righteousness, and the making known the Way thereof to the  
 Nations and Peoples afar off; so now, in the time of his outward  
 Weakness, his Mind was intent upon, and (as it were) wholly taken  
 up with that: And some particular Friends he sent for, to whom he  
 express'd his Mind and Desire for the Spreading Friends Books, and  
 Truth thereby in the World, and through the Nations thereof. Di-  
 vers Friends came to visit him in his Illness; unto some of whom he  
 Aaaaaa said,

1690. *said, 'All is well: The Seed of God reigns over all, and over*  
*Death it self. And though (said he) I am weak in Body; yet*  
 London *'the Power of God is over all, and the Seed reigns over all disor-*  
*derly Spirits. Thus lying in an heavenly frame of Mind, his Spirit*  
*wholly exercised towards the Lord, he grew weaker and weaker in his*  
*natural Strength; and on the Third day of that Week, between the*  
*hours of Nine and Ten in the Evening, he quietly departed this Life*  
*in Peace, and sweetly fell asleep in the Lord, whose blessed Truth he*  
*had livingly and powerfully preached in the Meeting but two days*  
*before. Thus ended he his Days in his faithful Testimony, in perfect*  
*Love and Unity with his Brethren, and in Peace and Good-will to all*  
*Men, on the 13th day of the 11th Month 1690. being then in the*  
*67th year of his Age.*

*Upon the 16th day of the same Month (being the sixth of the*  
*Week, and the Day appointed for his Funeral) a very great Con-*  
*course of Friends, and other People of divers sorts, Assembled together*  
*at the Meeting-house in White-Hart-Court near Gracious-Street,*  
*about the middle time of the day, in order to attend his Body*  
*to the Grave. The Meeting was held about two hours with great*  
*and heavenly Solemnity, manifestly attended with the Lord's blessed*  
*Presence and glorious Power; in which divers living Testimonies*  
*were given, from a lively Remembrance and Sense of the blessed Mini-*  
*stry of this Dear and Ancient Servant of the Lord, his early En-*  
*tring into the Lord's Work at the breaking forth of this Gospel-day,*  
*his innocent Life, long and great Travels, and unwearied Labours of*  
*Love in the Everlasting Gospel, for the turning and gathering many*  
*Thousands from Darkness to the Light of Christ Jesus, the Foun-*  
*dation of true Faith; his manifold Sufferings, Afflictions and Oppo-*  
*sitions, which he met withal for his faithful Testimony, both from his*  
*open Adversaries, and from false Brethren; and his Preservations,*  
*Deliverances and Dominion in, out of and over them all, by the Power*  
*of God: To whom the Glory and Honour always was by him, and is,*  
*and always ought to be by all Ascribed.*

*After the Meeting was ended, his Body was born by Friends, and*  
*accompanied by very great Numbers of Friends, and other People, to*  
*Friends Burying-Ground near Bunhill-Fields: where, after a solemn*  
*Waiting upon the Lord, and several living Testimonies borne, recom-*  
*mending the Company to the Guidance and Protection of that Divine*  
*Spirit and Power, by which this holy Man of God had been raised*  
*up, furnished, supported and preserved to the end of his Day, his Bo-*  
*dy was decently committed to the Earth; but his Memorial shall Re-*  
*main, and be Everlastingly Blessed among the Righteous.*

An Epistle of Dear George Fox's, which was writ with his own Hand, and left Sealed up with this Superscription, ( viz. Not to be opened before the Time; ) which after his Decease being opened, was thought meet to be printed, being as followeth: VIZ.

1690  
London.

For the Yearly and Second-Days-Meeting in London, and to all the Children of God in all Places in the World. By and from G. F.

*This for all the Children of God every where, that are led by his Spirit, and do walk in his Light, in which they have Life, and Unity, and Fellowship with the Father, and the Son, and one with another.*

‘**K**eepe all your Meetings in the Name of the Lord Jesus, that be gathered in his Name by his Light, Grace, Truth, Power and Spirit; by which you will feel his blessed and refreshing Presence among you, and in you, to your Comfort and God's Glory.

‘And now all Friends, All your Meetings, both Mens and Womens, Monthly and Quarterly, and Yearly, &c. were set up by the Power, and Spirit, and Wisdom of God; and in them you do know, that you have felt both his Power, and Spirit, and Wisdom, and blessed refreshing Presence among you, and in you, to his Praise and Glory, and your Comfort: So that you have been a City set on a Hill, that cannot be hid.

‘And although many loose and unruly Spirits have risen betimes to Oppose you and them, both in Print and other ways; but you have seen, how they have come to Nought: and the Lord hath blasted them, and brought their Deeds to Light, and made them Manifest to be the Trees without Fruit, and Wells without Water, and Wandering Stars from the Firmament of God's Power, and the Raging Waves of the Sea, casting up their Mire and Dirt: And many of them are like the Dog turn'd to his Old Vomit, and the Sow that was washed, turned again to the Mire. And this hath been the Condition of many, God knoweth, and his People!

‘And therefore all to stand Stedfast in Christ Jesus, your Head, in whom you are all one, Male and Female, and know his Government, and of the Increase of his Government and Peace there shall be no End; but there will be an End of the Devils, and of all them, that be out of Christ, and do Oppose it and him, whose Judgement doth not linger, and their Damnation doth not slumber: And therefore in God and Christ's Light, Life,

169 d. *Spirit* and *Power* live and walk, that is over all (and the *Seed* of it) in *Love* and in *Innocency*, and *Simplicity*; and in *Righteousness* and *Holiness* dwell, and in his *Power* and *Holy Ghost*, in which God's Kingdom doth stand. All *Children* of New and Heavenly *Jerusalem*, that is from above, and is free, with all her Holy, *Spiritual Children*, To her keep your Eyes.

London

And as for this *Spirit* of *Rebellion* and *Opposition*, that hath risen formerly and lately, it is out of the Kingdom of God and Heavenly *Jerusalem*; and is for *Judgment* and *Condemnation*, with all its *Books*, *Words* and *Works*. And therefore *Friends* are to live and walk in the *Power* and *Spirit* of God, that is over it, and in the *Seed*, that will bruise and break it to pieces: In which *Seed* you have *Joy* and *Peace* with God, and *Power* and *Authority* to *Judge* it; and your *Unity* is in the *Power* and *Spirit* of God, that doth *Judge* it: and all God's *Witnesses* in his *Tabernacle* go out against it, and always have and will.

And let no Man live to *Self*, but to the *Lord*, as they will die in him; and seek the *Peace* of the *Church* of Christ, and the *Peace* of all Men in him: for *Blessed are the Peace-makers*. And dwell in the pure, peaceable, Heavenly *Wisdom* of God, that is Gentle, and Ealie to be entreated, that is full of *Mercy*; all striving to be of one *Mind*, *Heart*, *Soul* and *Judgment* in Christ, having his *Mind* and *Spirit* dwelling in you, building up one another in the *Love* of God, which doth edifie the *Body* of Christ, his *Church*, who is the holy *Head* thereof. So *Glory* to God through Christ, in this *Age* and all other *Ages*, who is the *Rock* and *Foundation*, and the *Emanuel*, God with us, *Amen*, over all, the *Beginning* and the *Ending*; in him *Live* and *Walk*, in whom you have *Life* *Eternal*, in whom you will feel me, and I you.

All *Children* of New *Jerusalem*, that descends from above, the *Holy City*, which the *Lord* and the *Lamb* is the *Light* thereof, and is the *Temple*; in it they are born again of the *Spirit*: So *Jerusalem* that is above, is the *Mother* of them, that are born of the *Spirit*. And so they that come, and are come to Heavenly *Jerusalem*, are them that receive Christ; and he giveth them *Power* to become the *Sons* of God, and are born again of the *Spirit*: So *Jerusalem* that is above, is their *Mother*. And such do come to Heavenly *Mount Sion*, and the innumerable *Company* of *Angels*, and to the *Spirits* of just Men made perfect; and are come to the *Church* of the *Living God* written in *Heaven*, and have the *Name* of God, and the *City* of God written upon them: So here is a *New Mother*, that bringeth forth a *Heavenly* and a *Spiritual Generation*.

There is no *Schism*; nor *Division*, nor *Contention*, nor *Strife* in Heavenly *Jerusalem*, nor in the *Body* of Christ, which is made up of living *Stones*; a *Spiritual House*. And Christ is not divided, for in him there is *Peace*. Christ saith, *In me you have Peace*. And he is from above, and not of this *World*; but in the *World* below, in the *Spirit* of it there is *Trouble*: therefore keep in Christ, and walk in him, *Amen*.

G. F.

And

'And *Jerusalem* was the *Mother* of all the true *Christians* before the *Apostacy*; and since the outward *Christians* are broken into many *Sects*, and they have gotten many *Mothers*: But all they, that are come out of the *Apostacy* by the Power and Spirit of *Christ*, *Jerusalem* that is above, is their *Mother*, (and none below her;) who doth nourish all her *Spiritual Children*. 1690.  
London.

Read at the Yearly-Meeting  
in London, 1691.

G. F.

Reader, please to note, That these following Papers and Epistles (some of which being mention'd in the Journal, page 452, &c. and there omitted) are found meet to be here inserted; and are as followeth.

*A Warning to the Magistrates and People of the City of Oldenburg.*

Friends,

'H AVE you not seen and felt the *Judgments* of *God* upon your City, the *Lord* sending *Lightning* from *Heaven*, that destroyed and burnt it? And as I passed thorow your City on a *First-day* of the *Week*, which you call your *Sabbath*, I saw some drinking, and *Soldiers* playing at *Shuffle-board*, and others with their *Shops* open, and *Trading*, when they should have been *Waiting upon God*, and *Worshipping* him: And your *People* were light and vain, without any sense of *God's Judgments*, or *Repentance*. O therefore *Repent*, lest the *All-seeing God*, who sees all your *Actions*, and is over all, do bring *swift Judgment* upon you in his *Wrath* and *Fury*, and *Indignation*. And so *Repent*, and lay away all manner of *Evil*, and *Wickedness*, and *Ungodliness*, and *Unrighteousness*: for the *Day* of the *Lord* will come upon all that do *Evil*, and the *Workers* of *Iniquity*; and this mighty *Day* of the *Lord* will find them all out, and will burn, as an *Oven*; and burn up all the *Proud* and *Wicked*, and neither leave them *Root* nor *Branch*. And therefore all ye *Magistrates*, *Priests* and *People*, search in your selves to find out the *Cause*, and what *Wickedness* and *Evil* it has been you have *Committed*, that has brought the *Wrath*, and *Vengeance*, and *Judgments* of *God* upon you and upon your *City*, in burning of it. And therefore all *Return*, and come to the *Light* of *Christ* in your hearts, and to *God's Spirit*, and to the *Grace* and *Truth* in your hearts, that comes by *Jesus Christ*; that with it ye may search your hearts. And so, do not grieve, nor vex, nor quench *God's good Spirit* in your hearts, and walk not despitely against the *Spirit* of *Grace*, nor turn from it into *Wantonness*; 1677.  
Amster-  
dam.  
Topag. 448

1677. *W* nels; and yet make a *Profession* of God and Christ in *Words*,  
 Amster- 'when your hearts are afar off, and living in *Pleasures*, and wan-  
 dam. 'tonly upon the Earth, *sporting* your selves, *killing* the *Just*, and  
 'Crucifying to your selves *Christ* afresh, and putting him to open-  
 'shame: And so dishonouring God and *Christ*, and *Christianity*, and  
 'making a *Profession* and a *Trade* of the *Scriptures*; keeping Peo-  
 'ple *always Learning*, that they may be *always paying*.

'Therefore *Cease* from *Man*, whose *Breath* is in his *Nostrils*, and look  
 'unto the *Lord*, all ye *ends* of the *Earth*, and be *saved*: for the *Lord*  
 'God of *Heaven* and *Earth* is come, to *teach* his *People* himself by  
 'his *Light*, *Spirit*, *Grace* and *Truth*, and to bring them off all the  
 'World's *Teachers*. And God hath raised up *Christ Jesus* his *Pro-*  
 'phet, whom *People* should *hear*; and saith, *This is my beloved Son*,  
 'hear ye him: and *Christ* saith, *Learn of me, I am the Way, the*  
 '*Truth and the Life*; and no *Man* comes to the *Father*, but by me.  
 'And there is no *Salvation* by any other *Name* under the whole  
 'Heaven, but by the *Name* of *Jesus*, who saith, *I am the good*  
 '*Shepherd*, and have laid down my *Life* for my *Sheep*, and my *Sheep*  
 'hear my voice and follow me, and will not follow the *Hireling*: For  
 'Christ feeds them in the *Pastures* of *Life*, that will never wither.  
 'And God hath anointed *Christ Jesus* to *preach*, if you will hear  
 'him; and God hath given *Christ* for a *Counsellor*, and a *Leader*,  
 'if you will be *Led* and *Counselled* by him; and God hath given  
 'Christ for a *Bishop* to *Oversee* you, and a *King* to *Rule* you, if  
 'you will be *Overseen* and *Ruled* by him. And you that will not  
 'have *Christ* to *Rule* over you, who never *sinned*, nor *Guile* was  
 'found in his *Mouth*; you may read his *Sentence* in the *New Te-*  
 '*stament* upon such. And is not *Christ* a sufficient *Teacher*, whose  
 'Blood was shed for you, and tasted *Death* for every *Man*? And  
 'doth not *Christ* say to his *Ministers*, *Freely ye have received,*  
 '*freely give*? And the *Apostle* saith, *We covet no Man's Gold, Sil-*  
 '*ver or Apparel*; but *Laboured* with their *Hands*, and kept the  
 '*Gospel without Charge*: Have they that are called *Ministers* a-  
 'mongst you, done the same, and kept this *Command* of *Christ*  
 '*Jesus*? Let them be *Examined*, and *Examine* themselves. And  
 'have you not *trimmed* your *Outsides*? but look within with the  
 '*Light* and *Spirit* of *Christ Jesus*, and see, if your *Insid*es be not  
 'black and foul. For *Christ Jesus*, who doth *Enlighten* every *Man*,  
 'that cometh into the *World*, with the *Life* in himself, who is the  
 '*Word*, he saith; *Believe in the Light*, that ye may become *Chil-*  
 '*dren of the Light*: and with the *Light* ye may see all the *Evil*  
 '*Deeds* ye have done, and all your *ungodly Deeds*, that ye have  
 'acted and committed; and all your *ungodly Words* you have *spo-*  
 '*ken*; and all your *ungodly Thoughts* ye think; that ye may turn  
 'from them, and turn to *Christ*, from whence the *Light* comes:  
 'who is your *Saviour* and *Redeemer*, who hath given you a *Light*  
 'to see your *Sin*, and how that you are dead in *Adam*; that  
 'with the same *Light* you may see *Christ*, the *quicken*ing *Spirit*,  
 'who makes you alive to God, and saves you from your *sin*. But  
 'if you hate the *Light*, which is the *Life* in *Christ*, the *Prince*  
 'of *Life*; and Love the *Darkness* and the *Prince of Darkness* more,  
 'than

'than the *Light*, or the *Life* in *Christ*, whose *Deeds* be *Evil*, and 1677.  
 'because it will *Reprove* you; *Christ* tells you, *This Light* will be  
 'your *Condemnation*, *John* 3. And therefore be *Warned* now in <sup>Amster-</sup>  
 'your *Day*, and while you have *Time*, turn to the *Lord*, and <sup>dam.</sup>  
 'do not quench the *Spirit* of the *Father*, by which he draws to  
 'his *Son*: nor hate the *Light* of *Christ*; for if you do, you hate  
 'the *Life* in *Christ*, and so remain under *Condemnation* from *God*  
 'and *Christ* with the *Light*, who now speaks to his *People* by  
 'his *Son*, as he did in the *Apostles* *Days*; so the same *God*, that  
 'was the *Speaker* by the *Prophets* to the *Fathers*, and *Speaker* to *A-*  
 'dam and *Eve* in *Paradise*: And happy had *Adam* and *Eve*, and the  
 'Jews, and all *Christians* been, if they had kept to this *Speaker*,  
 'and not have followed the *Serpent*, that *false* *Speaker*, and his *In-*  
 'struments. And now *God* is the true *Speaker* by his *Son*, who  
 'bruises the *Head* of the *Serpent*, the *false* *Teacher*, who is the *Head*  
 'of all *false* *Ways*, and *false* *Prophets*, and *false* *Churches*, and *false*  
 'Religions and *Worships*. And so *God* and *Christ* is bringing *Peo-*  
 'ple to the pure and undefiled *Religion*, that will keep them from  
 'the *Spots* of the *World*; and into the new and living *Way*, *Christ*  
 'Jesus; and to the *Church* in *God*, which *Christ* is the *Head* of, as  
 'he was in the *Apostles* *Days*; and to worship *God* in the *Spirit*  
 'and *Truth*, which *Worship* *Christ* set up above Sixteen hun-  
 'dred years since. And therefore must all *People* come to the *Grace*  
 'and *Spirit* of *Truth* in their own hearts, to know the *God* of  
 'Truth, who is a *Spirit*, and in the *Spirit* and *Truth* to worship,  
 'and serve, and honour, and glorifie the Living *God*, who is over  
 'all, and *Worthy* of all, Blessed for evermore, *Amen*.

'And ye *Magistrates* and *Officers*, read this in all your *Assemblies*,  
 'and cause all your *Priests* to read it in their *Churches*; that they  
 'and you, and all *People* may hear and fear the *God* of *Heaven*,  
 'as you will Answer it at the Great and Terrible *Day* of *Judg-*  
 'ment, and *Vengeance* of the *Lord* *God* Almighty. And this is in  
 'Love to your *Souls*, and for your *Temporal* and *Eternal* Good.

*Amsterdam*, the 19th of the  
 7th Month, 1677.

G. F.

An



I 677.

Harlingen  
in Friesland

Topag. 438

*An Epistle concerning true Fasting, true Prayer, true Honour, and against Persecution, and for the true Liberty in Christ Jesus; and that all may have a care, that the Apostle hath not bestowed his Labour in vain upon you in your observing of Days, Months, Times, Feasts and Years, and of coming under the beggarly Elements, and the Yoke of Bondage again, and of bringing and forcing People into them.*

‘**W**Here did ever *Christ* or his *Apostles* Command any Believers or *Christians* to observe *Holy-Days* or *Feast-Days*? and let us see, where it is written in the *Scriptures* of the *New Testament*, in the *Four Evangelists*, or the *Epistles*, or the *Revelation*, that ever *Christ* or his *Apostles* gave the *Christians* any such Command, that they should observe the Time called *Christmas*, or a Day for *Christ’s Birth*? or that they should observe the Time called *Easter*, or *Whitsuntide*, or *Peter*, or *Paul’s*, or *Mark* or *Luke’s Days*, or any other *Saints Day*?

‘Now you, that profess your selves to be the *Reformed Churches* from the *Papists*, *Jews* and *Heathen*, and the *Scriptures* to be your *Rule*, and are Professors of the *New Covenant*, where do you prove out of the *Scriptures* of the *New Testament*, that the *Apostles* and the *Primitive Church* practised or forced any such thing, or that *Christ* and his *Apostles* gave any such Command to the *Churches*, that they should practise and observe any such *Days*? Let us see, where this Command is written. For did not the *Apostle* say unto the *Galatians* in the fourth Chapter; But now, after that ye have known God, or rather ye are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in bondage? Ye observe Days, and Months, and Times and Years; I am afraid of you, lest I have bestowed upon you Labour in vain. And in the Third of *Galatians* it is said; O foolish *Galatians*, who hath bewitched you, that you should not obey the Truth, &c. And in *Galatians* the Fifth, the *Apostle* exhorts them to stand fast in the Liberty, wherewith *Christ* had made them free: and moreover said, Be not entangled again with the Yoke of Bondage.

‘Now doth not this manifest, that there were some Teachers, that were drawing the Church of the *Galatians* into these beggarly Elements, and bringing them again into Bondage, in observing of Days, Months, Times and Years? for it was the *Apostle’s* Work to bring them out of those Bondages and beggarly Elements; and therefore, when they were going back again into observing Days, Months, Times and Years, he was afraid, that he had bestowed his Labour upon them in vain: and he Exhorts them, to stand fast in the Liberty, wherewith *Christ Jesus* hath made them free, and not to be entangled again with the Yoke of Bondage: and

again

' Again signifies, That they had been once entangled with that Toke of 1677:  
 ' Bondage and beggarly Elements. But O! how are People, called w  
 ' Christians, since the Apostles Days gone again under this Toke of Harlingen  
 ' Bondage, and these beggarly Elements, in observing Days, Months; in Friez-  
 ' Times and Tears, let their practice declare. Nay, do not both land.  
 ' Papists and Protestants force People to observe Days, Months and  
 ' Times? &c. And therefore is not the Apostle's Labour and Travell  
 ' bestowed upon Christendom in vain, which was to bring People  
 ' from under such beggarly Elements and that Toke of Bondage;  
 ' (which the Law did require;) to stand fast in the Liberty, where-  
 ' with Christ hath made them free, and not to be entangled again with  
 ' the Toke of Bondage? So it was and is Christ, that hath made  
 ' and doth make his People free, from these things and beggarly  
 ' Elements. And therefore they that are Redeemed, are to stand  
 ' fast in that Liberty, wherewith Christ hath made them free. And  
 ' this Liberty, which all true Christians are to stand fast in, they  
 ' are made free by Christ, and not by Man; for Man without the  
 ' Spirit and Mind of Christ, seeks to force and compel Christ's Fol-  
 ' lowers, and such as he hath made free from the Toke of Bondage;  
 ' to outward things, that the Law commanded, and to the observing  
 ' of Days, Months; Times, Feasts and Tears: such weak, beggarly  
 ' Elements, them that know God, or are known of God and Christ;  
 ' are to stand fast in their Liberty, and not come under, nor be en-  
 ' tangled with the Toke of Bondage of such things again, seeing, he  
 ' hath made them free. For they that are in such things, and  
 ' would force others to them, are gone from that, which gives  
 ' them the knowledge of God; and have not stood fast in the Li-  
 ' berty, wherewith Christ makes free.

' And now concerning Prayer, we do not read, that ever Christ  
 ' or his Apostles did Compel by force any to Fast or Pray, and make  
 ' a Law to strain the Goods of such, as would not observe Days to  
 ' fast and pray with them. But Christ taught them, how they  
 ' should pray, and be distinct from the Hypocrites; and Christ's  
 ' words are as followeth: When thou prayest, thou shalt not be, as  
 ' the Hypocrites are; for they love to stand praying in the Synagogues;  
 ' and in the Corners of the Streets, that they may be seen of Men;  
 ' &c. But when thou prayest, enter into thy Closet, and when thou hast  
 ' shut thy door, pray to thy Father, which is in secret, and thy Father,  
 ' that seeth in secret, will Reward thee openly. But when you pray;  
 ' use not vain Repetitions, as the Heathen do; for they think, that  
 ' they shall be heard for their much speaking. Be not ye therefore like  
 ' them; for your Father knoweth what things ye have need of, before  
 ' ye ask him, &c. So as the Apostles and Saints did, so do we;  
 ' we pray in secret, and we pray in publick, as the Spirit gives us  
 ' utterance, which helps our Infirmities, as it did the Apostles and  
 ' true Christians; and after this manner we pray for our selves;  
 ' and pray for all Men both high and low.

' Concerning Fasting, Christ saith; Moreover when ye fast, be not  
 ' as the Hypocrites, of a sad Countenance; for they disfigure their Fa-  
 ' ces, that they may appear unto Men to fast. But when thou fastest,  
 ' anoint thy Head, and wash thy face, that thou appear not unto Men

1677 *do fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall Reward thee openly.*

Hirshen  
in Exe-  
land.

And likewise you may see in Isaiah the 58th, what the true Fast is, the Lord requires: where it is said to the Prophet; Cry aloud, and spare not, lift up thy Voice like a Trumpet, and shew my People their Transgression, and the House of Jacob their sins; yet they seek me daily; and delight to know my ways, as a Nation that did Righteousness; and forsook not the Ordinance of their God: they ask of me the Ordinances of Justice, they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our Soul, and thou takest no knowledge? Behold, in the day of your Fast ye find pleasure, and exact all your Labours. Behold, ye fast for strife and debate, and to smite with the Fist of Wickedness; ye shall not fast, as ye do this day, to make your Voice to be heard on high. Is it such a Fast, that I have chosen? A day for a Man to afflict his Soul? Is it to bow down his Head as a Bull-rush, and to spread Sackcloth and Ashes under him? Wilt thou call this a Fast, and an acceptable Day to the Lord? Is not this the Fast that I have chosen, saith the Lord; To loose the Bands of Wickedness, to undo the heavy Burdens, and to let the Oppressed go free, and that ye break every Yoke? So this Fast that the Lord requires, is not to lay Yokes, and Oppress and lay Heavy Burdens, and to make fast the Bands of Wickedness; but to loose and to break such things.

And further, Concerning the true Fast the Lord requires; Is it not, to deal thy Bread to the Hungry, and that thou bring the Poor, that are cast out, to thy House? When thou seest the Naked, that thou cover him, and that thou hide not thy self from thy own Flesh? (Do you keep this true Fast?) Then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily: and thy Righteousness shall go before thee, the Glory of the Lord shall be thy Re-reward. Then shalt thou call, and the Lord shall Answer; thou shalt cry, and he shall say, here I am: If thou take away from the midst of thee the Yokes, the putting forth of the Finger, and speaking Vainly: And if thou draw out thy Soul to the Hungry, and satisfy the afflicted Soul; then shall thy Light arise out of obscurity, and thy Darkness be as the Noon-day. And the Lord shall guide thee continually, and satisfy thy Soul in drought, and make fat thy Bones: and thou shalt be like a watered Garden, and like a Spring of Water, whose Waters fail not, &c.

Now here is the practice of the true Fast the Lord requires of his People; and they that observe this Fast, the Lord saith; When they call, he will Answer. And you may see what glorious and happy comforts they do receive from the Lord; that keep this true Fast; but such as fast for strife and Debate, and strive with the fists of Wickedness, to make their Voices to be heard on high, and afflict their Souls for a day, and bow down their Head as a Bull-rush, and loose not the Bands of Wickedness, and does not undo every heavy Burden, and break off every Yoke, and let the Oppressed go free, and does not deal his Bread to the Hungry, and clothe the Naked, and bring the Poor to his House, but hides himself from his

'his own Flesh, and cloaths not the Naked: Such Fasts and Fasters 1677  
 'the Lord doth not accept, neither hath he chosen them. But  
 'these appear to Men with their disfigured Faces, and hanging Harlingen  
 'down their Heads as a Bull-rush for a Day, like the Hypocrites in Frier-  
 'to fast, as Christ speaks of in *Matth. 6.* Land.

'And is it not the Command of Christ, that in their Fast  
 'they should not appear unto Men to Fast? And now you, that  
 'would force us to shut up our Shops on Fasting-days, or for a  
 'Day, does not this Fast appear to Men? and is not this the Fast,  
 'that the Lord saith in *Isaiah*, he doth not accept? for he saith;  
 'Is this the Fast that I have chosen, a Day for a Man to afflict his  
 'Soul, and bow down his Head, as a Bull-rush, &c. Wilt thou call  
 'this a Fast, and an acceptable Day to the Lord? *Isai. 58.*

'And therefore all God's People are to keep the true Fast of  
 'the Lord from Debate and Strife, and the Fists of Wickedness;  
 'and that Fast, that breaks the Bands of Wickedness, and undoes e-  
 'very heavy Burden, and breaks every Yoke, and lets the Oppressed go  
 'free, and deals Bread to the Hungry, and cloaths the Naked, and  
 'brings the Poor that are cast out, to his own House. So every one  
 'that keeps this true Fast, their Health shall grow, and when they  
 'Call, the Lord will hear them; and the Lord will be their Guide  
 'continually, and satisfy their Souls in drought, and make their Bones  
 'fat, and shall be like a watered Garden, and like a Spring of Water,  
 'whose Waters fail not. Now you, that keep not this true Fast,  
 'when you call upon the Lord on your own Fasting-days, does  
 'the Lord Answer you, and say, Here I am? doth the Lord guide  
 'you continually? and is your Bones made fat by him, and your Souls  
 'satisfied in drought? and are you like a watered Garden, and like  
 'a Spring, whose Waters fail not? But you that keep not this true  
 'Fast, do you not want these Waters, which fail not? so your  
 'Souls are not satisfied in drought, but your Bones are lean, and  
 'you hear not the Voice of the Lord, who saith, Here I am: and  
 'so you lose the Heritage of *Jacob*, and ride not upon the High-  
 'places there; but come under. And therefore every Man and  
 'Woman, shut your hearts against all manner of Evil whatso-  
 'ever, and trade not with *Babylon's Merchants of Confusion*; but  
 'keep the Supernatural Day of Christ, that is sprung from on high,  
 'that is, by believing and walking in the Light of Christ, and  
 'being grafted into him: and this will bring you to the true  
 'Fast, from feeding upon any Evil, and to the true praying in the  
 'Spirit, as Christ and the Apostles have taught: which Fruits of  
 'the Spirit is Love, &c. which Birth of the Spirit is not a perse-  
 'cuting Birth: But he that is born of the Flesh, will persecute  
 'him that is born of the Spirit, because he will not follow the  
 'Birth of the Flesh, with its weak, beggarly Elements, that entan-  
 'gles with its Yoke of Bondage, and its observing of Days, Months,  
 'Times, Fasts, Feasts and Years; which the Birth of the Spirit is  
 'to stand fast against in the Liberty, wherewith Christ hath  
 'made it free.

'And do you not know, that the very Turks keep their Sab-  
 'bath on the Sixth Day, and the Jews upon the Seventh Day,  
 B b b b b b 2 'and

I 677. 'and the *Christians* meet together on the *First Day* of the *Week*?  
 ~~~~~ 'And that *Day*, which the *Turks* keep, the *Jews* and *Christians*  
 Harlingen 'Shops are open; and that *Day* the *Jews* keep, *Christians* and
 in Gortz- 'Turks Shops are open; and the *First-Days*, that the *Christians*
 land. 'keep, both *Jews*, and *Turks Shops* are open? and so the *Turk* does
 'not force the *Jews* nor the *Christians*, to shut up their *Shops* on
 'their *Meeting-Days*, but lets them have their *Liberty* in the *Turks*
 'Country. And where do you read, that ever the *Turks* forced
 'any *Christians* to observe any of their *Holy-Days*, or *Fasts*, or
 'Feasts? And if not, should not *Christians* be beyond the *Turks*
 'in giving *Liberty* to all tender *Consciences* to serve *God*, seeing
 'Christ and the *Apostles* command not, nor force *People* to ob-
 'serve *Holy-Days*, or *Times*, or *Months*, or *Years*, but should
 'Pray always in the *Spirit*, and Fast always from *Strife* and *De-*
 'bate, from all manner of *Sin* and *Evil*; and that will keep
 'down the *Fist* of *Wickedness*, and the *Bond* of *Iniquity*? &c. And
 'why should not *People*, that be of a tender *Conscience*, have their
 'Liberty to exercise their *Consciences* towards *God*, that they may
 'have a good *Conscience* always, towards *God* and *Man*, to that which
 'God requires, and to do unto all *Men*, as they would have them to
 'do unto them, and to love their *Neighbours* as themselves; seeing
 'that there are so many debauched, evil and seared *Consciences*, as
 'with an hot *Iron*, have the *Liberty* in their loose *Lives* and *Con-*
 'versations, and in their loose *Words*, whose *Tongues* are at Li-
 'berty to *Swear* and *Curse*, and their *Spirits* are at *Liberty* in *Drun-*
 'kenness and *Uncleanness*? So let the *Magistrates* look and see,
 'how this evil, seared *Conscience* hath its *Liberty* to be *Exercised*
 'in all manner of evil things, yea all *Christendom* over; which is
 'a great shame and dishonour to *God* and *Christ*, and *Christianity*,
 'yea and *Humanity*. And therefore why should not *God's People*
 'have their *Liberty* to Exercise their good and tender *Consciences*
 'towards *God* and *Man*? For the *Mystery* of *Faith*, which *Jesus*
 'Christ is the *Author* and *Finisher* of, is held in a pure *Conscience*.
 'And should not the *Work* of the true *Christian Magistrate* be
 'to encourage the Exercise of this pure *Conscience* towards *God* and
 'Man, and to discourage the Exercise of this evil, seared *Consci-*
 'ence, that dishonours both *God* and *Christ*, and true *Christianity*?
 'If not, how are they a *Praise* to them that do well, and a *Ter-*
 'rour to *Evil-doers*?

'And now Concerning the not putting off *Hats*, for which ma-
 'ny, that goes under the Name of *Christians*, have taken *Offence*
 'at us, because we could not put off our *Hats*, and bow down to
 'them: For which we find no such *Command* from *Christ* or his
 'Apostles; but rather to the contrary. For *Christ* saith, I re-
 'ceive not honour of *Men* (mark, he did not Receive Honour
 'of *Men*.) And further *Christ* saith; How can ye believe, which
 'receive Honour one of another, and seek not the Honour, that comes
 'from *God* only? Now *Christ* declares it to be a *Mark* of Un-
 'believers, that seek Honour one of another, and seek not that Ho-
 'nour, that comes from *God* only; and is not the putting off the *Hat*,
 'and Bowing with it, an Honour of *Men*, which they seek one of
 'another,

'another, and are offended, if they have it not? Nay, have they
 'not *Fined, Persecuted and Imprisoned* some, because they did not
 'put off their Hats to them? Nay, do not the very *Turks mock* Harlingen in Friesland.
 'at the *Christians* in their Proverb, saying; *That the Christians*
 'spend much of their time in putting off their Hats, and shewing their
 'bare Head to one another? But should not the *Christians* be beyond
 'the *Turks*, that bear that Noble Name of *Christian*, of seek-
 'ing Honour one of another, and Persecuting them that will not
 'give it them, when all true believing *Christians* should seek the
 'Honour, that comes from God only? which is the Duty of all
 'true Believers in Christ Jesus, for he would not receive Honour
 'of Men. And he that believeth on the Son of God, hath Everlast-
 'ing Life: and he that believeth not the Son, shall not see Life; but
 'the Wrath of God abideth upon him, John 3. 36. And now, is
 'not the *Turks* Proverb a Reproach to the *Christians*, who say;
 'That the *Christians* spend much of their time in putting off their
 'Hats, and shewing their bare Head one to another? Nay, have you
 'not *Fined and Imprisoned* many, because they would not put off
 'their Hats to you, and shew you their bare Heads? Nay, in ma-
 'ny of your Courts they shall not have Right and Justice, nor
 'Liberty and Freedom in Cities or States, though they have truly
 'served their Time, and are honest and civil Men, unless they
 'will put off their Hats, and shew you their bare Head? And have
 'you not made a Law against such, as will not put off their Hats,
 'and shew you their bare Heads; and that they must forfeit two
 'Gilders, if they did it not? Yea, and to compel and force them
 'to do it, and fine such, as do not, as at *Lausmeer in Waterland*?
 'And is not this the Honour, that you seek one of another?
 'Did not the *Pharisees and Jews* do the same?

'Now as for your saying, The Apostle commands to honour all
 'Men; and such as Rule well, are worthy of double honour: Now,
 'if this honouring all Men, were to put off their Hats to all Men,
 'and shew all men their bare heads, then this Command you break your
 'selves; for you do not do this to all Men generally: and if they
 'that Rule well, must have double Hat-honour, then they must
 'put off their Hats twice, and shew them their bare heads. Now,
 'if this Hat-honour, and shewing the bare head, be an Invention of
 'Men, and not from God, and ye cannot prove it by Scripture,
 'and yet say, It is your Rule; then you Act beside the Rule, and
 'compel People to act contrary to your Rule. For where did ever
 'the Prophets, Christ or the Apostles Command any such thing?
 'Let us see a Command, a Practice and an Example for it. Ne-
 'buchadnezzar, who was a Persecutor, and cast the three Children
 'of Israel into the Fire with their Hose, Cloaks and Hats, we do
 'not read, that he was offended at them, because they did not put
 'off their Hats, and shew him their bare heads; but because that
 'they would not bow to his Image. And is it not said in the
 'Margent of the Bible, where it is said, Honour all Men (it is said,)
 'Have all Men in Esteem? then they that Rule well, are worthy
 'of double Esteem; and this Esteem must be truly in the Heart,
 'without any envy, malice or hatred. As all Men are the Work-
man/bip

1677. *manship* of God, they are to be *esteemed* in the *heart* with the
 Harlingen in Friez- *Spirit* of God; and they that *Rule well*, are worthy of double E-
 land. *steem*: and here is true *honour* from the *heart* both to God and
 'Man, his *Workmanship*. For People may *put off* their *hats*, and
 'shew their *bare heads* one to another *once*, or *twice* to the *Officers*
 'and *Magistrates*, and yet be full of *envy*, and *malice*, and *hatred*, and
 'murder in their *hearts* one against another; and give them that
 'honour, as you call it, and yet speak or wish *bad things* of them,
 'when they have turned their backs on them: which the true
 'Honour or Esteem in the heart to all Men, as they are God's
 'Creation, is without any *Evil Wish* or *Thought* in the *heart* to all
 'Men, and to them that *Rule well*; which have the *double esteem*,
 'whom God hath placed over People. There is no *evil* in the
 'heart, that gives this *respect*, *esteem* or *honour*, and brings them
 'to love their *Neighbours*, as themselves, and to *do unto all Men*,
 'as they would have them *do unto them*, in that they *esteem* all Men,
 'and they have a *double esteem* to them that *Rule well*: and this
 'is beyond all the *honour* of *putting off* the *Hats* once to all Men,
 'and *twice* to them that are worthy of the *double honour*, as you
 'may call it. But we would ask the *Christians*, that practise this
 'Hat-honour, and shewing one another their *bare heads*, Who did in-
 'vent this *single honour*, and *double honour*, that they should put off
 'their *Hats* one to another, and shew their *bare heads*, seeing, that
 'they cannot prove, that ever *Christ* or the *Apostles* did *Com-*
 'mand or *Practise* any such thing; or *Moses* in the time of the
 'Law? Now, do not say or think, that we had this Practice of
 'not *putting off* the *hats* from the *Turk*; for we were moved by
 'the *Spirit* of the Lord to it, before ever we heard of the *Turks*
 'Proverb and *Practice*, to leave the *honour* that is *below*, and seek
 'the *honour* that comes from *above*, when we came to be true
 'Believers in *Christ Jesus*.

'Now Concerning *Persecuting*, *Imprisoning* and *Banishing* God's
 'People, in whom *Christ* is manifest, and dwells in their hearts;
 'Doth not *Christ* tell you, that you *Imprison him*? and then do
 'you not *Banish* him, and *Persecute* him out of your *Cities* and
 'Corporations? And how can you enter into his *Kingdom*, and
 'have a share of his *Kingdom*, though you may profess him in
 'Words? And do not they go into *Everlasting Punishment*, that
 'did not visit *Christ* in *Prison*? Then what will become of you,
 'that do *Banish* and *Imprison* him, where he is manifest in his
 'Members, nor suffer them to *Meet together* to enjoy him amongst
 'them, according to his *Promise*? And therefore you, that will not
 'let *Christ* *Reign* in his People, and have his *Liberty* in them in
 'your *Cities* and *Countries*, to Exercise his *Offices*, you will not
 'have your *Liberty* in *Heaven*: and you that will not let *Christ*
 'Reign in your *Hearts*, nor suffer him to *Reign* in his People here
 'upon the *Earth* in this *World*, in your *Kingdoms*; you will not
 'Reign with *Christ* in *Heaven* in his *Kingdom*, nor in the *World*
 'without end.

'And so you, that banish the *Truth* out of your *Cities* or *Coun-*
 'tries, or his People for its sake, you do banish the *Truth* and
 'Christ

' Christ out of your hearts from Ruling there: and so you your
 ' selves are not the Temples of God. And then, when you have banish-
 ' ed Christ and his Truth out of your own hearts, then you do ha-
 ' nish such, in whom he Rules, out of your Estates and Country: Harlingen in Friez-land.
 ' and then see, what Judgments the Lord doth bring upon you,
 ' when you are left to your selves; yea, Fears and Troubles, and
 ' one Judgment after another, that come upon you, you are even
 ' filled with them. But the Banished and Sufferers for Truth and
 ' Christ's sake have a peaceable habitation in the Truth, which the
 ' Devil is out of, and cannot get in: which habitation will out-
 ' last all the habitations of the Wicked and Persecutors, though they
 ' be never so full of Words without Life and Truth. So the Life
 ' and the Truth will out-last all Airy Notions; and Christ the
 ' Lamb and patient Seed, will overcome the Devourer, and the un-
 ' patient Seed: and they that have the Garments, the Righteous-
 ' ness of Christ, which is the fine Linnen, it will out-last all the
 ' Rags and Inventions of Men. For Christ saith to his Learners, Be of
 ' good cheer, I have overcome the World, the persecuting World: and so he
 ' laid unto his Disciples; Marvel not, if that the World hate you, for it
 ' hated me before you. And therefore let all that profess themselves
 ' Christians, lay away Persecution about Religion, Churches or Wor-
 ' ship, Fasting or Praying Days; for you have no Command from
 ' Christ and his Apostles to Persecute any. For Christ, who is the
 ' King of Kings, and Lord of Lords, when they called him a De-
 ' ceiver, and blasphemed him, and said, He had a Devil; he did not
 ' Persecute any of them for it, nor force or compel any to hear
 ' and believe him, nor the Apostles after him; but he had them;
 ' that would have been plucking up the Tares, Let the Tares and
 ' the Wheat grow together until the Harvest. So you have no Com-
 ' mand from Christ or his Apostles to Persecute, Imprison or Banish;
 ' or Spoil the Goods of any, for matter of pure Conscience and Re-
 ' ligion, Worship, Faith and Church in the Gospel-times:

Harlingen in Friesland, the 11th
 of the 6th Month, 1677.

G. F.

A Warning to the Magistrates, Priests and People of
 the City of Hamborough, to Humble themselves
 before the Lord, and not to be High-minded.

Friends,

' YOU have painted and garnished the Inside of your outward
 ' Houses and High-places; but look within your Hearts
 ' with the Light of Christ, which he hath enlightened you and e-
 ' very Man, that cometh into the World, withal, and with it Amster-
dam.
 ' you may see, how foul your Hearts and Insides are with Sin
 ' and Evil, which Christ tells you, ye should make clean; who
 ' told the Pharisees, how they painted the Sepulchres of the Right-
 ' eous, and they themselves were full of Rustiness, and Corrupti-
 ' on. To pag. 448

1677. *on.* Therefore look into your selves, and your own hearts, what you are full of: to *paint out* the *Sepulchres* of the *Righteous Apostles*, and making a *Trade* and a *Profession* of their words, without the same *Holy Ghost*, and *Power*, and *Light*, and *Truth* which they were in, will not stand at the *Day of God's Vengeance*. And therefore *Repent*, while you have *Time*, and turn to the Lord with your whole hearts; and do not think your selves to be secure, without his *Immediate*, *Almighty Protection*. For it is not all your *Works*, nor all your own *Strength*, and *Power* and *Defence*, that can protect you, and you to look at them, and think your selves *secure*, and to sit down in your *Security*; and in it let your hearts be merry, and at rest and ease. But then when the Lord brings a *Scourge* upon you, that you are filled with *Terrours* and *Fears*, remember you were *Warned*, that you were set down, but not in the *true Rest*: and then all your own *Strength* and *Force* will stand you in no stead; and you will acknowledge, that it must be *God*, that must protect you. And therefore take *Warning*; for your *Priests* and *People* are too *high*, and are swallowed up too much in this *World*; and the *Vanities* of it carry your *Minds* away from *God*, and your *Care* is more for the *World*, than for *God*, and more after the *Riches* of the *World*, than after the *Riches* of the *World* that has no end. For know you not, that all your *Heaps* of outward *Treasure* must have an end, and that you must *Leave* them all *behind* you? Therefore I am to *Warn* and *Advice* you, both *High* and *Low*, *Priests* and *People*, to come to the *Grace*, *Light* and *Truth*, that comes by *Jesus Christ*; and also to come to the *Manifestation* of the good *Spirit* of *God*, which is given to you to *profit* *withal*; that with This *Grace*, and *Truth*, and *Light*, and *Spirit* of *Christ*, you may turn to *Christ Jesus*, from whence it comes, who saith, *Learn of me*; and *God* saith, *This is my beloved Son, hear ye him*. And so all the *Children* of the *New Covenant*, that walk in the *New* and *Living Way*, do hear *Christ* their *Prophet*, that *God* has raised up, who is their *Teacher* and *Priest*, whom *God* hath anointed to *Preach*. And so now, *God* doth speak to his *People* by his *Son*, as he did in the *Apostles Days*. And so the *Lord* is come to *Teach* his *People* himself by his *Grace*, *Light*, *Truth* and *Spirit*, and to bring them off all the *Worlds Teachers*, that are made by *Men* since the *Apostles days*; who have kept *People* always *Learning*, that they may always be *paying* of them: And is come to bring them off all the *Worlds Religions*, to the *Religion* that he set up in the *Apostles Days* in the *New Covenant*, which is pure and undefiled before *God* in his sight, and keeps from the *spots* of the *World*, &c. And the *Lord* is come to bring them off all the *World's Churches*, to the *Church* in *God*, which *Christ* the heavenly *Man*, is *Head* of: and to bring them off all the *World's Worship*, to worship *God* in *Spirit* and in *Truth*, which *Christ* set up above *Sixteen hundred years* since. So all *Men* and *Women* must come to the *Spirit* and *Truth* in their hearts, by which they must know the *God of Truth*, who is a *Spirit*; and then in the *Spirit* and *Truth* they

'they will *Worship* him, and know, what and who they *Worship*. 1 677.
 'And also the *Lord* is come to bring his People off all the *World's* Amster-
 'Temples, that with the *Spirit* they may know, that their *Bodies* dam.
 'are the *Temples of the Holy Ghost*. And the *Lord* is come to
 'bring his People off all the *World's* *Crosses*, and *Pictures*, and *I-*
 'mages and *Likenesses*, to know, that the *Power of God* is the
 'Cross of *Christ*, which Crucifies them to the *World*, and brings
 'them up into the *Likeness* and *Image of God*, as *Man* and *Wo-*
 'man was in, before they fell, and so to *Christ* that never fell.
 'And this *Work of Christ* must all know in their hearts, by the
 'Light of *Christ Jesus*, who is the *true Light*, that lighteth every
 'Man, that cometh into the *World*. It is called the *Light in Man*
 'and *Woman*, and the *Life in Christ* the *Word*: and *Christ* saith,
 'Believe in the *Light*, that ye may become *Children of the Light*.
 'And the *Light* lets you see all your *Evil Actions*, that you have
 'done and committed; and your *ungodly Ways* you have walked
 'in; and your *ungodly Words* and *Thoughts*: and now, if you
 'do hate this *Light*, and love the *Darkness*, and the *Prince of it*,
 'more than this *Light*, which is the *Life in Christ*, the *Prince of*
 '*Life*, and will not come to it, because your *Deeds be Evil*, and it
 'will reprove you; *Christ* tells you, *This Light is your Condemna-*
 '*tion*. And then what is all your *Profession* good for, when you
 'remain under the *Condemnation* of the *true Light*, in which you
 'should believe; and so become *Children of Light*, and out of
 '*Condemnation*? And therefore every one must believe in the
 '*Light*, if they do receive *Christ Jesus*; and as many as receives
 'him, he gives them *Power to become the Sons of God*. So he that
 'hath the *Son of God*, hath *Life*; and they that have not the
 '*Son of God*, have not *Life*: and then if you have not *Life*,
 'what good doth all your *Profession* of the *Scriptures* from *Genesis*
 'to *Revelations* do you, any more than the *Jews*, *Scribes* and
 '*Pharisees*, that would not receive *Christ* the *Life*; upon whom
 'God brought his *overflowing Scourge*. And therefore do you take
 'heed of that, for your *Strength* will be no better than theirs, if
 'you have not *God* and *Christ's* supporting *Power*, when *God's*
 '*Scourge* comes upon you, and you are filled with *Horrors* and
 '*Fears*. But my desires are, that you may all *Repent*, even from
 'the *Highest* to the *Lowest*, and not grieve, nor quench, nor vex,
 'nor rebel against *God's* good *Spirit* in you, nor walk despitefully
 'against the *Spirit of Grace*, nor turn from it unto *Wantonness*,
 'which would teach you, and bring your *Salvation*. Which if
 'you do, how can you escape the *overflowing Scourge* of the *Al-*
 '*mighty*, and the *Wrath of the Lamb*? But my desires are, that
 'you may all obey *God's* good *Spirit of Truth*, which will lead
 'you out of all *Evil*, into all *Truth*, and reprove you for your
 '*Righteousness*, and for your own *Judgment* and *Sin*, &c.
 'and it will bring you to cleave to that which is good, and for-
 'sake that which is evil; and to turn to the *Lord*, who will re-
 'ceive you in his *Mercy* and *Kindness*: By which *Means* you may
 'escape the *overflowing Scourge* in the *Day of Vengeance*, which
 '*dreadful Day* is coming upon all *Evil-doers*. And this as a Warn-
 'ing

1677. *ing to you, both for your Temporal and Eternal Good: and for you to Read it in your Assemblies, and your Priests to Read it in their Churches; so that all People may hear and fear, as you will Answer it at the Terrible and Dreadful Day of Judgment.*

Amsterdam.

Amsterdam, the 19th of the
7th Month, 1677.

G. F.

*For the Embassadors, that are Met to Treat for Peace
at the City of Nimmeguen in the States Dominions.*

Topag. 448

CHrist Jesus saith, *Blessed are the Peace-makers, for they shall be called the Children of God*, Matth. 5. 9. *so all Christian men are to forsake Evil, and do Good, and seek Peace and follow it, if they will love Life, and see good Days*, 1 Pet. 3. 11. *for God hath called all true Christians unto Peace*, 1 Cor. 7. and *therefore all Christians ought to follow this Peace, which God calls them to: and they should let the Peace of God rule in all their Hearts; which is above the Peace of this World, that is so soon broken. For the Apostle Commands the Christians to let the Peace of God rule in their Hearts; to which all Christians should be subject: Now the Practice of this should be among Christians, that profess Christianity; and this Peace is above that, which Christ takes from the Earth*, Rev. 6. *which is the Peace of the Wicked. And the Apostle saith to the Christians, Be at Peace among your selves*, 1 Thess. 5. *Now, all Christians should obey this Command, and be at Peace among themselves, and not in Wars and Strife. And further the Apostle exhorts the Christians to keep the Unity of the Spirit in the Bond of Peace: so this Unity, and this Bond of Peace should be kept (and not be broken) by all that bears that Noble Name Christian; and they should keep the Unity of the Spirit of Christ in the Bond of the Prince of Princes, and King of Kings, and Lord of Lords Peace, which is the Duty of all true Christians to keep: In which they may honour Christ, in bringing forth the Fruits of Peace, which is Love and Charity. For the Apostle tells you, The fruits of the good Spirit is Love, Joy and Peace, Long-suffering, Gentleness, Goodness, &c. Gal. 5.*

And the Apostle exhorts the Christians, and saith; If it be possible, as much as lieth in you, live peaceable with all Men: and this should be the Endeavour of all Christians. For it is no honour to Christ, that Christians should war and destroy one another, that do profess the Name of Christ, who saith, He came to save Mens lives, and not to destroy them: For Christians have Enemies enough abroad without them, and therefore they should Love one another, as Christ commands, who saith; By this ye shall be known to be my Disciples, if ye Love one another. For Christians are commanded to love Enemies; therefore much more one another. And Christ saith; As the Father hath loved me, so

‘ I have loved you : Continue ye in my Love , John 15. 8. and By 1677.
 ‘ this shall all Men know, that ye are my Disciples, if ye Love one another, John 13. 35. But if Christians do war and destroy one another, this will make both Jews, Turks, Tartars and Heathens to say, That you are not Disciples of Christ. And therefore, as you love God, and Christ, and Christianity, and its Peace, All make Peace, as far as you have power, among Christians, that you may have the Blessing. For you read, that Christians were called the Household of Faith, the household of God, a holy Nation, a peculiar People : and they are commanded to be Zealous for good Works, not for bad : and Christians are also commanded not to bite and devour one another, lest they be consumed one of another.

‘ And is it not a sad thing for Christians to be biting and consuming one another in the sight of the Turks, Tartars, Jews and Heathens, when they should Love one another, and do unto all Men, as they would have them do unto them ? And such Work and Devouring as this, will open the Mouths of Jews and Turks, Tartars and Heathens to Blaspheme the Name of Christ, who is the King of Kings, and Lord of Lords, and cause them to speak evil of Christianity, for them to see, how the Unity of the Spirit is broken among such, as profess Christ and Christ’s Peace. And therefore all Christians are to mind God and Christ’s Teaching, who teacheth Christians to Love one another, yea, Enemies ; and perswade all Kings and Princes, to give Liberty to all tender Consciences in Matters of Religion and Worship, they living peaceable under every Government : so that for the time to come there may be no more Imprisonment and Persecution among the Christians, for Matters of tender Consciences about Matters of Faith, Worship and Religion, that the Jews, Turks, Tartars and Heathens may not see, how Christians are Persecuting one another for Religion. And seeing, from Christ and the Apostles Christians have no such Command, but on the contrary, to Love one another ; and knowing, that Christ said to such, as would have been plucking up Tares, Let the Tares and the Wheat grow together, till the Harvest (which is the End of the World) lest they plucked up the Wheat ; and at the End of the World Christ would send forth his Angels, and they should sever the Wheat from the Tares : So Christ tells you, that it is the Angels work at the End of the World, and not Mens work, before the Harvest at the End of the World. Hath not all this Persecution, Banishing, and Imprisoning and putting to Death concerning Religion, been the pretence of plucking up Tares ? and hath not all this been before the Harvest, and before the End of the World ? And therefore, have not all these been the Actions against the Express Command of Christ, the King of Heaven ? which all Kings and Rulers, especially they, that call themselves Christians, should obey their Lord and Saviour’s Command, which he expressly Commands : Let the Tares and the Wheat grow together, till the Harvest ; and the Harvest is the End of the World : and then Christ will send his Angels, and they shall sever the Wheat from the Tares, &c.
 ‘ And

1677. *And also Christ told some of his Disciples, that would have had Fire to come down from Heaven, to destroy such as would not receive him (in their Zeal;) That they did not know, what Spirit they were of: and rebuked them, and said; He came not to destroy Mens Lives, but to save them. And therefore all such, that have destroyed Mens Lives concerning Religion, and Worship of God, have they known, what Spirit they have been of? Have they not done, that they should not do? and done that, which Christ forbade, who saith, Lest ye should pluck up the Wheat with the Tares, and saith, It is the Angels work at the End of the World? And hath not God shewed unto Man, what is Good, and his Duty, To Love Mercy, and to do Justly, and to walk Humbly with his God? which Man is to mind.*

Amster-
dam.

And the Apostle exhorts the Christians, to Follow Peace with all Men, and Holiness, without which no Man shall see the Lord, Hebr. 12. 14. And why should Christians War and Strive one with another, seeing they all do own in words one King, and Lord and Saviour Christ Jesus, whose Command is, That they should Love one another; which is a Mark, that they shall be known by, to be Christ's Disciples, as I said before. And Christ, who is the King of Kings, and Lord of Lords, saith; As I have Loved you, so love one another, John 15. 12. and John 13. And the Apostle saith, Christians ought to be patient towards all Men, 1 Thess. 5. 14.

From him, who is a Lover of Truth and Righteousness, and Peace, and desires your Temporal and Eternal Good; and desires, that in the Wisdom of God, that is pure, and gentle, and peaceable from above, with that you may be Ordered, and Order all things, that God hath Committed to you, to his Glory, and stop those things among Christians, so far as you have power, which dishonour God, Christ and Christianity!

Amsterdam, the 21th of the
7th Month, 1677,

G. F.

THE FIRST TABLE,

CONTAINING

The Names of the Countries, Cities, Towns
and Places mentioned in the Author's *Journal* of his
Travels, and *Labours* on *Truth's* Account in *England*, &c.
and beyond the Seas.

[Note, The Pages with a Star refer to the like Pages with a Star; to begin
p.189* 190*—200*201*,&c. these Pages being double.]

| | | | | | |
|----|--------------------------------|--------------------------------|----------|---------------------------------|-------------------------------|
| A. | | Bandon, Irel. | 328 | Bridport | 244 |
| A | Bbyholm 268 * | Bandon-Bridge, Irel. | ibid. | Briell, Holl. | 433.453.520.522 |
| | Aberdeen, Scotl. (407) | Barbados 351-361.379.382.459) | | Brigflats | 423 |
| | Afton 141 | Barking | 570 | Bristol | 221* 222* 245* 210- |
| | Adderbury 388.457 | Barnet 3.430.457.479.584 | | | 212. 253, 254. 266. 310. 315. |
| | Addingworth 430 | Barnet-hills | 254.255 | | 332. 334. 456 |
| | Albans 171.430.457.479 | Barnstaple | 318 | Bristol-Harbour | 383-386 |
| | Alborough-Castle 522 | Barrow | 28.254 | Buckinghamshire 3. 224* | 196.310. |
| | Aldenharn 78 | Barton | 423 | | 316.341.387.430.455.457.479 |
| | Alexandria in Egypt (248.253) | Barton-Abbey | 215 | | 488.489 |
| | Alkmaer, Holl. 438.522 | Basingstoke | 244* | Bugbrook | 479 |
| | America 408 | Battersea | 480 | Bullocks-Hill | 430 |
| | Amersham 455 | Beavor Vale | 16.18-26 | Burlington | 307 |
| | Amoroca-River (Amer.) 380 | Becliff | 79 | Burnt-Island | 276* |
| | Amphill 430 | Bedall | 423 | Burroby | 57.423 |
| | Amsterdam 433-438.446-451. | Bedfordshire 149.166.170. 282* | | Burrow-bridge | 269 |
| | 452. 520 - 522. 594. 617-619. | 259.310.311.430.457.469.479 | | Burton, Linc. | 479 |
| | | Bednalgreen 536-538.550 | | Burton upon Trent | 53 |
| | Anamesfy-River, Amer. 380 | Bentham 297 | | Bushel-house | 53 |
| | Anderigo, Friez. 444 | Berkshire 254.335.342.456 | | Buxtehude, Germ. | 440 |
| | Antego 356.357.458 | Berry-street | 568.569 | Buykloot, Holl. | 438 |
| | Apleton 318.319 | Berwick | 281* | | |
| | Appingdalen, F. 439 | Beverley | 54 | C. | |
| | Applebye 91 | Beumaris, Wales 258* 259* | | C | Cambridge, 155,156 |
| | Apré, Denmark 440 | Biddlefen 479 | | | Cambridgeshire 224* 204 |
| | Arnside 103.215.216.269.470 | Birmingham 167.325 | | | 259.336. |
| | Armfcot 388,389.457 | Bishopdale 423 | | Camfgill | 423 |
| | Arundel 171 | Bishop-starford 156 | | Canterbury | 151.342 |
| | Ashford 259 | Black-Rock, Chesb. 327 | | Capell | 480 |
| | Ashwell 469 | Bletchington 480 | | Cardiff | 245*317 |
| | Atherfton 30.132 | Block-Island, Amer. 369 | | Carlisle | 108-117.268* |
| | Aylesbury 388 | Bodmin 178,179 | | Carlisle-Bay, Barbad. | 351 |
| B. | | Bohemia-River, Amer. 365.372 | | Carolina | 376.377 |
| B | Adcow, Scotl. 269*271*276* | Bonnars-Creek, Amer. 376.377 | | Carterford | 217 |
| | Badgelley 167.170. 225* | Boston, Lincolnsh. 225* | | Cartmeil | 270 |
| | | Boston, New Eng. 242.379 | | Caulham | 456 |
| | 213.310.325.429 | Boulton 280 | | Charingcross | 137-139 |
| | Baghurft 341 | Bowden mag. 469 | | Charlewood | 457 |
| | Bagworth 29 | Bowtell 104,105 | | Chattan | 168 |
| | Balby 54. 67.69. 129. 213.214. | Bradforth 71 | | Chelmsford | 454 |
| | | Braintrie 457 | | Cheltenham | 457 |
| | 326.429 | Brecknock 246* 247* | | Chesham | 457 |
| | Baldock 170,171.316.469 | Bremen, Germ. 440.443 | | Cheshire 247* 281* 126.312.327. | |
| | Ballowfield 429 | Bremer-Haven, Germ. 443 | | | 332 |
| | Banbury 316 | Bridge-Town, Barb. 356 | | D d d d d | Cheshunt |

The First TABLE

[illegible]

2

| | | | | |
|--------------------------------|--------------------------------|----------------------------------|--|------------------------------|
| | J. | 315.316.322-325.235.341.347 | New-Garden, <i>Irel.</i> | 326 |
| Jamaica | 361.362(357) | 349.387.394. 406. 430-432 | <i>New-Jersey</i> | 379 |
| J-a Town in Long-Island | 970.379 | 454. 455. 457. 479-497-499 | <i>Newick</i> | 261 |
| Jersey | 370 | 506. 511-519. 523-530. 532. | <i>Newport-Paguel</i> | 3.317-407 |
| Jfield | 480 | 534. 536. 538. 541. 548-556. | <i>Newton in Cartmel</i> | 77 |
| Jlchester | 319 | 563.564.567.568.576.584-589 | <i>New-York</i> | (369.370) |
| Jlmorc | 457-469 | 594.597.598.601.606-609.612 | <i>Nimnegun</i> | (680.632) |
| Indian Towns | 370 | | <i>Non-Eaton</i> | (167) 226 |
| Johnstons, Scotl. | 276*278*279* | | <i>Norfolk</i> | 153, 154. 203, 204-259. |
| Jordans | 455 | | | 811 |
| Jpwich | 153 | | <i>Northallerton</i> | 423 |
| Jrby's Court | 318 | | <i>Northampton</i> | 3.187-407-430 |
| Ireland | 170.327-332.379 | | <i>Northamptonshire</i> | 166.170.284 |
| Itzehoa, Holst. | 440 | | | 282* 259.310.469.479 |
| Ives | 176.177.469 | | <i>North-Country</i> | 121.128 |
| | R. | | <i>North-Holland</i> | 438 |
| K Eby, Westph. | 443 | | <i>North-Newton</i> | 816-457 |
| K Kellet | 81.470 | | <i>Northumberland</i> | 118, 119, 281 * |
| Kempiton | 430 | | | 269. (312) |
| Kendal | 76.81. 267* 296 | | <i>Norwich</i> | 153.203.204.259 |
| Kensington | 480 | | <i>Nottingham</i> | 18. 26, 27. 281 * |
| Kensworth | 430 | | | 282* 309.325.326. (249.) 429 |
| Kent | 150.243*259.321.322.342 | | <i>Nottinghamshire</i> | 7.13.14.16.17. |
| Kent-Island, Amer. | 373.374.382 | | | 54.67.130.167.424* 481* 213. |
| Kentish-shore, Maryl. | 372.373 | | <i>Nottingley</i> | 215. 254.399.411.479 |
| Keswick | 270 | | | 429 |
| Kidley-Park | 31.130 | | O. | |
| Kings-Bridge | 174.262.319 | | <i>Olfsterbay (Long-Island)</i> | 365. |
| Kings-Road | 383 | | <i>Oxington</i> | 370 |
| Kingston Thom. | 223*195.310.349. | | <i>Oldenborg, Westph.</i> | (617) 440.443. |
| | 387.406.412.455.480.482.485 | | | 444 |
| | 439.499.503.504.506.511.518 | | <i>Oldeston</i> | 312.318.334 |
| | 519.535.556.563.576-578-584 | | <i>Olney</i> | 430 |
| | 599.601.606.612.617 | | <i>Oram</i> | 64.307 |
| Kirby-hall | 270.271 | | <i>Orchard</i> | 457 |
| Knighton | 429.469 | | <i>Ore</i> | 387.489 |
| | L. | | <i>Ormskirk</i> | (275) |
| L Amcoat | 457 | | <i>Osan-Overton, Holl.</i> | 522 |
| Lancashire | 12.77.84.103.269. | | <i>Overclent (ob. Nidam)</i> | 440 |
| | 270.312.470.478 | | <i>Ouerkirk, Holl.</i> | 433 |
| Lancaster | 81.88.92.124.261*215. | | <i>Oxford</i> | 225* |
| | 217.218.226.273.297.407 | | <i>Oxfordshire</i> | 310. 316. 335. 341. |
| Lanceton | 178-219*220* | | | 387.388.456.457-479.489 |
| Lands-end | 207.263.319 | | P. | |
| Landmeer, Holl. | 448.522 | | <i>Pagen-Creek in Amer.</i> | 375 |
| Langlands | 120.268 | | <i>Pardley-Crag</i> | 268* 270 |
| Langstredale, Yorksh. | 423.428 | | <i>Pardshaw</i> | 457 |
| Leer, E. Friez. | 439.444 | | <i>Palhur</i> | 412 |
| Leeward-Islands, Amer. | 379 | | <i>Patch-gate</i> | 480 |
| Leicester | 15, 16. 136, 137. 256. | | <i>Patrington</i> | 64-67 |
| | 258.310.429.469 | | <i>Peak-Country</i> | 7.130.267 |
| Leicestershire | 3.4.7. (13) 15. (18) | | <i>Peak-Hills</i> | 311 |
| | 28. (30) 53.131.166. 170. 225* | | <i>Pell-mell</i> | 230 |
| | 282* 213. 254. 255. 310. 311. | | <i>Pembroke</i> | 254* |
| | 326.479 | | <i>Pembrokehire</i> | 254* |
| Leith, Scotl. | 272*278* | | <i>Pendle-hill</i> | 72 |
| Lemster | 252. 253* 314 | | <i>Pentryn</i> | 475.263 |
| Leuwarden, Friez. | 439-444.445. | | <i>Pickering</i> | 62 |
| | 521 | | <i>Piscataway, Amer.</i> | 369 |
| Leyden, Holl. | 433.453 | | <i>The Pit (at Sea near the Briel)</i> | 522 |
| Lillingstone | 479 | | <i>Plimouth</i> | 174.207-209.262.304. |
| Lime | 245* | | | 819 |
| Lincolnshire | 67.129.224*259.311. | | <i>Point Judah, Amer.</i> | 369 |
| | 479 | | <i>Poland</i> | (595) |
| Litchfield | 53.54 | | <i>Romfret</i> | 281 * |
| Lithgow, Scotl. | 272* | | <i>Pontamile</i> | 247* |
| Littleport | 259 | | <i>Pool</i> | 172. 244*206 |
| Liverpool | 259* 260* 327.332 | | <i>Poslet</i> | 318 |
| London | 3.137.140-149.150.152. | | <i>Portsmouth</i> | 472.444* |
| | 156-166.171.223* -243*248*. | | <i>Potomack-River, Amer.</i> | 379 |
| | 251* 286-288* 189-195-197. | | <i>Pottumon, Maryl.</i> | 375.288.282. |
| | 200-206.226-254.259.310.311 | | | Port. |
| | | Long Crendon | 457 | |
| | | Longford | 489 | |
| | | Long-Island, Amer. | 365. 370 (369) | |
| | | Loo | 262 | |
| | | Lovel | 479 | |
| | | Lugmer, Friez. | 444 | |
| | | Luneburg's Country | 442.443 | |
| | | Luton | 149.430.457 | |
| | | Lutterworth | 3 | |
| | | Lyn | 154, 155.259 | |
| | | M. | | |
| | | Mackum, Friez. | 438 | |
| | | Macocomocock-River, Amer. | | |
| | | Maidston | 376 | |
| | | Malpas, Chesh. | 150 | |
| | | Malta | 260* | |
| | | Malton | 252 | |
| | | | 60,61.267.298.307 | |
| | | Manaco-River, Amer. | 380 | |
| | | Manchester | 12. 260* | |
| | | Manfetter | 4 | |
| | | Mansfield | 13.15.17.18.54.309 | |
| | | Mansfield-Wood-house | 27,28 | |
| | | Maratick-River, Amer. | 376 | |
| | | Market-bosloth | 30 | |
| | | Market-Jew | 175.176 | |
| | | Market-street | 171.430.457.479 | |
| | | Marleborough | 223* 387 | |
| | | Maryland | 362.364. (372) 373. | |
| | | | 375. 378 - 383. Eastern-shore, | |
| | | | 364. Western-shore | |
| | | Membury | 374 | |
| | | Mendle | 319 | |
| | | Mendleham | 457 | |
| | | Mendlesham | 153 | |
| | | Menhenniot, Cornw. | 474 | |
| | | Mevionethshire | 312 | |
| | | Mew, Amer. | 356.357.408.458 | |
| | | Middlesex | 341.387.388.430.479. | |
| | | | 489.595 | |
| | | Middletown, E. Jers. | 365.371 | |
| | | Middletown-Harbour | 370.371 | |
| | | Mildum | 423 | |
| | | Mile-end | 241 | |
| | | Miles-River, Maryl. | 363.369.372 | |
| | | Milford-Haven | 379 | |
| | | Mims | 479 | |
| | | Minthead | 318 | |
| | | Moniaih | 470 | |
| | | Monmouthshire | 314 | |
| | | Montgomeryshire | 251*312 | |
| | | Moors | 63 | |
| | | Morpethi | 281* | |
| | | Mumbles | 317 | |
| | | N. | | |
| | | Nailsworth | 212.457 | |
| | | Nancemum, Amer. | 375 | |
| | | Narraganset, Amer. | 368 | |
| | | Natton-Island, Amer. | 370 | |
| | | Newis, see Mevis. | | |
| | | Newbury | 223* | |
| | | New-Castle | 281* | |
| | | New-Castle, Amer. (alias New-Am- | | |
| | | sterdam) | 365.371.372 | |
| | | New-England (364.367-379) | 241 | |
| | | | 242.244. (408) | |

The First TABLE, &c.

| | | |
|--|--|---|
| Pottuxon-River in <i>Maryl.</i> 374.379 | Southam 479 | Ulverston 77,78.84-86.216,217. |
| Powbank 423 | Southampton 172.261.320 | (407.422) |
| Prefter John's Country (248) | Southmins 430.457 | Underbarrow 76.81.83.269 |
| Preston 261*.226.276.407 | Southstreet 528.530-532.568.586 | Upper-Dinidock, <i>Amer.</i> 371 |
| Preston-Patrick-Chappel 75 | Staffordshire 225*.226.267.311. | Uxbridge 489 |
| Providence, <i>Amer.</i> 368 | 327.469.470 | W. |
| Puddimore 221*.266.319 | Stains 489 | Wakefield 54.70 |
| Pulner 261 | Stainsby 429 | Wales 245*.255*.256.267. |
| Purgatory, <i>Amer.</i> 370 | Stainmoor 269 | 312 |
| Purmerent, <i>Holl.</i> 438 | Starling, <i>Scotl.</i> 276* | Walney-Island 79.87 |
| R. | Statth 58-60 | Waltham-Abbey 139.316.481. |
| Rabley-heath 469 | Stenning 151 | 485.528.569.584.586.601.608 |
| <i>Radnorshire</i> 251*.252*.267.313 | Stevenage 469 | Wanted 570 |
| Radway 479 | Stickhulen, <i>East-Friez.</i> 439 | Wanworth 480.489 |
| Ragley 457 | Stoke 264.457 | Wapping 349 |
| Ramsfide 78 | Stony-Stratford 479 | Warbotough 489 |
| Ranzenny's Monument, <i>Denn.</i> 441 | Stratford 342.343.457 | Ware 608 |
| Raphahannock-River, <i>Amer.</i> 379 | Stratton 319 | Warrington 312.327.407 |
| Reading 151.152.223*.198.199. | Street 266 | Warwick 169.225*.310.325.479 |
| 200.310.341.387.456.489 | Strickland-head 267*.268*.118. | <i>Warwickshire</i> 4.15.131.167.170. |
| Reconow-Creek, <i>Amer.</i> 382 | 269 | 282*.225*.226.258.267.310. |
| Redruth 177.263.266 | Strobus, <i>Friez.</i> 439.444 | 311.336. (388, 389) 429.430. |
| Rexham 259 | Sudbury 456 | 457.469.479 |
| Rickmansworth 388 | Suffolk 153.203.259.311 | <i>Waterland, Holl.</i> 448.522 |
| Ringwood 172.244*.206.261 | Sunbury 489 | Watford 457 |
| Road-Island 366-369. (379) | Sunderhill-green 124.128.213. | Wellingborough 166 |
| Roan-Oke, <i>Amer.</i> 369.376 | 267.308 | Wellington 265 |
| Rochester 159.342 | <i>Surrey</i> 171.243*.206.320.325. | Wenfdale 423 |
| Rome (241). | 342.387.432.480.503 | Wentzerdale 72.73 |
| Ros 315 | <i>Suffex</i> 150.151.243*.206.261.320 | Westcheiter 259*.249 |
| Rotterdam, <i>Holl.</i> 433.453.520 | 321.325.342.432.480.488.503 | <i>West-Friezland</i> 521 |
| Rumney 150.151 | Sutton 155.259 | <i>West-Jersey, Amer.</i> 365 |
| Rye in <i>N. E.</i> 150.370 | Swanington, <i>Leicest.</i> 131.170.213. | <i>Westmorland</i> 74.80.81.83.84. |
| Bygate 171.480 | 255.256.258.429.469 | 101.118. 267*.269. 270. (312. |
| S. | Swan-Island, <i>Maryl.</i> 373 | 408.) 423. 470. 478 |
| Saddington 469 | Swanzy, <i>Wales</i> 254*.317 | Weston 316.457 |
| Saling 454 | Swarthmore 77-80.82.83.86.88. | West-Riding 69.70 |
| The Sands, <i>Lanc.</i> 407 | 94-101.103.104.118.124.261* | Weymouth 173.244* |
| Sandfide 261* | -264*.281*.216.226. 269-271. | Whetston 136.137.166.167 |
| Sardam, <i>Holl.</i> 522 | 273.407.423.470-478 | Whitpool, <i>Friez.</i> 444 |
| Saxifax-River, <i>Maryl.</i> 365.372 | Syleby, <i>see</i> Silebie. | Whitby 60.267.307.326 |
| Scale-house 281* | T. | Whitchall 137.138.140 - 149. |
| Scarborough 60.267.298-307.326 | <i>T</i> Amworth 4 | 223*.225*.230 |
| Scar-house 423. (428) | Taunton 221*.266 | Whitehaugh 267 |
| Scotland (140, 141) 268*.281* | Tedbury 457 | Whittington, <i>Warr.</i> 429 |
| (312.407) | Tenby 253*.254* | Wickham 455.456 |
| At Sea; from Ireland, 332. to | Tenterden 259-261 | <i>Wiccomako-River, Amer.</i> 381 |
| Barbados 359.351. for Jamaica | Tewksbury 168.169.213.457 | Wighton 118.270 |
| 361. for Maryland, 362.363. for | Theobald's 139 | Wigton 469 |
| Long-Island, 369. 370. for Vir- | Tickhill 69 | <i>Willoughby-Point, Amer.</i> 378 |
| ginia, 375. for England, 383. | Tiverton 265 | <i>Wiltshire</i> 222*.223*.254.262.266. |
| Sedber (Sedberg, <i>Sedbur</i>) 73.74. | Todcaster 429 | 10.315.335.386.456 |
| 269.423 | Topsham 173.174.262.319 | Winchmore-hill 485.568.586.608 |
| Selby, <i>Torksh.</i> 54 | Totnefs 174.262 | Winterburn 456 |
| Severn, <i>Amer.</i> 374 | Tottenham 608.611 | Witham 523 |
| Shacklewell 347.481 | Tottenham-High-Cross 601 | Worcester 168.213.312. (388) |
| Shearhampton 383 | Tredington (398.400) | 389.395.457 |
| Shelter-Island, <i>Amer.</i> 368.369 | Tredington-Parish 388 | <i>Worcestershire</i> 167.225*.312.388 |
| Isle of Sheppey, <i>Kent.</i> 342 | Tredhaven-Creek, <i>Maryl.</i> 364.373 | Workum, <i>Friez.</i> 438 |
| Shrobsbury, 247*.312.313. | 382 | Worminghurst 432.480.503.504 |
| -in <i>Amer.</i> 370.371 | Tregangeeves 319 | Worpleston 432.480 |
| Shropshire 267.312 | Trent 67.311 | The Wouds 60.326 |
| Sibbard 457 | Truro 263.264.319 | Wye, <i>Amer.</i> 382 |
| Silebie, <i>Leicest.</i> 167.310.429.469 | Turry 430 | Wye-River, <i>Amer.</i> 364 |
| Skegby 130.215.294.309.429 | Twitl-heath 455 | Wymes-would 429 |
| Skypton 215.317 | Twitnam (Twytham) 197.198 | Y. |
| Slattenford 222.266.386.387 | Twycroft 30.131.213.258 | Yarmouth 153 |
| Stone 245 * | V. | Yelland 88.216 |
| Smirna (248) | Vale of Beavor 16.18-26 | York 57.267-269.277.298.308. |
| Somerfetshire 209.266.318.319 | Virginia 375.377.378. (364. | 32. 428.479 |
| Spannamton, <i>Amer.</i> 375.377 | 369.375.382) Capes of Virginia | <i>Torkshire</i> 54.56.61.63.66.68.69. |
| The Sound in <i>Amer.</i> 369.370 | 383 | 72.128.225*.281*.213.269.297. |
| Southgate 594-596 | | 423.429.470.478.479 |

THE SECOND TABLE,

CONTAINING

The Names of Friends and others, mentioned
in this Volume, with their respective Pages.

| | | | | | |
|-----------|---------------------------------|--------------------------------|-----------------|---------------------------|---------------------|
| A. | | Birdet— | 64 | CHARLES I. | 226.460.461 |
| A | Brahams Galenus 452.521. | Birkenhead, Sir John | 304 | Charles Thomas | 430 |
| | 522 | Birkhead, Serj. | 197 | Chetham George, Sheriff. | 228 |
| | Aldam Thomas 68-70.130 | Birkhead Abraham | 374 | Chevers Sarah | 252 |
| | 140.199 | Bishop George | 152.210.244 | Claessen Dirick | 452 |
| | Andries Cornelis, Friezl. | Blackmore, Major | 245* | Clark, Just. | 309 |
| | Anglesey, Earl | Blaykling John | 74.80.267.269. | Claude John, Holl. | 433.438.439. |
| | Archer, Judge 249,250.318,319 | | 423 | | 444.446.463.521.594 |
| | Ashfield, Col. | Bolton John, and Wife | 171 | Claypoole, Lady | 189 |
| | Ashley John | Bond Thomas | 153 | -James | 503,504 |
| | Askburnham, Constable, 216. his | -Nicholas | 286* | Coale William, Amer. | 374 |
| | Wife | Bonner, Bishop | 293 | -Hezekiah | 456 |
| | Atherton Oliver | Booth George | 202 | Cob Francis, Esq. | 298.303.326 |
| | -Godfrey | Bottomley Jacob | 131 | Cob, Ranter | 139 |
| | Atkins Christopher | Bousfield, Major | 73 | Cock— | 76 |
| | Atkins, Judge | Bradden, Capt. | 179,180.184.185 | Colburn, Capt. of Amer. | 380 |
| | Atkinson Thomas | Bradford, Capt. | 128 | Cole— | 167,168 |
| | d'Aubenny, Lord | Bradshaw, Judge | 80 | Colonel of Bristol | 210 |
| | Audland John 74,75.80.84.124. | Brassey Nathaniel | 519 | Conway, Lady | 457 |
| | 131.222*267* | Brathwait John | 77 | Cooper Edward | 430 |
| | -Anne 269 | Brickley Anthony | 131 | Corbet Thomas | 405,406 |
| B. | | Briggs Thomas 90.259,260.265. | | Costrop Richard | 248 |
| | | 327.332.341.349.356,357.361 | | Cotton Arthur | 304 |
| | | Britland, See Priest. | | Covel Richard | 383 |
| | B Bailey Charles | 241 | | Countess of Derby | 275 |
| | Bailey William | 172, 361 | 243,244 | Craddock, Dr. of Coventry | 4.301 |
| | Baker Daniel | 248 | | Craven Robert. | 224*225* (129. |
| | Baker Nathaniel | 479 | John 316 | | 140) |
| | Ball Nathaniel | 316.479 | | Crips Nathaniel | 222*223*310. |
| | -Richard | 429 | | | 315.456.457 |
| | Barclay Robert 407.433.435.446 | Burneate John | 363,364.367, | Crafton Thomas, Just. | 114 |
| | Barnes William | | 368.432 | Cromwel Oliver | 136-138. 169. |
| | Barwick Grace | Burrough Edward 76.84.124.131. | | 187.214*223* 224*269*288* | |
| | Bateman Miles | 286*241,242.259 | | 190.194.196. 392.448 | |
| | Bathurst Charles | Burton, Just. | 213 | -Richard 196. 229. 418. | |
| | Bates Nathaniel | | | 199,200.204.229.238 | |
| | Baxe Richard | | | Crook John | 149,150. 169.282* |
| | Beard Nicholas | | | | 286*457 |
| | Beaton William | | | Croiland Jordan | 298.300.309 |
| | Bennet, Col. Just. | | | Crouch Edward | 469 |
| | 217*219* | | | Crowder Dr. | 393 |
| | Benson, Just. | | | Cubban Richard | 259*276 |
| | 73.80.90,91.101. | | | Cubham Richard | 282 |
| | 103.111.116,117.his Wife 112. | | | Cummings Thomas | 218 |
| | -Francis | | | Curtis Thomas, and Anne | 220* |
| | Beaumont, Lord | | | 244* Thomas 216. Anne 222 | |
| | Bewley Thomas | | | | |
| | -George | | | | |
| | Bicliiff Anthony | | | | |
| | Billing Grace | | | | |
| | -Edward | | | | |
| | Bindlas Robert, Esq. | | | | |
| | Bingley William | | | | |

The Second TABLE

Davis Richard 405
Dennis, Col. 204
Desborow, Maj. Gen. 178.214*
Dewes, Col. Amer. 375
Dickinson James 77.80
Dilger Emanuel of Dantzick 595
Dirick Nieffon Gertrude 434
146.451-453
Dixon Alexander 102
Dodgson Confable 306
Doily Bray 388.389
Dove, Lieut. 281*
Downer Anne 186,187
Dowes Sybrand, of Friezla 439.444
Drakes John 352
Draper Henry 269
Drury, Capt. 136-138
Dry Thomas 311. Widow 343
Duisbury William, and Wife 54
118.137.430-457.479
Duncon Robert 153.432
F.
Fafion Nicholas, Governor 366
Fecles Solomon 349.361,362
379
Edmundson William 170.349.
356.361.364.369.379
- John of Maryland 372.373
Edwards Edward 255*
Elizabeth, Princess of Herwerden 435.438
245*263
Ellis John 455.456
Ellson John 406.479
Emick John, of New Engl. 242.
243
Evans Catharine 252
F.
Fairfax, Widow 301
Farnsworth Richard 54.
70,71.80.131
Faulk Thomas 255
Faulconbridge, Lord 300
Fell, Judge 77.80.83.88.90.91.
103.261* his Son 85
- Margaret 78.88.216.221.
222.231.238.262.266.271.273.
278.289.295.312.334.336.346
384.387.389.402.404.407.423
428
- Daughters 152
- Henry 230.248
- Leonard 79.248.262.269.
271.312.323.407.423.430
- Mary 262
- Rachel 387.389.423
- Sarah 262.336.407
- Stefan 407
Fisher Samuel, and Wife 130.151
- Martha 349
Fleetwood Charles 269*
Fleming Daniel, Just. 270.273.
278 - 181.306
Fletcher 270
Floyd Charles 312
Forfall Richard 351.352
Forster Thomas 349
Foster, Judge 226.227
- Lieut. 275* - Widow 311
Fox Christoph. & Mary 330.336
- George 461.48.49.194
Fox John 332.333.336.337.429
Capt. 178.211*
Fratern of Dantzick 299
Fritchville, Lord 297.358
Fretwell Ellen 309
- Ralph 356. - Samuel 429
Frisch Susan 309
Fitzbey James 374
Friedenberg Abraham of Harlem 522
Frozen Wilbert of Rotterdam. 520
Frye - 262
Fuce Joseph 154.155
Furly Benjamin 245.433.485
- John 432.433
G.
Gadecken of Dantzick 595
Gamboli Thomas 430
Gandy Will. 247*226.332.407
Garland, Wid. 296
Gaul, Alderm. of Rotterdam. 520
Geary John, Amer. 379.380
General of Denmark 433
Gerard, Lord 236
Gibbs Henry 312
Gilpin - 123
Glyn, Judge 179-185.189*200*
Goldsmith Ralph 342
Goodyear Thomas 54
Governour of Barbados 356.361
- of Carolina 117
- of Carlina 376
- of Jamaica 362
- of Mevis 357
Gouldney Tho. 210. - Henry 613
Gray Richard 50
Green, Wid. 71. - Thomas 218
Grimes, Coll. 225*213
Gratton John 470
Gritton - 149
Gwin Paul 221*222*
H.
Hacker, Coll. 136.137.166.
195.238.250.272
Haiftings, Lord 248
Halet, Chief Just. 405.406
Haley, Wid. 430.479
Halford John 388.389
Halhead Miles 84
Hambleton Margaret 269*
Hambley Loveday 212*219*262.
263.319
Hambridge Richard 247*216
Hammerley Thomas 130.311
Hancock Edward 174
Harding John 570
Hardy - 218
Harris George 319
- Jailer 404
Hartis George 64
Hartshorn Richard 365.370
Harvey - 137.193
Harwood Robert 372
Hawkings George 264
Hellen Joseph 262.263
Hendricks Peter 451.463.594
- Elizabeth 523.594.596
Hill John 442.444
Hodges Francis 563
Hodges, Dollar 272 - Peter 307
Holder Christoph 370
Holmes Thomas 124.245*
Holstein, Duke 441.523 - 527
Hookes Ellis 304
Hoosham, Just. 55.64.66.80.326
Howard Luke 151
Howgil Francis 74.83.84.120.
124.131.216
Howfigoe Thomas 150
Hubberthorn Richard 84.93.124.
153.156.204.227.227.229.231
250
Hubberly Miles, 76.84 - Steph. 76
Hull John 349
Hunter - 297.300
Huntington Robert 239
Hutchinson Hugh 269 - Jam. 330
Hutton Eliz. 7.349.368.368
- Thomas 87
J.
Jackson Henry 326
Jacobs Hefel, Frierl. 438.445
Jay John 368.370
Jenkins Walt. 167.246*247*314
Jews 441.453.559.560
Indian Emperor 364.372.382
- Empress 372
- King 365.375.377.379.382
- Priet (called Pawan, or
Bawan) 377
- Captain 378
John ap John 123.240.251*
253 - 259
Johnson Richard 332
Jones Rice 127.128.281**282*
- James, Just. Amer. 381
- the King's Attorney 394
Jose Nicholas 207.263
Justices in Wales 245*253*
254*261*
K.
Ket, Capt. 177-179.187
Keith Geo. and Wife 433-
435.452.454.521. Geo. 407
Kellet, Priest 15
Killam John 213
King of Poland 458.463.538 -
541.594.595
Kirby William, Col. 270.271
273.274.278.289.293.296.306.
308.327.343.407
Knepe John 77.271.306
L.
Lago Mary 1
- Lambert 214.215
Lambol George 152
Lancaster James 87.104.277*327
332.349.357.361.364.366.368
370.384.407. Wife 84.288
Lawrence, Capt. 153.154.239
Lawton Thomas 78.87
- John 81.90
- Justice 110
Layton Thomas 270
Lecgen, Alderman of Newcastle 281*
Leek John 54
Leahat John, Marshal 227.233
Lepet Thomas 259
Linder, Col. his Wife 272*
Light John 304
Lindley Isaac 325.428
Line John, Constable 262
Lingard, Capt. 267
Lodge Robert 327.332.457
Lyon

Of the Names of Friends and others, &c.

Boag Richard 379
Love John 241
Lower Humphry 185. 219*245*
 262.264.265.319
 -Thomas 211*212*245*
 309.304.384.388.389.396.392
 -399.402.407
 -Dober 390.391
 -Mary 336.407
Lync, Col. 357

M.

M Acham, Priest 5
 Mallet, Judge 226-229
Man Edward 395
Martineau, Pope 299
Marsh, Esq. 226-228.230.303.304
 322-325
Marshal of the K. Bench, See *Leithal*
Maylin Bartholomew 387
Mayor of Huntington (and Wife)
 224*259
 -of Bristol 210
 -of Cambridge 239.259
Mayor John, Amer. 379
Mead William 341.430.488.499,
 500.523.564.570.590
Merrick James 315
Middleton, Just. 216.271-273
 his man Thomas 216
Milner James 103
Moak, General 204.211
Moore Thomas 171.238. -John 326
 -Richard 313
Morris William 243. -Paul 328
 -Lewis, Col. 355
Mounce Thomas 174, 175. 214*
 219*220*262.264
Mount, Constable 216, 217.306
Mountague, Lady 128
Mufgrave, Dep. Gov. 270
Myer Richard 103, 104
Myer, Elizabeth 349

N.

Naylor James 70.80.83.87.88
 90.156.167.171.220*245*
Needham, Hacker's Son 136
Newport, Earl 286*
Newton Nathaniel 429
Nicholas Edward 228
Nicholson Joseph 104, 105

O.

Oates, a Baptist 28
Oldenburgh, Earl 440
Osburn Will. Col. 268*272*276*
Otway, 267* Sir John 336
Oxerton, Col. 66
Owen Dr. 223*

P.

Packer, Col. 139
Parker Alexander 136. 140.
 149. 224*277*-279. 253. 315.
 342.519.521*523
 -Henry, Just. 388.389.391
 -393.395.396.399.404
Parnel James 112, 113. 132. 152
 -Thomas 259

Patchyn Thomas 171.231
Pattison George 349.357.361
 363.365.367.368
Pauls William (Fredrickstadt) 441
Pawaw an Indian Priest, Amer. 377
Pearson Anthony, Just. 64. 104.
 110.111.118.281*199
 -William 270 Thomas 423
Penford John 310
Penn William 341.384.432-435
 445.446.452-454.493.494.521
 -Gulielma Maria 384.388
Pennington Isaac 196.341.457
 -Mary 489
Pennyman John 397
Perrot John 241.248.249.310
Peters Hugh, Chaplain of O. C. 187
Peters Timon, Hall. 422
Pickering— 3
Pittaway Edward 168.404
Pocock— 314
Pollexfen Henry 201*254*262
Pool, Capt. 277*
Pope Blanch 262
Porter John, Amer. 378
Porter, Just. 216, 217. 219. 221.
 222.229.308.262
Preston Thomas, Just. 271.278.306
 -his Wife 218
 -James, Amer. 374.379.380
Priest Bennet of Cartmail 82.102
Priest Bowles of York 57
Priest Byes 63
Priest Britland 30
Priest Burton 101
Priest Camelford 77
Priest of Coventry, Dr. Cradock 4
Priest of O. Cromwel. 140
Priest Crowder 393
Priest of Gilsland 119
Priest of Grarigg 102
Priest Rowland Haines of Honington 388-390
Priest Hewes 240
Priest of Hexham 119
Priest Hull 208
Priest Jacum 89-91
Priest Keller 15
Priest Lampit 77.78.80.82.84.86.
 95.96. -Died 422, 423
Priest Larkham of Cockermouth 106
Priest of Leicester 15, 16
Priest Marshal 70.88.89
Priest Mounce 174. (See Mounce.)
Priests of Newcastle 281*
Priest of Reading 206
Priest Roger Williams 432
Priest of Scotland 59.60.307
Priest Stephens 4-6. 30.131.134-
 136
Priest of Sutton 155
Priest Tamworth 4
Priest Tatham 100
Priest of Tewksbury 168.169
Priest Tombs 252*
Priest Townsend 203.204
Priest Whitehead 81
Priest Wilkinfon 105, 106. 120.
 268*
Priest at Harlingen 445.446
 -at Harlem 451
Parfay, Col. 30
Pardoe, Capt. 345.564

Pyot Edward 131.172-177.209*
 -200*214. 221*-224*216-219*
 235

R.

R Awlinton Tho. 261*278*
 -Just. 271.279.274.306
Reckless John, Sheriff, and Wife
 27.309.429
Reeves, Capt. 320
Richardson Richard 216
Ripan, Mayor 99
Roberts Gerard 169.246.340.
 343.347.384.396
Robertson Thomas 296
Robinson Richard, Just. York sh.
 64.73.80.308.423
 -Andrew, Scarf. 271*272*333
 -William 244
 -Col. in Cornw. 264. -Geo. 423
Roeoffs John (Angled.) 440
 463.496
Roper, Lieut. 70
Rouic, Col. Just. 184.264
 -John 342.349.352.361.384.
 389.435.456.576
 -Margaret 336.599
 -Thomas 352.354.356.367
Ruth John 430

S.

S Ale Richard 240
Salisbury (Earl's) Son 402
Salmon, Ranter 30
Sanders Mary 223*
Sands Adam, Capt. 77.80.99.100
Sands, Col. 391
Savil Henry 390
Sawrey Just. 78.80.85.88-91. 94.
 95
Scaif (Scafe, Scarf) Philip 58.59
Scott Joseph, Amer. 376
Sharman Thomas 213.251.252
Sharp Peter, Maryl. 374
Shattock Samuel 242
Shaw William 470
Sheriff of Lincoln 129.311
Sherman William 522
Shipton Richard 307.326
Shroeder Christian, Dantz. 595
Sidon Henry 429
Simcock John 407
Smith William 167.245.257.
 311.429.432
 -Humphrey 168
 -Stephen 342.387.456
 -Hugh, Amer. 376.377
Snead Richard 456
Speed Thomas 210
Spencer, Just. 273
Stacy Thomas 128.429
Stangley John 457
Starling Samuel 341
Stephens Nathaniel, see Priest.
 -William, Amer. 381.382
Stoddard Amor. Capt. 15.152.
 153.155.169.124*343
 223*
Stookes, Just. 223*
Stor Marmaduke 137.307
Story John 480
Stot, Widow 519.523
 Sweet

The Second TABLE, &c.

| | | |
|-----------------------------------|------------------------------------|------------------------------------|
| Street, Justice 398-401, 402 | Twitty, Clerk of the Peace 401. | 364, 365, 367, 368, 381, 384, 423. |
| Stroud George 394, 395 | 405 | 470 |
| Stubbs Thomas 120 | | -his Wife 423 |
| -John 123. 150. 245. 248. | V. | Widow-woman, Maryl, 378 |
| 253, 254, 279, 327, 332, 342, 349 | | Wiggon, Major 196, 197. 281, |
| 361. 366-369 | V An de Wall John 432 | 282 |
| Studholm Cuthbert, Just. 114 | Vane Henry, Esq. 197 | Wild, Major 312 |
| Sunman Aarent 520 | Under-Sheriff of Lancaster 295. | Wild, Judge 394, 402, 405 |
| a Swede 442 | 306 | Willems Willem of Alkmaer 438. |
| Sympton William 239. Just. 391- | W. | 524 |
| 393, 401 | | Williams, Capt. 342 |
| T. | | Wilkinson William, Capt. 303 |
| Taylcoat William 433 | W Aldenfield Samuel 520, | Willson William 279 |
| Taylor James 77, 270 | 521 | -George, Amer. 374 |
| -Thomas 83, 128. 132. 252* | Walters Thomas 280 | Windham, Judge 92 |
| 253* 215, 308, 326 | Ward, Capt. 256 | Windfore, Lord Lieutenant 389- |
| -Thomas of Amer. 382 | Watkins Morgan 251 | 391 |
| -Christopher 84, 480, 481 | Watkinson George, Just. 281* | Winfmore Dr. Just. 381 |
| -John 428 | 308 | Winthrop, Governor 244 |
| Tennant, 73. Widow 423 | Watts George 433, 519, 221-523 | Witsey, Dr. 300 |
| Thomas Margaret 253 | Welch William, his Wife 272* | Women several 12, 27, 28, 48, 55. |
| Thompson, Just. 88, 89 | Wells William 429 | 381. |
| Thurston Thomas, Amer. 382 | Wennington Miles 104 | Wright, Widow. Amer. 375, 378 |
| Tickel Hugh 270 | West, Col. 89, 90. 92-94. 261* | Wrey Richard, Esq. 129 |
| Toldervev John 171 | 273 | -John and their Wives 224* |
| Trelawney Elizabeth 174, 211* | -Matthew 306 | Y. |
| 245 | Weston, Baron 488 | |
| Tripe Nicholas, and Wife 174 | Whitehead George 124, 204, 342. | Y Arrow William, Maryland |
| a Trooper 45 | 458, 469 | 375 |
| Turner, Judge 276- 278. 288- | -John 267, 304, 305, 428 | Yeomans William 318 |
| 293, 396 | A Wicked man 17 | -Isabella 334, 433, 444, 446 |
| Judge's Son ibid. | Widders Robert 93, 118. 261* | York, Duke 230 |
| Twisden, Judge 227. 276-278. | 268* 276*-279* 215, 216. 226, | Young Peter 314. |
| 288, 293-295 | 227, 265, 269, 297, 312, 349, 361. | |

T H E

Captain much given to laughter, 11
 Convinced, 173. A Captain's
 in Scotland impious saying 214
 Cartile in an uproar 109. 6. 11
 in Cartile-Dungcon 111-117
 Carimeil Wapentake-Court 487
 Certificates to be brought by
 Friends proceeding to Marriage
 315, 316-347
 A Cheap discovered by G. F. 318
 Christ the Teacher of his People,
 107-628, 629. the Rest 327-530.
 Sun of Righteousness 554, 555.
 a quickning Spirit, 557, 558.
 who can speak to Mens Con-
 ditions, 8. 10. 13-175. and is
 known by Revelations 8. 47c.
 Church the true and the false, 287*
 the Church of Christ clothed
 with the Sun 553-556
 Church of Rome degenerated,
 248; 247-286, persecuting, 288*
 Church of England's Faith, 196
 Climates sudden change and varie-
 ty in America 378-380
 Cloisters, Monasteries, &c. there is
 no Scripture for them 286*
 287*
 Coldbeck-Steeple-houfe, Robert
 Widdes going thither, &c. was
 almost killed by the People 118
 Colledges cannot make Ministers of
 Christ 281*
 Collegians 435-439
 Committee of Safety, &c. their Pro-
 claiming Falls, is like Jerabab's
 194
 Cenjurer (so reputed) reproved by
 G. F. in Jail 48
 Conference a Witness to Truth, 192
 -194. is not to be forced, 539-
 541. must be Void of Offence
 549
 Contentions not to be in Meetings
 469, 470
 Conventicle-Ast is not, To do, as
 they would be done by 337-340
 Conventicles in the Nation in the
 beginning, 12. 15, 16, 17c. 118.
 120. 123. 129. 135. Londm, 140
 In O. C's. House and Family,
 141-147, 6c.
 + + + + +
 Cranwell

The Third TABLE

Cromwell Oliver his Discourse with G. F. 137, 138, 169. A Friend offers himself to O. C. to lie in *Dormsdales* for G. F. 114
The *Cross*, the Power of God, 10.
12. 282* 285*
Civility of Wracks-reproved, 207, 208, 511
A *Cup* at Sessions searching Friends Pockets, is set at liberty 258
D.

Dangers and Perils of G. F. 24.
30, 258, 71, 73, 81, 86, 88, 92, 94, 101, 105, 110, 113, 128, 130, 139, 177-179, 184, 188, 189, 224* 225* 246* 256* 257* 286* 210, 213-215, 259, 266, 267, 269, 307, 308, 313, 318, 329. At Sea, 350, &c. by Knives, Rapiers, rude Multitudes, Beatings, Bruisings and binding themselves with an Oath to kill him, &c.
Day of Judgment coming upon Persecutors, 346. The Day of the Lord's Wrath is kindling upon them 146
Deceivers beyond the Priests that stand in Deceit, described 19
Declaration of G. F.'s offer'd by him to the Court, instead of the Oath 399, 400
Devil, he was not made of God 152, 253
Differences about outward things to be shunned 597
Disputes at Leicester, 15, 16. with the Priest of *Graviss*, &c. 102. at *Drayton*, 131, 132. G. F. with Priest *Wilkinson* 120
A *Dispute* of *James Naylor* with 8 Priests, 167. A vain *Disputer* answered, 272* Vain Janglings to be shunned 414
Dogs did not move their Tongues against them 377
Do unto others, as you would, &c. 25, 275* 208, 209, 539-541, 595, 596, 600
Dreams relied upon by a People 6
Drought was great in *England* 247*
Drunkenness testified against by G. F. at Inns in his Travels 174, 225* 313. Great *Drunkenness* at the Choosing of Parliament-men 213
Dwarfs not to come nigh the Altar of God, 581, 583, 610. Out of Christ all Mankind are Imperfect and Deformed 563

E.

Egyptians afflict *Israel* till the Lord overthrows them 207*
Election and Reprobation 62, 108.
173, 254* 259* 270* 330, 331
Embassador with Irish-men came to disturb the Meeting 240, 241
Embassadors at *Nimwegen*, G. F. his Epistle to them 630-632
Enemies, who are the worst to Truth? 412

Episcopal-men cannot affirm, they have the same Spirit the Apostles had 247
Errors pleaded in *Margaret Fell's* Indictment 289, 290
Errors in G. F.'s. Indictment pleaded by himself, 290, 291. and the second Indictment sought by Errors 294
Examples, see Judgments.
Excise-man watched 30
Excommunicated Friends in *Scotland*, none was to buy or sell with them, 276* in *Ergland*, 301, 302
Experiences formerly had, or other mens, spoken and preached from 83, 411, 418, 419

F.

Faith gives Victory over Sin, 271*. Christ is the Author of—196. Faith stands in the Power of God, 409-412. Dead Faiths and Doctrines 587
Fanatics, who and what they are? 205, 220
Fashions and Vanities of the world testified against, 25, 602, 603. (see Apparel.)
Fast of G. F.'s. 92, 103. of a Woman in *Lancashire*, 12. Fast proclaimed by O. C. for Rain, 147*. a Day of Humiliation, 190. The true and false Fast, 194, 248* 251* Fast and Holy-days (so called) 387. Fasting and Prayer 621-624
Feastings and Sporting whilst others were, G. F. visited the Poor, relieving them 5
Fees *Marshall's*, 230, 231, 303. G. F. could not pay, being Innocent; and the Jailer's 217* 258
Fell, Judge, sends a Warrant against the Abusers of G. F. 88. and grants a *Superseas* of a Warrant against him 90
—*Margaret* shews to the King Friends Sufferings and Innocency 231
Fellowships in outward things will corrupt and wether 288
Fifth-Monarchy-men Uproar, 229, 230, 238. They cleared Friends openly at their Execution, 240, 247. They look for Christ's Personal Coming, 247. are Fighters 248
Fighters are not of Christ's Kingdom, 200. *Sion* needs no such, 201, 204, 246, 268. (See Wars.)
Fox George, his place of Birth, Parents and Relations, 1-3, 30, 41, 135, 213, 310, 390, 396. his Cloths and Wear, 60, 173, 174. his Marriage, 334. A great Weight fell upon his Spirit, 342. his Travel and Sufferings at *Reading*, 198, 199, 200, 213, 229. Offers his Hair and Cheek to the Threatener, 240, 241, &c. and Labours diligently in the Work

of the Lord, 601. his Persecutors would have hanged him, 110. His care for Truth and Friends, 613, 614. He prays to the Lord, 7, 348. and for the Afflicted, 30, 503, 504, &c. (See Miracles.) His weakness of Body, 594, 613. His Death and Burial, 614. whose Name is written in the Lamb's Book of Life, which was before the Foundation of the World, 22
His Epistle left sealed up, &c. 615-617
—*Mary*, Mother of G. F. died, 369

Frederick Stadt-Friend, Cause pleaded by G. F. 423, 424
Friends much abused by Priest and People, 69, 86. Their Charity to the Poor, 215. going for a Sign, see Sign.

G.

Gaoler, see Jailer.
God's People to be like unto him, 571, 572: The Power of God thundred amongst the Magistrates of *Darby*, &c. 31.
Good Behaviour G. F. Could not consent to be bound to, who had committed no ill Behaviour, 41. (See Bond.)
Good morrow, good evening, &c. Vain Customs and Traditions forbidden 24
Goods ill gotten, are a Curse to Men 208
Gospel is not the four Evangelists 264, 436,
Governments Change, God has a mighty Hand therein 224
Governor of *Dover* Convinced 151
—of *Tinmouth Castle* } 300
with others, visits G. F. in Prison.
Grace of God teaches those that turn to it, 22, 23, 239* 240* 264* which hath appeared to all men 300
Grammar and *Accidence* distinguish the Singular from the Plural 301
Grans which brake forth through G. F. did reach to People, and strike them 57, 10

H.

Habeas Corpus, &c. for G. F.'s Removal, 222, 223, 394, 399, 405.
Hacker (Coll.) his Son *Needham's* wicked Saying of G. F. 136.
Hacker (Coll.) cut off being hanged at *Tyburn*, 137. His Wife and *Marshall* convinced of Truth, 166.
Hagger Judge, his Wife visits G. F. in *Lancaster-Gaol*, and was convinced 200*
Hair worn long of G. F. 176, 221* 259*
Hales Judge, his Answer to G. F.'s Adver-

Of Matters and Things.

Adversaries in Court 406
Hand, not to be laid on any suddenly 283* 597
Hat-honour proud Flesh looks for, 24, 25, 121, 179, 180, 182, 184, 273* 279*. A Professor's absurd Proof for it from Scripture (pretendedly) 188, 191* -196* 202* Professors offended at it, 244* 198. Friends fined for it, 211. and Imprison'd, 254* 197, 198, 205, 227, 239, 273, 274, 276, 339. The Hat kept on in Prayer by J. Perrot and his Party, 310, 394, 624-626.
Hebrew, Greek and Latin makes no Minister of Christ 281*
Hirelings and Diviners for Money get vast Sums of it by selling the Scriptures 26, 133
Honour, the true from the false distinguished, 24, 202* 284* 274, 308.
Hornby-Castle robb'd of the Wain-scot and Bucks-horns in Major Porter's House 222.
House-Creepers, leading silly Women Captive, &c. are such as having crept into Temples with Tithes and Offerings, keep People always learning under them, &c. 196
House of Israel, the House of God 588, 589.
Humility goes before Honour, 202* 416, 478, 548, 549.

I.

Jailer of Darby watches G. F. for evil, being in a rage against him, 32. His Vision concerning G. F. 37. Was convicted of Truth, G. F. finding him among Friends, 212. and afterwards he writ a sensible Letter to G. F. 251, 252
Jailers of Carlisle, their Cruelty against G. F. 110, 112. so that the Under-Jailer was put into the Dungeon to G. F. for using him so badly 117
Jailer at Lancaster, 179. his Wickedness and Rage against G. F. &c. 186. who had been a Thief and burnt in the Hand, 187, 214* and afterwards was put into Doomsdale himself, and died in Prison *ibid.*
Under-Jailer at Lancaster a very wicked Man, 218, 222. And the Upper-Jailer Hunter was cut off in his Young Days, for his Wickedness to G. F. 297, 306.
Jailer at Leicester was very Cruel to Friends in his Prison before G. F. came there, 256, 257.
Jailer of Durham incensing the Governor and Soldiers or Scarb. Castle against G. F. was cut off in his Wickedness 306

Jeroboam's Calves-houses likened to the Houses called Churches, set up in the darkness of Popery 84
Jerusalem, which comes down from Heaven, its State described, 345, 346. The Children thereof 616, 617
Jesuits, two of them (fawning upon Friends) discoursed by G. F. concerning the degeneracy of the Church of Rome, 246, 247, 286* 287* who are filthy Dreamers, dreaming they are the Apostles Successors, 247. and are in a Rage against the Work of the Lord, 331. and persecute to Death for Religion 288*
A Jew discoursed by G. F. concerning the Coming of the Messiah, 441. others would not discourse 453, 559, 560
Imprisonments for not Swearing, 164, 168. for Tithes and going to Steeple-houses, &c. 231* 253* -255* 258* 263* 153. G. F. Imprison'd in a nasty, stinking Prison at Nottingham, 26, 27. in Darby-Prison, 32-46, 49-53. in Darby-Dungeon, 46-48. in Lancaster Prison, 178, 179, 185, 186. Doomsdale, 186-188. Lancaster Goal, 189* 210* -215* at Leicester, 256-258 in Lancaster Prison, 274-297. in Scarborough-Castle, 298-305. Taken at London-Meetings, and had before Magistrates, 339, 340, &c. G. F. in Worcester Goal, 389, being preminured, 405. and pleading the Errors of the Indictment at the K.'s Bench-Bar, was set at Liberty 406
Friends Imprison'd to Death, 252, 304.
Independent - Woman's prejudice against G. F. 154. Independents, 247
Indian King discoursed by G. F. and several Indians at the King's Cabbin, 379. their Gravity and Attention 382
Indictment's Errors pleaded by G. F. 285-294, 297, 400-402. calls it a bundle of Lyes, 398. is quash'd 405, 406
Informers hired in Cumberland, 270. set at work by Priests, 343. a Papist-Informer against G. F. 339. they make spoil, 491, 492. Hilton, 494, 495. *Snad*, 514.
Inn-keepers in Wales, their Treachery to G. F.'s Horse, &c. 255* 256* another (of Topham) burns G. F.'s Leathern Girdle, 173, 174.
Inquisition Friends Travelling in the Service of the Lord, were many times in danger thereof, but preserved, 123. and at Durham, 151. Two Women Friends

were in the Inquisition at Mal-ta 252
Ireland-Friends Charity for the Relief of Friends Sufferers in England 538
Judge and Juries wrong Proceedings in G. F.'s Case, 400, 401. a Judge's base Expression, 398. a Judge in Holland discoursed by G. F. 453
Judging The Church of Christ hath power and ability to Judge, &c. 464-467, 541-547, 597, 598.
Judgments of God on Darby, 53. upon a false Accuser of G. F.'s, 67, 68. on a Persecutor, 95. upon Adam Sands, 100. on two persecuting Justices of Carlisle, 123. on Conspirators against G. F. 129. on Captain Drury, 138. on a Mock of Friends Meetings, 206, 207. on Preston's Wife, 218. upon New England, 244. an Independent Scottish Pastor, 271* 272* a Souldier speaking evil of the Light, 278* upon persecuting, envious Officers, 262. upon a Persecutor in Cornwall, 264, 265. in Lancashire, 276. on Justice Flemming, 281. on Major Wiggan, *ibid.* on Persecutors and bad Men, 303, 304. on Justices, G. F.'s Persecutors, 306. upon a persecuting Justice, 309. upon a common Swearer in Barbados, 352. on Justice Simpson, 401. and on Justice Street, 401, 402. on persecuting Powers, 204, 205. Day of Judgment, See Day.
Justices fair Promises at Worcester. Affize broken, 391, 392. ensuring Questions 423, 428
Justices sitting about hiring of Servants, were admonished and exhorted by G. F. to Justice, and the Servants to do their Duty, 17. Courts of Justice warned by G. F. to do justly 25

K.

Kear Capt. his base Carriage to G. F. 177, 178
King Charles II. his Coming in, 198, 199, 212, 213, 219, 221, 222.
Old Kings Judges Executed 238
To the King and Council, a Declaration 233, 237
King's of France and Spain, and the Pope to prove all things, &c. in an Epistle of G. F.'s to the Pope and all Kings and Rulers in Europe 146
King's Bench-Bar G. F. being removed by Habeas Corpus, had his Trial there, 227, 228, 394, 395, 399, 405, 406.
King's Evil, a Friend's Daughter being healed of 407

Kingdom

The Third TABLE

Kingdom of Christ has been set up above Sixteen hundred Years ago, 274. is in Peace and Righteousness, 234. the Heirs of the Kingdom of Christ are such as are Regenerated and Born again, 572-576

L.
Landmark those that removed it to cause the Blind to wander, were cursed 590
Languages, see Tongues.

Law of God is perfect, 11, 12. 14, 15. is written in the Heart, 238* 243

Lawyers must be reformed, and brought into the Law of God, 18, 19

Liberty and Freedom Man is brought into by the Ministry of Christ and his Teaching, 12. An Intention was in the Government, of granting Friends Liberty, 229, 325. true Liberty is in that which puts down Sin and Iniquity, 474. outward Liberty from Prisons, is the Lord's Mercy, 548, 549. 567, 568, the false Liberty is from the way of Truth 536-538

Life Eternal is in Christ, not in the Scriptures 578, 579

Light is not Natural, 252* 253* 257*. 22, 23. 125, 126, &c. 136. 176. 181. 223* 224* 238* 261, 262. Light and Grace, 270* 271* Light Curst by the Scotch Priests, 276* 190. 192. All are enlightened, 281, 282. The Light to be in the Indians, was denied by Dr. Wirtz, 300. and a Dr. in Carolina denied it also, 376. Which Light gives the Light of the Knowledge, &c. 436. 569. 575, 576. 604, 605.

Little Ease, a Prison or Hole, whereinto Rich. Sale was squeezed, that not long after he died 240

Love of God, its Infiniteness, 9. 14. 416. Love and Charity's Effects, 550. 552. 598. Love and Unity is from the Spirit of God 598

M.

Magistrates must yield to Truth, 254*-256*-260* 114-117. 256* 260* 259*. are to do Justice, 209. and stop Prophaneness, 225. 244. their Sword against Evil-doers, 272, 273. Magistrates of Vantrick their Work of Persecution, 458-463. 538-541. 594-596

Marriages, 5. stated, 302. 307. The Proceedings thereof settled, 315, 316. 352. 354. 422. To be laid before the Monthly and Quarterly Meetings, 312. and to have Certificates, 316. A Case of Marriage tried at Nottingham-Allices, 249, 256. A

Marriage in Road-Island, 357. Friends Care therein, 520. Marrying, Meats and Drinks, 12. 229

Major-General of Northamptonshire, an old Persecutor, sharply reproved by G. F. 224*

Meetings G. F. meeting with some friendly People in Derbyshire, &c. 6, 7. at Broughton, 13, &c.

Meetings of Friends set up, 84. at F. Lepers, 93. Amfide 103

Great Meetings at London, 140. Near Aston in the Fields 141

A Meeting near London, where Friends were much abused 197

Monthly and Quart. Men and Womens Meetings set up in London, and in the Nation 310-

315-320. in the Power of God, which is the Authority thereof, 413-417. and are of God's Ordering, 552, 553. being set up in the Wisdom of God, 615

Womens Meetings set up, and the Service thereof 386. 419-421

Yearly Meetings 1657, 1658. in Bedfordshire, 282* 286*. at

Baby (Boulbie, Yorkshire) 213, 214. York, 598. and at London, a

Yearly Meeting (1670.) 349

Meeting for Sufferings at Skipton set up 215

Powerful Meetings in Ireland 327-332

Ministers went forth, 104. 120. from the North-Country over

England, 124. into Scotland, 140, 141. and beyond the Seas, 150.

Truth spreading in England, 200*

True Ministers Trial, 147. Exercising their Gift, 283* 286* and sounding abroad their

Trumpets 329, 330

Ministry of Christ, 5. 8. 12. 300. 412. takes no Hire 368

Miracles wrought by the Power of God, 167. She that was ready to die, raised up again, 170,

171. The Lame made whole, 103. The Diseased restored, 407. A distracted Woman

healed, 27, 28. (See Trouble of Mind.) A great Man given over

by Physicians, restored, 30. 238. G. F. prays for a Woman

ready to die, 70. and for a distracted Woman at Chichester,

171. Restores John Jay's Neck broke (as the People said) by a fall from an Horse in East-Yer-

sey, 370, 371. Speaks to a Sick-man in Mary-land, who was

raised up by the Power of the Lord, 373. and prays the Lord

to rebuke J. C's Infirmary, and the Lord by his Power soon

gave him Ease, &c. 503, 504

Monk General his Order, requiring all Officers and Soldiers to forbear to disturb the Quakers

Meetings, &c. 212, 229. which are not Seditious, 237. yet disturbed 314, 315, 326

Montebanks Vanity, 258. Their Ignorance 245*

Mountague Judge, G. F. dismissing him at his Chamber, (in London,) about Tithes, 487, 698

Muggletonians 447

Musbers's in Amer. (little Flies or Gnats.) 349

Musick and Singing 23-25

NAMES are given to Things according to their Nature 18

Natures of Creatures outward to be read within Man, 13. 20. 82.

That all Things come by Nature, related 16

Naylor James, running into Imaginations, is warned by G. F. 220*. his Recovery, *ibid.* 232*

his Followers 245*

Nebuchadnezzar's Dream of Christ's Kingdom, which is not of this World 247, 248-45.

Negroes and Family Meetings recommended, 619, 611. (See Blacks.)

New-England Professors proclaiming a Fast, 194. soon after put four of our Friends to Death,

and became bloody Persecutors, 241, 242. G. F. charged their

Magistrates with Murdering them, according to their own

Confession, 243, 244. who felt God's Judgments for their

Wickedness 455. 458, 607

News hearing and telling, 65. 539. Nicknames, see Synon.

Oath or Engagement to O. C. 123, 124. Swear not at all,

130. 180, 181. Oath of Abjuration, 163, 164. tendered to

G. F. 176. his Paper against Swearing, read in Court, 189-

182. 185. Oaths and Swearing, 229. 239. 600. refused by G. F. 301. being unlawful. *ibid.*

-Allegiance and Supremacy, 250. 255-257. 403, 404. Oaths

taken falsely against Friends, 252. 273-280. Oath tendered

to G. F. 288. 292, 293. 299. 392. Allegiance wherein it consists, 300. 318. what G. F. could

say instead of it, 392. and of Supremacy, 395, 396. 400

Offering, the true and the false, 550-567. 577. 581. 607

Old Cause The setting up thereof was for themselves 205

Oldenburgh Magistrates and People a Warning to them 617-619.

Openings of G. F.'s, 3. 5. 8-10. 12, 14. 16. of the things of the

Creation, 18. of Physick, Divinity and Law, 18-22, &c. 586, 588. 602

Opposers of the Faithful come nought 615, 646.

Order.

Of Matters and Things.

Order of Bodmin-Sessions for the Prisoners Ease, 187. **Order and Discipline** in the Church of Christ maintained, 534, 535. is of the Spirit 557
Oxford and Cambridge-Teachers, 253. cannot make Ministers of Christ, 5. 8. **Oxford-Scholars** Rudeness 155, 225*

P

Papists, their Superstition of Consecrated Bread and Wine, 287* 288* Images, Crosses and Relicks 286* 252. pray by Beads, 247, 328, 554. and sprinkle Children, 323. their Purgatory, ibid. and Mother-Church pretended, 324. A Warning to them, 146, 147. and their murdering false Doctrine confused 299, 300

Pardon being offered by the King to G. F. he could not take it, 404, 405. and was fairly freed without it, 406

Parliament-men discounting G. F. in Prison 700

Parnel James Convinced (1653) 112. was at a Dispute of G. F.'s against eight Priests, &c. at Drayton on an Hill (1654) 122. Imprisoned in Colchester-Castle (1655) 112. is visited by G. F. in Prison, 152. The Gaoler's Wife threatened to have his Blood, 153. who died by a fall from a Ladder, going up to his Prison, 112, 113. Of whom Professors (to cover their Cruelty) said, *He fasted himself to Death* ibid.

Patience and Faith's Exercise, 265*

People flew like Chaff before the dreadful Power of God, 81, 31. People trembled and shook in Carlisle-Steeple-house, 109. (See Shaking.)

Perfection, a Priest Discourses G. F. about it, 397. Perfection in Christ is above Adam's, 337, 346. Imperfection pleaded for by Professors 363, 37, 119

Persecution Judged, 94-96, 98-100. testified against and Persecutors warned, 191-199. they being blinded, 210* 263* 264* 225. and not knowing what Spirit they are of, 224. Persecutors to Blood, 318, 319. Persecutors restrained, 308, 312, 313, 328. Persecution violent at London-Meetings, 343. Testimonies against it, 460-462, 482-485, 496-499, 626, 627, 631, 632. Your Friends in New-England hanged 240-244

Physick and Letting Bloods Priests Remedy against a troubled Mind 5

Physicians must be in in the Wisdom of God 18, 30, 245

Plenitudes and vain Delights denied 217* 219* 220* 204

Plots and Fighings, Friends Declaration against, 231, 233-237. 257, 395-481. and denied, 272, 274-303

Poland's Exild Protestants, 190, 191. King of Poland, 458. Two Letters to him from G. F. 459-463. and 539-541.

Powers of the Earth 285*

Prayer in Signs and Groans, 265* how to pray 364

Preachers (Congregational) at a Meeting with G. F. 252*

Premature of G. F. 295, 297. of two Friends in Devonshire, 318. Counsellor Corber's Plea for G. F. in Court 405

Presbyterians Meeting stuff with Bread and Cheese, &c. 314, 315-391

Press-masters on Board G. F.'s Vessel 349-383

Pride in Apparel 144, 145

Priests sell the Scripture, 26. pray by Form, 134, 135. their Spirit, 35. they are Hirelings, 106, 133, 134. Tithe-takers, 228* Robbers of the People, and not Ministers of the Gospel, 295, 333, 334. plead for Sin and Imperfection, 32, 36, 37, 52. are confounded, 60, 119. dreaded the Man in Leather-Britches, 50. A Priest trembles, &c. hides himself from G. F. 79. are miserable Comforters, 45. reproved by Judge Fell, &c. at Sessions for their gross Affertions, 89. reproved in the Streets, 90. Eight Priests dispute against G. F. 192. are false Prophets and Antichrists, 106, 350. One pleads for 'Adultery, 399. One beats Friends, 59, 60, 326. are choaked by a Parionage, 303, 31. and love a fat Benefice, 167, 300, 301. so much a Year, 211. The Devils Lawyers and Counsellors, 265*. Oppressors, 296. Persecutors 207, 308, 309, 343, 415

Priests sell the Scripture, 26. pray by Form, 134, 135. their Spirit, 35. they are Hirelings, 106, 133, 134. Tithe-takers, 228* Robbers of the People, and not Ministers of the Gospel, 295, 333, 334. plead for Sin and Imperfection, 32, 36, 37, 52. are confounded, 60, 119. dreaded the Man in Leather-Britches, 50. A Priest trembles, &c. hides himself from G. F. 79. are miserable Comforters, 45. reproved by Judge Fell, &c. at Sessions for their gross Affertions, 89. reproved in the Streets, 90. Eight Priests dispute against G. F. 192. are false Prophets and Antichrists, 106, 350. One pleads for 'Adultery, 399. One beats Friends, 59, 60, 326. are choaked by a Parionage, 303, 31. and love a fat Benefice, 167, 300, 301. so much a Year, 211. The Devils Lawyers and Counsellors, 265*. Oppressors, 296. Persecutors 207, 308, 309, 343, 415

Prophecy of R. Jem's vain; 127, 128. of Brown's, see Brown. A Woman's Prophecy of the Kings Coming in, 399. Prophecy of Priests and Professors against the Quakers vain, 120, 121. false Prophecies and Prophets 128

Prison of G. F. its badness, 288, 292, 293, 295, 297. and that of Scarborough-Castle 298

Prison-keeper strack with terror 37

Prisoners many, 194. Friends offer their Bodies out for another, *ibid.* died Prisoners, 197, 290, 275, 276, 278, 280, 304, 318.

Prisoners set at Liberty by the King 220, 248

Pyrites 357, 330, 331

Quakers first to called, 87, 38

Quakers Love to all Men, 308.

A Quaker's upright Verdict, being upon a jury, commended by the Judge in Court 130

Quakers Principle stated to the King by G. F. 402-404 R.

A great Rain fell after a Meeting in Cheshire in a great Drought 247*

Quakers confounded, 29, 57, 59, 139, 131, 139, 191, 152, 225* 247. A *Quaker* Woman at Low, 262, 263. Their Wickedness, and the Judgment fallen on them 320

G. F. had a meeting with the *Quakers* in Road-Island 367

Rebellion and Plots denied 332

Regeneration must be known, to enter into the Kingdom of God 572-476

Religion, the Reformed by Tradition, 191. The true one is the Life and Power of God, 223, 436, 437. The Pope's, 191. (See Papist.)

Repentance of some that had run out, 310. *Repentance* goes before the Gospel 570, 571

Reports raised of G. F. falsely, 244* at Nailsworth, 332. Of G. F. and Friends at Barbadoes, 357, 301

Restoration made of wrong done 27

Restoration out of the Fall, into the state that never fell 346

Revelation of John is a sealed-up Book, said the Priests to G. F. 6. By Revelation God is known 8

Ridiculous Men are preserved from Destruction 548-560

Rude People at Meetings and Inns, 243* 244* in Wales, 255* at Manchester, 260* in Scotland, 272* Rude Fellows by the way-side, 276* Rude Serving-men abusive to Friends in and out of Meetings, 93. and to Women going home, 216. Fellows encompassing G. F. by the way, 224* Rude Priests 218

Rude People 240, 241, 269.

Rule of Life 317, 397

S.

Sanctuary of Bread and Wine, the denial of it objected, and answered, 230* 232* 237* 287* 288*

Sailor man of War, that gave chase to the Vessel G. F. went in to America, his report thereof 359, 361

Salutation of G. F.'s to the Council of Edinburgh, being had before them, 273*

Schisms 273*

The Third TABLE

Schools set up for Friend's Children, one at *Waltham-Abbey* for Boys, 316. and at *Shackleton* another for Girls, *ibid.* 347.
387
Sets challenging a Dispute with Friends were overthrown, 271*
A Scotch Officer's impious Saying 272* Scotch Priests Principles, 269* Curfes 270* 271* Blindness 274* 275*
Scriptures are the Words, not the Word of God 102. 211* and understood by the Spirit, 22, 23. 511, 512. being given forth by it, 359. *Scripture* Knowledge without the Life, vain 7, 8. 13. 437
Seekers 247, 435
Separation and its Spirit, a warning against it, 420-422. pleads a Liberty, 434. has the Name of Truth, but not the Nature, 434. 440. 448-451. 455. 464. 467, 468. 481. 489-491. 515-518. 551-553. Unruly Spirits at Reading, 450. In America G. F. had a Meeting with them 355
Sessions at Lancaster 88-92. 275, 274. Leicester, 257, 253. Worcester, 391, 392. 398. 401. Bodmin 187
Serpent 9. Speaking in People 14
Serving-men: See *Rude*.
Shaking of the House, G. F. praying, 15. A Meeting of Friends were greatly shaken, 17. People shook 109. (See *Steeple-house*.)
Sheriff of Lincoln convicted, 129. (See *Craven*.) *Sheriffs* to be Chosen by Friends, such as they can give their Voices for 492, 493
The Sick and afflicted restored. (See *Visible in Mind* & *Miracles*.)
Shipwrecks called God's Grace 267. 209
Sign Too. Aldam a Sign to O. C. 199. Rob. Huntington, 239. Some in Sackcloth and Ashes, 255. 3. 5. Another before the Fire of London, 305. Another going naked, 306. A Woman going before the Parliament, &c. 199. (See *Prophecies*.) Richard Sale carrying, &c. 240
Silent-Meeting 63
Singing in the Spirit with a melodious Sound 277*
Sin Priests preach up for Term of Life, 32. 239. Sin's Entail and Original cut off, 265*. Professors distinguish the Guilt and the Power of it, 196. and plead for Sin, 397, 398. Sin's Deceitfulness to be watched against 506, 507
Sinners, and other reproachful Nick-names given by Ma-

gistrates to Prisoners, reproved 277
Slander raised by a Priest on a Meeting of Friends he was at 102
Socinians 247, 387, 435
Soldiers, one proffered G. F. to afflict him, 85. others were Convinced, and their Wives at Meetings, 106. 108, 109. and at *Crambrook*, 150. Another begins to draw his Sword at a Friend 188. Some could not take the Oath to O. C. 123, 124. others took it, and fell into Danger, *ibid.* A Soldiers wicked Saying of Christ, 214*. Several Officers Convinced in Scotland, 279*. Some Soldiers striking Friends at Meeting, 210, 212. Troopers came to see G. F. in Prison 297
Soldiers Testimony of him, 305
Lewd Soldiers in Germany, 443.
Blind Men are not Lifted for Soldiers (neither outward nor inward) 606
Somerfet-House 199
Soul) A People holding, *That Women have no Souls* 555
Spirit of Discerning in G. F. 14. 108. The Spirit tries Doctrines, 26. and leads into all Truth, 238* A measure of it is given to every one, 281. Its Fruits, if obeyed, 402, 403. (A Spirit in the Ship, and in the Steeple-House 55. 350, 351)
Sports and Feastings denied 5
Steeple-Houses and Markets, Truth preached in them, 252* the Sound of its Bell seemed like the Sound of a Market-Bell, 25, 25. 31. G. F. in the Steeple-house at Beverly and Cranitch, 54-57. Mansfield-Woodhouse the People fell upon him, &c. Steeple-house shook, 82. 102. 109
Friends declaring Truth in Steeple-houses, 149. 151. 177. 188
275*. others admonished the Bawlers 217*
Streets, Truth preached in them, 245. 254* 258*
Stone laid in *Sion*, rejected, 473.
That became a great Mountain 579, 580
Stilneß, the Mind feels the Principle of God in it 189
Students at Aberdeen, some Convinced 407
Sufferings of G. F.'s and Friends for being contrary to the World's Ways and Customs, 24. G. F. cruelly beaten by a Clerk in the Steeple-house, 69. by a rude Multitude, 87. banished, (see *Banishment*.) suffered in bad Prisons, 289, &c.
Sufferings of Friends for Travelling about their Occasions, 201* for going to Steeple-hou-

ses, &c. 262* 263* &c. last before O. C. 193
Sufferings of Friends at Meetings, 197. by Imprisonments, *ibid.* 198. 295, 290. 321. 250. And after the Monarchy-men's Rising, 231. some Banished, &c. Dantzick Friends Sufferings 458-463. 538-541. 594-595
Swear not at all, 292. Friends not swearing, how discerned from others not swearing, 324, 325. See 481. 514. Offices served by Friends without Swearing, 600. Justices and Jury For-sworn at Lancaster-Assizes in G. F.'s Cafe, 289, 290. Three Officers of the Court Forsworn in the same Cafe 294
Syllogisms and Sophistick Arguments overthrown 273*

T.

Talents, 240* 241* and the Faithful Servant 611
Talkers airy, 8. 14. 185, 185.
Tawnies, see *Blacks*.
Teacher) God was the first Teacher in Paradise, &c. 384
Tempest great with Thunder and Rain 309
Temples made with Hands God dwells not in 6. 31
Temptations to Despair upon G. F. 3, 4. 6. 8. for the Trial of his Faith, 10. was under great Temptations sometimes 13, 14
Tree and *Thou* to a single Person, 279* 198. 205. 239. 245. 301. (See *Hat*.)
Thieves lying hid by the highway in Scotland, reproved by G. F. 275*
Tithes Quakers cannot pay 229. 118. Great Havock and Spoil made for them by Priests, 162. 239. some Imprison'd to Death for them, 275, 276, 302. Friends to keep up the Testimony against them, 430. 432. 487. 550. Tithes pleaded for by the Priests 228
Tongues and Languages the Beast has power over 281*
Tolerance pray'd against by a Priest, 240. how to use it, 567, 568
Two *Towls* in Man 8, 9
Thrones on Earth contended for, 590
Trading of Friends increased, People seeing their honest Dealing, 121
Transgression of the Life of God, what it leads to 189, 190
Travels of G. F.'s. into
1657 —Wales 245* and 251*
—Scotland 258*-281*
1669 —Ireland 327-332
1671 —Gibbados 341-351
—Jamaica 351-352
1572

Of Matters and Things.

| | | |
|--|---|--|
| 1672 —Maryland 363-365 | V. | is not becoming Christianity, 630-632. being a Work of Darknels 137 |
| —E. and W. Jersey 365 | Vengeance is the Lord's 244 | Warrants against G. F. 118. 188. |
| —Long Island in N.E. <i>ibid</i> | Victory and overcoming of Temptations known 8. 165 | 267* 278* 203. 213. 216, 217, &c. 271. 308. 326. 341. for Titles, 487. Warrant against all Quakers 203* 223* |
| —Road Island 366-369 | Vision of G. F.'s. of a Bear, &c. 69. | Watches set up in the Streets and Highways in Cornwall, &c. to stop Friends from Travelling, 200* - 203* 206* 208* 209* |
| —Jerseys -370 | Of a desperate Creature, &c. 267* Of New Engl. Sufferings to Death, 241. Concerning the Turk, 295. Of himself to be taken Prisoner, 389. A Vision in Ireland, 328. and in his Voyage for America, 350. the Christians at Jerusalem, had a Vision before its Destruction 559 | Weakness of G. F.'s Body, 310. by long and close Imprisonment, 295, 296. 407. 554. by continual Travel, 430. and spent at Meetings, &c. 568. his Health being much impaired, 586. A great Exercise came upon him 588 |
| —Maryland 372-375 | Voice coming to G. F. 8, 9. (see Openings) the Voice of the Lord to a Trooper 45 | Wicked Man cut off, 303. another plagued 304 |
| —Virginia 375 | Voyages of G. F.'s to Ireland, 327. for England, 332. to Barbadoes, 349-351, &c. | Worship, the World's, 23, 24. Will Worship, 212* The Dragon's and the Beast's 227* The Worship in the Spirit, 245, 246 |
| —Carolina 375-377 | | Who see Requisition. |
| —Virginia 377, 378 | W | |
| 1673 — Maryland 378-383 | Waiting upon God 203, 204 | Y and Nay, 2. 121. is more binding than an Oath to many, 292, 293. 403, 404. |
| Returning thence to England he went over to | Wales) The Governor of Tenby must yield to Truth, 253* 254* and Magistrates in other Places, 255* 256* the Moderation of a Town in Wales, 257* 258* A Lady and her Preacher send for G. F. 259* | Z |
| 1677. Holland, Friesland, Germany, Holstein, &c. 432-454 | Wars and Fightings denied by G. F. 3, 4-46, 48, 49. They arise from the Lufts in the Fall, 200, 201. None to go down to Egypt for help, 202, 203. It is not our Principle, 234. but do testify against it, 285, 287. and | Zeal against Unrighteousness many will God provoke unto, 224 |
| 1684 Holland and Friesland 520-523 | | |
| Trembling and Quaking owned, 157-160 | | |
| Trials of G. F.'s. &c. see Affize. | | |
| Two Triers sent from Wales, both were convinced, 123. A pretended Trier of Spirits confounded, 149. A Day of Trial is coming upon all, &c. 287. 533. 587 | | |
| Troubles of Mind spoken to, 189. Of a Woman in Maryland, for whom G. F. intreated the Lord, 381. Troubles upon a Trooper concerning G. F. 45 | | |
| Truth is honourable, 284* is peaceable, 486. in Unity, 551, 552. the Pearl, 569 | | |
| Tumult of the People at Brecknock 245* | | |
| Turks and Turkish Patrons give Liberty of Religion 596 | | |

The FOURTH TABLE;

Being a Catalogue of the Epistles, Letters and Papers of G. F.'s and others contained in this Volume.

| | | |
|---|--|---|
| THE Appearance of the Lord's Everlasting Truth, &c. Testim. p. xviii. 1650. | To the Judges 47 | shions 144 |
| G. F. his Mittimus by Bennet and Barton, Just. 32 | To the same <i>ibid.</i> | To the Just. Trying Ministers 147 |
| To the Priests of Darby 33 | To Justice Barton and Bennet 49 | 1655. |
| To the Magistrates of Darby <i>ibid.</i> | To the convinc'd and tender People 50 | To those that Scorn at Trembling and Quaking 150 |
| To Barton and Bennet, Just. 34 | To the Magistrates of Darby 51 | To the Churches in outward Forms 161 |
| To Justice Bennet <i>ibid.</i> | A Lamentation over Darby 52 | To Friends to offer themselves for their Brother, &c. 165 |
| To Justice Barton 35 | 1652. | An Encouragement to Friends 166 |
| To the Mayor of Darby <i>ibid.</i> | J. Naylor's Account of Lancaster Sessions 90 | To Fr. in the N. of Ireland 170 |
| To the Court at Darby 36 | To Justice Sawrey 94 | To the 7 Parishes at Llandfend 175 |
| To the Ringers <i>ibid.</i> | To William Lampit 96 | 1656 |
| To Friends and others 38 | To the People of Ulverstone <i>ibid.</i> | Concerning Swearing 180 |
| To the convinced People 40 | To the Followers of P. Lampit 98 | Peter Ceely's Mittimus 183 |
| To the Faithful an Encouragement. 41 | To Adam Sands 100 | E. Pyot to J. Glyn, C. Just. 189* |
| To the Justices of Darby <i>ibid.</i> | 1653. | To Magistrates of Watches 201* |
| To the same 42 | A. P. To the Judges of Assize 111 | Answer to Exon-Warrant 203* |
| To the same <i>ibid.</i> | G. F.'s Challenge to Professors 113 | To Priests and Professors 207* |
| To the Priests of Darby 43 | To T. Craffon and C. Studholm 114 | To Friends in the Ministry 212* |
| To the Justices of Darby <i>ibid.</i> | G. B. To the Mag. at Carlisle 116 | E. P. To M. Gen. Desborough 215* |
| To Col. Barton, Justice 44 | 1654. | G. F. To the same 16* |
| 1651. | To Friends in the Ministry 124 | Concerning Pleasures 218* |
| | To all Professors of Christ. 141 | <i>ibid.</i> |
| | To such as follow the World's Fa- | To the Bowlers To |

The Fourth TABLE of Epistles, &c.

| | | | | | |
|-----------------------------------|--------------|---------------------------------|--------------|----------------------------------|--------------|
| To all the Elect | 232* | To Margaret Fox | 336 | Feel the power of God in you all | 500 |
| To Fr. to keep up Meetings | <i>ibid.</i> | Conc. the Act against Meet. | 337 | Be Valiant for Truth | 501 |
| Judging any in Meetings | 233* | Friends to stand to their Test. | 338 | | 1683. |
| An Answer to a Professor | 235* | Encouragement under Suffer. | 344 | To the Yearly Meet. in Lond. | 505 |
| Profess. Prefts &c. Darkness | 238* | Visitations abused, &c. | 345 | To Friends, a Salutation | 506 |
| | 1657 | All Friends that do Murry | 347 | My Love is to you all | 510 |
| The true Fast and false | 248* | | 1671. | Fruits of Peace and Quietness | 512 |
| Of Lusts, Affections, Desires | 261* | G. F.'s Prayer to the Lord | 348 | To all the Elect, &c. | 516 |
| Toty all things, &c. | 263* | From Barb. to Fr. in Engl. | 353 | | 1684. |
| Be patient for the Truth | 265* | Another Epist. to Fr. in Engl. | 355 | To the Duke of Holstein | 523 |
| Order of Council in Scotl. | 273* | For the Governor of Barbados | 359 | To Friends, an Epistle | 527 |
| To the Council of Edenburg | 274* | To Margaret Fox | 361. 362 | | 1685. |
| | 1658 | | 1673. | Keep out of the World's Spirit | 528 |
| Body and shine yearly Meeting | 282* | To the same | 384 | Excess in Apparel | 530 |
| To the Lady Claypool | 189 | G. F.'s Mitimus to Worc. Prif. | 389 | To Friends who are called | 533 |
| Concerning basting | 191 | To Margaret Fox | <i>ibid.</i> | Among all Societies, &c. | 534 |
| To the Parliament, of Profess. | 195 | To the L. Windsor G. F.'s Case | <i>ibid.</i> | Here you may see, when— | 536 |
| To Friends to go on faithfully | 197 | G. F.'s Habeas Corpus | 394 | To John III. King of Poland | 539 |
| About the Image of O. C. | 200 | G. F.'s Allegiance and Suprem. | 399 | Concerning Judging | 541 |
| | 1659 | | 1674. | | 1686. |
| To keep from Plots, &c. | <i>ibid.</i> | To the R. the Qu.'s Principle | 402 | Antient Prif. at the Y. Meet. | 548 |
| To keep out of Powers, &c. | 202 | H. Parker to the Gaoler | 404 | The King opening Prisons | 550 |
| On the day of Repentance | 204* | | 1675. | In Christ is no Separation | 551 |
| Concerning Shipwrecks | 207 | To Friends in Westminster | 408 | Men and Women Q. Meet. | 552 |
| | 1650 | | 1676. | Church clothed with the Sun | 553 |
| G. F.'s Order | 212 | To Friends at Yearly Meet. | 409 | The Falling away, &c. | 555 |
| G. F.'s. Anf. to his Mitimus | 219 | Spirit of Opposers and Work | 402 | Noah and his family were call'd | 558 |
| M. Fell to all Magistrates | 211 | | 1677. | The first and Second Adam | 561 |
| Concerning true Religion | 223 | To Margaret Fox | 428 | | 1687. |
| Against Persecution | 224 | A Testimony against Tithes | 431 | Concerning the two Seeds | <i>ibid.</i> |
| Concerning Change | 225 | The Spirit of Separation | 434 | Concerning Prayer | 564 |
| To R. Charles the Second | 226 | To Princess Elizabeth Herwerden | 435 | True and false Offering | 565 |
| The Sheriff of Lincast. Return | 228 | The Prince's Anf. to G. F. | 438 | Caution in time of Liberty | 567 |
| The K.'s Order for G. F.'s Rel. | <i>ibid.</i> | Fasting, Prayer, &c. | 620 | God's Goodness to Mankind | 569 |
| Judge Mallet's Warrant | 233 | Getting the Affections of Peo. | 447 | Repentance before Baptism | 570 |
| To Friends to send up Suffr. | 232 | To Friends at Dantzick | 447 | God's People to be like him | 571 |
| A Declar. against Plotters | 233 | To Mag. and Peo. of Oldenb. | 617 | The right Way to Christ | <i>ibid.</i> |
| The K.'s Mandamus to N. E. | 243 | To Magist. Priests, &c. Hamb. | 627 | Except a man be born again | 572 |
| | 1661. | To the Embas. at Nimwegen | 630 | The Jews Rebel. their Loss | 576 |
| Of the true Worship | 245 | The Spirit of Separation | 449 | God so loved the World, that he— | 578 |
| Keeping on Hat in Prayer | 249 | To Margaret Fox | 454 | The Stone became a mountain | 579 |
| To World faith Kifs the Book | 250 | | 1678. | Regeneration and Sanctifica. | 582 |
| | 1662. | To the same | 458 | | 1688. |
| To the K. Friends Sufferings | <i>ibid.</i> | To John III. King of Poland | 459 | All you Believers in the Light | 584 |
| J. Sharman's Letter to G. F. | 251 | To Friends in Amsterdam | 463 | An approaching Storm | 587 |
| The Grounds of Persecution | 252 | Concerning Prescriptions | 464 | Moses and Christ's House | 588 |
| Conc. E. Burrough's Decease | 259 | Let Life reign over Death | 467 | Thrones on Earth contended | 590 |
| | 1663. | The hurt of Disorderly Spirits | 468 | The World's Empty Teachers | <i>ibid.</i> |
| Of Ol. Atherton's Death | 275 | To Qu. and Monthly Meetings | 469 | Not to remove the Landmark | <i>ibid.</i> |
| Lanc. Prisoners to J. Flem. | 278 | To the Churches of Christ | 471 | Apostles Husbandmen, &c. | 592 |
| | 1664. | To Friends in Prison | 472 | | 1689. |
| G. F. To Dan. Flemming | 281 | | 1679. | Hearing and telling News | 593 |
| To Judges giving Nicknames | 282 | To Fr. of the yearly Meeting | 473 | To P. H. and Fr. at Dantzick | 594 |
| A Testimony against Plotting | 285 | Be Valiant for the Truth | 477 | To the Magist. of Dantzick | 595 |
| A day of Trial and Exercise | 287 | To dwell in Humility | 478 | Great Shakings in the World | 597 |
| To keep out of J. P.'s Spirit | <i>ibid.</i> | | 1680. | To keep in Love and Unity | 598 |
| 1665.) Concerning Tithes | 295 | To the Parliam. against Plots | 481 | To Friends in Barbados | 599 |
| | 1666. | To Magist. to be moderate | 482 | To Q. and Y. Meet. in America | 601 |
| G. F.'s Discharge and Passport | 305 | | 1681. | | 1690. |
| | 1668. | To the Quarterly Meetings | 486 | Against Fashions, &c. | 602 |
| Against the Dark Spirits | 318 | Spirit of Strife and Division | 489 | Christ the Ensign, &c. | 603 |
| | 1669. | | 1682. | Stand still and see Salvation | 606 |
| H. Lindley's Letter to G. F. | 326 | Informers convicting Friends | 491 | To Friends in the Ministry | 609 |
| Sword, found abroad, you faithful | | To the Sheriffs to be chosen | 492 | To Fr. in the Ministry in Amer. | 610 |
| Servants of the Lord | 329 | To the People that chuse them | 493 | To suffering Friends in Irel. | 612 |
| Of putting Children to Trades | 335 | To distinguish Truth and Err. | 496 | G. F.'s Death and Burial | 613 |
| | 1670. | Exercises from Mag. and Apo. | 497 | His Epistle left sealed up, &c. | 615 |

On p. 356. line 41. viz. Paul Gwin came into the Meeting, and began to Babble, and asked me, How spelt Cain? And whether I had the same Spirit as the Apostles had? And I told him, Yea; And he had the Judge take Notice of it. And I told him; He that had not a measure of the same Holy Ghost, as the Apostles had, was possess'd with an unclean Ghost: And then he went his way. (See p. 221* 222*)

The Letter against Plotting is printed p. 200. and the same over again p. 267. by a mistake.

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